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THE

BAPTIST MEMORIAL

AND

MONTHLY CHRONICLE:

DEVOTED TO

THE HISTORY AND BIOGRAPHY,
THE STATISTICS AND LITERATURE OF THE DENOMINATION,
WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF STRIKING OR
PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

EDITED BY

REV. R. BABCOCK, AND REV. J. O. CHOULES.

NEW-YORK:

PUBLISHED BY JOHN R. BIGELOW,

No. 160 NASSAU STREET.

Piercy & Reed, Printers, 9 Spruce Street.

1843: *R*

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BAPTIST MEMORIAL

AND

MONTHLY CHRONICLE

DEVOTED TO

THE HISTORY AND PROGRESS

OF THE BAPTIST CHURCHES AND SOCIETIES

IN THE UNITED STATES OF AMERICA

AND IN FOREIGN COUNTRIES

EDITED BY

W. B. F. FARMER, AND REV. O. L. H. H.

NEW-YORK:

PUBLISHED BY J. B. FARMER

No. 180 N. 3rd St.

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VOLUME II.
NUMBER I.

NEW-YORK, JANUARY, 1843.

REV. R. BARCOCK, {
" J. O. CHOULES. { *Eds.*

HISTORICAL.

I. RISE AND PROGRESS
OF THE
FIRST BAPTIST CHURCH IN NEW HAVEN,
CONNECTICUT.

—
BY REV. T. C. TEASDALE.
—

OUR number for November contained an extract from the above sermon, showing the character and principles of the early settlers of the New Haven Colony. A desire having been expressed from various quarters, for a continuation of the subject, we proceed to offer such extracts as relate to the origin and progress of Baptist sentiments in the beautiful city which is now the seat of two Baptist churches.

"But if, as we have seen, the first planters of this colony were not Baptists, but rather decidedly opposed to the peculiar views of that denomination, the question very naturally arises, when, and how did they obtain a name and a place in this city? In attempting a solution of this question, I deem it important to notice certain influences, which doubtless contributed to pave the way for the introduction of Baptist sentiments here, long before the Baptist church was publicly recognized in this city. And amongst these influences, I notice the fact that

Mrs. Eaton, wife of the celebrated Theophilus Eaton, who was the first Governor of the New Haven Colony, and who was not merely the head of the executive department, but the chief magistrate of the colony; 'presiding in all courts, from the general court for the jurisdiction down to the town meeting for New Haven;' and who was, in reality, 'the ruling mind of the colony in all that related to the laws and the administration of the laws,' as early as 1644, had become a decided Baptist in sentiment. The evidence of this fact is furnished by the early records of the New Haven Congregational church, which contain a full account of the course of proceedings of said church with reference to the supposed 'defection' of Mrs. Eaton. I have obtained permission to examine the church records touching this case, and I shall take the liberty to introduce to your notice so much of these proceedings as may appear to be necessary, in order to give you a correct idea of Mrs. Eaton's true religious sentiments.

"It may not be unimportant here to state, that Mrs. Eaton was the daughter of an English Bishop, and had enjoyed the best advantages for a

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high state of mental cultivation. She had always moved in the first circles of society, and was a lady of remarkable independence of thought and deportment. The truth of this last named characteristic of Mrs. Eaton, was evinced in her *presuming* to think differently from Mr. Davenport, her pastor, who, though in many respects a man greatly to be venerated and admired, was, nevertheless, at times, somewhat vain and dogmatical. Mr. Davenport took unwearied pains to reclaim Mrs. Eaton from the 'error' of *conceiting* 'herself to be not baptized,' and of absenting herself from the communion service, '*imagining* that pedit-baptism is unlawful.' But all his attempts to prove that 'baptism has come in the room of circumcision, and is to be administered unto infants,' with a mind so well disciplined, as was that of Mrs. Eaton, and especially when that mind was thus aroused by the opposition which it met, were, as might justly be expected, unsatisfactory and vain. How Mrs. Eaton's attention was first directed to this subject, though it seems to have been partly known to the church, does not satisfactorily appear from their records. It is perfectly obvious, however, that she had become well satisfied that there was no divine warrant for the baptism of unconscious babes, and that sprinkling was not gospel baptism, before she 'spake with the Lady Moody, and *importuned her to lend her a book made by A. R.*'* The fair presumption I think is, that she had been so fortunate as to read the New Testament *impartially*, with reference to this subject, and that like thousands of other intelligent and learned pedit-baptists, she had thus become satisfied that *believers* were the only proper subjects, and *immersion* was the

only mode by which it could be rightly administered."

Mr. T. proceeds to give extracts from the records of the church, showing the course of procedure in her case, and in which he presents indubitable evidence that Mrs. E. was sentimentally a Baptist, deeply imbued with the views of the denomination as now held by the associated churches, and, on that account, subjected to ecclesiastical censure. Among his concluding remarks are the following:

"I cannot withhold the expression of my decided conviction, that Mrs. Eaton was a persecuted woman, on account of her religious opinions. That she was a complete Baptist in sentiment, is a fact which none, with these records before them, will attempt to deny; and that her sentiments in this respect were peculiarly obnoxious to the church, is perfectly apparent from the treatment which she received at the hands of Mr. Davenport and his brethren. It is not wonderful, therefore, when 'all the pains and patience which had been exercised' towards her, had failed to reclaim her from her alleged 'defection,' that 'busy bodies in other people's matters' should have exercised their willing offices in the case of Mrs. Eaton.

"The first case of baptism in this city, of which we have any authentic account, is that of Abigail Dorchester, who was baptized by a travelling elder, about the year 1767. She lived nearly fifty years after her baptism, and was permitted to see 'a number of believers follow the Lord Jesus in the divine institution of baptism,' before she rested from her labors of love. As she saw the pure institutions of the gospel taking the place of mere human traditions, she was enabled to exclaim, in the language of holy Simeon, 'Lord, now lettest thou thy servant depart in

* Who this A. R. was, I have not the means of determining.

peace, for mine eyes have seen thy salvation.'

"During the month of February, 1810, Elder Joshua Bradley, a liberally educated and useful minister of our denomination, now residing in the State of Virginia, commenced his ministerial labors in North Haven. Soon after, he was invited to preach in New Haven, which he did occasionally, and suffered much persecution."

Mr. T., in this place, gives a very interesting letter from Mr. Bradley, containing, in detail, the legal proceedings against him, which we have not room to copy now, but will serve a valuable purpose at another time.

"It is perhaps scarcely necessary to remark, that Mr. Bradley had in his possession, at this time, numerous certificates and recommendations from ministers and churches of his own denomination, which gave him a very high character, both as to qualifications for the public work of the ministry, and as to his private religious character.

"The cause of these proceedings against Mr. Bradley it cannot, therefore, be difficult to discover. He was introducing new doctrines, and the *craft* of those whose practice was based on mere human tradition, was in danger. Already he had succeeded in 'drawing away, from their respective pastors and ecclesiastical societies to which they belonged, *many of the citizens*;' and unless something could be done to arrest his career, it was feared that the dreadful 'infection' would spread extensively through the community, and the Dianna of infant sprinkling would be entirely forsaken. No pains were spared, therefore, and no means, however base, were left untried to disarm our David of his sling and pebble, and put an end to his ceaseless innovations. But in this, his enemies were disappointed. It is not more true

that the gold receives new lustre by passing through the furnace, than that Mr. Bradley was benefitted by these unsuccessful attempts of his foes to impeach his standing. The candid and impartial saw that he was a persecuted man, and many who had formerly appeared to be idle spectators, now espoused his cause with the warmth of unequivocal friendship. But we believe it is highly characteristic of religious persecution, that it most generally fails to accomplish the object for which it is intended. There seems to be a principle in human nature, which revolts at the idea of spiritual tyranny; and the more obstinate the purpose evinced by any religious society to 'Lord it over God's heritage,' the more desperate and unyielding will generally be the resistance; especially is this the case with such as have intelligence sufficient to discover their oppression, and moral courage enough to vindicate their rights. The whole of these persecutions, therefore, turned out to the furtherance of the gospel of Christ in this city and its vicinity, and Mr. Bradley increased in favor, both with God and with the people. The records state that he baptized William Barnes about five and a half years before the constitution of the church, and that some six months afterward he baptized Julia Tooce, Joseph Beach, Richard Scott, Levi Wakefield, and John B. Davis. Not long after this, Clenne Besto followed the footsteps of her Lord in this sacred rite.

"In the year 1813, a few individuals, in a very unexpected manner, embraced the sentiments of the Baptists. It was their lot to encounter many severe trials, and though they continued gradually to increase, so numerous were the obstacles opposed to their success, that, in three years, their number amounted to only sixteen.'—*Mr. Hill's Ded. Ser.*

"On the 30th of May, 1813, Mr. Henry Lines, who had been a member of a Congregational church in this city, was baptized, and added to the church in North Haven. Mr. Lines soon afterwards received a license to preach the gospel of God to his fellow-men, and he directed particular attention to the little company who had embraced the sentiments of the Baptists in this city. About this time, Mrs. Huldah Johnson was baptized by Elder Asahel Morse, of Suffield. These are the only cases of baptism of which any record is made for several years. It is worthy of remark, however, that there was occasional Baptist preaching in this city, from the days of Mr. Bradley's persecution, down to the time when Mr. Lines was licensed, and that then the way was prepared fully for the establishment of regular Baptist preaching, which has been continued ever since.

"On the 30th of April, 1816, Elder Lines baptized four willing converts; and during the months of September and October following, he baptized six others. They now began to feel the necessity of organizing themselves into an independent community, and they accordingly invited a council of brethren from neighboring churches, to recognize them as a regular gospel church. This council met on the 30th day of October, 1816, and was composed of ministers and delegates from Hartford, Meriden, Southington, and North Haven. After having carefully examined the 'standing and sentiments of the covenanted brethren and sisters of the Baptist denomination residing here, it was unanimously 'Voted, That we do heartily approve the standing of the said brethren and sisters, and also their sentiments relative to doctrine and practice, and that we do cordially fellowship them as a regular church of the Lord Jesus Christ.'"

"After a recess of two hours, the

public services took place in the old Episcopal church. Brother Elisha Cushman, of Hartford, preached on the occasion; Elder Samuel Miller, of Meriden, gave the right hand of fellowship to the Rev. Henry Lines, as pastor of the church; and Elder David Wright, of Southington, closed the exercises by an appropriate prayer.

"Thus this little band of disciples took its stand in the community as an independent church of Christ, and undertook to maintain the ordinances and worship of God, as they were delivered to the primitive saints.

"What a spectacle is here presented! A mere handful of humble disciples, venturing to take upon themselves such duties and such responsibilities! Had they possessed wealth or public influence, the undertaking might have appeared much less difficult. But in the language of Mr. Hill, they were 'destitute of almost every facility for advancement and prosperity; having nothing as prominent causes of notice, but poverty, obscurity, and conformity to the Bible.'

"Will they, *can* they succeed? was a question that not unfrequently engrossed the thoughts of those who cherished kindly feelings towards them; while those who looked upon them as intruders, confidently asserted, that their efforts must necessarily prove abortive; and all were duly conscious that a failure then, would render subsequent success still more improbable. And really, my brethren, the existence of a Baptist church in this city, when we take into account all the circumstances, must be regarded as one of the wonders of Providence. It has indeed been 'a vessel on a tempestuous sea; a bush on fire, yet not consumed.' 'Their place of worship was never, except on the occasion of their organization, better than a conference room; and in places of this description, which

are generally retired, and even obscure, or to some still more unknown private dwelling-house, this humble though faithful little band, continued to assemble for more than four years, almost unknown to their Christian brethren of other denominations, and without much other encouragement to perseverance, than the approbation of a good conscience towards God. Until the beginning of the year 1821, the whole number of persons that had joined the church, was only twenty-seven; and at that time, eight of the number having been dismissed on account of removals from the city, or excluded for misconduct, the number of members was only thirteen. These, with about twenty or thirty associates, composed their usual congregation; and while the more prosperous multitude, animated by the sound of the "church-going bells," were thronging the beaten, only way* to the sanctuary, this was the little few, who were sometimes seen to cross their path, as they pursued their *lonely* way to the humble altar on which they offered their devotions of the Sabbath.—*Mr. Hill's Ded. Sermon.*

"The church met at first for worship in Amos Doolittle's Lodge Room; and at the first church meeting, after their public recognition as an independent body, brother John B. Davis was unanimously chosen deacon, and brother Guy C. Marsh was elected clerk. Thus organized, this little fraternity commenced their operations in this City of Elms.

"The success which attended the efforts of Mr. Lines, while he officiated as pastor of the church, was various. Sometimes prospects would assume a very flattering attitude, and inspire the hope of glorious success,

and then again scarcely a ray of promise served to light up the darkness of the scene. And thus for several years alternate hope and fear pervaded the body, according as valuable accessions were made to their numbers, or their strength was diminished by removals, defection, and death.

"Mr. Lines tendered his resignation on the 30th day of July, 1821, and Rev. Benjamin M. Hill was unanimously elected to fill the vacancy.

"When brother Hill first visited the church, which he did by the earnest request of distinguished brethren in different parts of the State, during the month of March, 1821, he found things in a very discouraging condition. The brethren and sisters were sadly dispirited, and very serious fears began to prevail that the cause would sink. 'The ordinance of the supper had not been administered for a year, and no one would have deemed them unstable or premature if they had agreed to disband.' But the visit of brother Hill was like the coming of Titus to the ancient church. A vigorous effort was immediately made to revive the languishing cause, and inspire the members with hope and zeal. Nor was the effort made in vain. The school-house in the New Township, in which the meetings had for some time been held, soon became too strait to accommodate the people who resorted thither to listen to the good word of the kingdom, and preparations for securing a more eligible and commodious situation were deemed indispensable. A committee was therefore appointed to write to the comptroller of the State, requesting the use of the State House on Lord's days, and as soon as con-

* At this time, all the churches in New Haven were located on the Public Green, only a few yards apart. This circumstance occasioned, on the return of every Sabbath, the interesting scene of hundreds assembling from every direction, and bending their steps to one point, for the purpose of worship.

sent was obtained, the meetings were transferred to that place. Here the interest greatly increased, and many more came to participate in the exercises of public devotion with the church. In a short time a goodly number were received by baptism, and the sentiments of the denomination began to be more generally known in the city. The congregations became quite large, and in the brief space of a few months the whole aspect of things underwent a most gratifying change. Indeed, such was the success of their efforts, that scarcely six months had elapsed after brother Hill's settlement amongst them, until the building of a meeting-house was seriously contemplated. They were not insensible of the fact, that in order to extend their influence as they could wish, and secure a permanent and respectable standing in the community, a comfortable house of worship would be a desideratum. And although they still possessed comparatively little of this world's goods, and had to struggle hard to sustain their pastor and pay their incidental expenses, yet they were determined to make a vigorous effort to effect 'a consummation so devoutly to be wished for,' as the erection of a suitable and commodious meeting-house in some central part of the city. As soon, therefore, as the preliminaries had been settled, the committee, to whom this matter was referred, adopted efficient measures to secure a desirable location for their contemplated edifice. They applied to the proper authorities for the grant of a building lot on the south-west corner of the State House Green, and finally obtained permission to occupy this commanding position, as the site for their meeting-house. But notwithstanding this grant on the part of the town, and notwithstanding also, that all the other societies in the city had been allowed to build meeting-houses in

different parts of this Green, it was not long ere a most violent spirit of opposition was evinced towards the measure, and decided efforts were made to prevent the erection of the meeting-house at that place. The Baptists, however, were too well aware of the justice of the grant, and of the importance of the position, to relinquish their claim upon the lot from any fear of the threats that were uttered, or from any attempts that were made to deceive them by flattery. Finding, therefore, that nothing of this sort could avail to deprive them of their rights, it was agreed upon by the persons concerned in this business, to make up an amount sufficient to purchase an eligible situation in another part of the city, and present it to the Baptists, with the positive assurance, that if it were not accepted, and the design of building on the Green relinquished at once, the money should be expended, if necessary, in litigation to prevent it. The church, therefore, concluded to accept the offer; and the present site was soon afterwards purchased. 'It was the intention of the society originally, to build a meeting-house of wood, but as the lot was located in the fire limits, and believing they would be subjected to inconvenience from the public authorities, if they proceeded, they determined to build of stone, that being the next cheapest material, and which, if laid rough and plastered, would afford a strong and neat building.'—*Records*, p. 14.

"The foundation-stone was laid, September 23d, 1822, in the north-east corner of the building, on which is inscribed, 'First Baptist Meeting-House—Founded 1822.'

"It is difficult for such of us as have never had the benefit of personal experience in such matters, to form any adequate conception of the trials and perplexities of those who undertake to sustain, in a place like this,

a new and feeble religious interest. Besides their own weakness and want of means, the brethren who composed this church, during the years of its early infancy, had to suffer much from the unreasonable prejudices of those around them. It is probably still fresh in the recollection of some who hear me, that it was once considered disreputable and irregular, if not sinful and recreant, to attend a Baptist meeting in this city.

“When this house of worship was in progress of building, and the walls of the basement story had been erected, the brethren were made to suffer from the taunts and ridicule of those from whom they had a right to expect better things. One says, sneeringly, ‘Well, I think you had better now put on the roof of your meeting-house, and finish the basement-room, for you will never be able to complete the building.’ Another inquires, sarcastically, ‘Do you think that you will need so large a house?’ While a third was bold enough to insinuate that they were doing work for others; and that it would be needed soon, perhaps, for the accommodation of a society of another sect. But amidst all the difficulties with which they had to contend, the work went steadily, though gradually onward, till it was finally completed; and on the 27th of July, 1824, a joyous multitude were found assembled within its walls, to participate in the solemn and delightful exercises by which it was devoted to the service and glory of God.

“The absence of the pastor, while engaged in efforts to obtain the requisite funds to erect the meeting-house, and the lack of such means as might, under other circumstances, have been employed to advantage, were the occasion of comparatively slow advances in the augmentation of the number of members. Still there were occasional accessions to the church,

and at the time of the dedication of the meeting-house, sixty-six were reported on the list of communicants. From this time onward, the records indicate a gradual growth of the body, until the time when brother Hill, at his own request, was dismissed from the pastoral care of this church, to take charge of the first Baptist church in Troy, N. Y. When brother Hill tendered his resignation, the number of members in the church was one hundred and thirty-two. How different were their circumstances now from what they were when he came amongst them! There were then but about twenty members, with no meeting-house in which to worship, and possessing, as a church, very little influence in the community. Now the number of members was increased in a six-fold degree; their congregations were proportionably large and interesting; they had a good house of worship, and possessed almost every facility for extending their influence very widely in the community. But this favorable change had not been effected without much effort and great sacrifices on the part of Mr. Hill; and his devotedness to the cause, together with his manifold and arduous labors to promote its interests, will be sacredly embalmed in the recollections of many, as long as memory endures. His earnest solicitation to be dismissed from the pastoral charge of the church, was entertained only by the body on account of the convictions of Mr. Hill’s own mind, that he might be more useful in another field, and that it was his duty to leave. Amidst many tears, and prayers, and well wishes, he took his leave of the church on the 23d of April, 1730.

“It was not long, however, until the Rev. John Pratt, a licentiate of the Baptist church in Providence, R. I., received and accepted the call of the church, and was ordained as pastor on the 12th of May, 1830.

"During the fall of 1830, Mr. Pratt baptized, on one day, eight willing converts. Nothing else of special interest seems to have transpired during his pastoral relation with the church. On the 2d of January, 1831, brother Pratt tendered his resignation to the church, and on the fourteenth day of the same month, at a regular meeting, it was accepted.

"At an adjourned meeting, held on the 17th of January, 1831, Elder Elisha Cushman was elected pastor of the church; and he was requested to enter upon his duties on the first day of April following. During the month of March, of that season, there was an extensive awakening throughout the city, and many souls were hopefully converted to God.

"On the first day of April, that being fast day, Mr. Cushman entered upon his duties as pastor of the church; and during the first year of his settlement amongst them, more than fifty souls were added to their number by baptism, as the fruits of the revival. His labors were crowned with pleasing success during most of the time he was engaged as the pastor of the church, and under his administration the number of members was increased to one hundred and ninety-four. He tendered his resignation of the pastoral office on the 20th of January, 1834."

Rev. R. H. Neale succeeded Mr. Cushman. "He entered upon his labors on the first Lord's day in May following. Soon after Mr. Neale's settlement with the church, the interest was greatly increased, and during the first year of his labors, there were added by baptism and by letter, more than forty persons. Indeed, such was the flattering state of things, that as early as July of that year, the question respecting the enlargement of the meeting-house was introduced to the church.

"The society met, according to

the request of the church, on the 7th of August, and concurred with the church in regard to the expediency of enlarging the house. Preparations were accordingly made for carrying the thing into effect, and twenty-three feet were added to the length of the meeting-house; making it what it now is, eighty-three feet long.

"Nearly the whole amount necessary to make this alteration, being two thousand four hundred and twenty-four dollars, was raised by the active exertions of a committee appointed for the purpose of soliciting voluntary subscriptions from the members of the church and society, and from other benevolent individuals in the city. Great encouragement was also derived about this time, from the fact, that Nicholas Brown, Esq., late of Providence, R. I., who had loaned the society money to a considerable amount, when the house was first erected, voluntarily relinquished a large portion of the money thus loaned to the society, together with the whole of the interest upon it for a number of years. Mr. Hill obtained the loan of the money from Mr. Brown at first, and was chiefly instrumental in securing a relinquishment of so large a portion of his claim at this time.

"On the 7th of May, 1837, that being the Lord's day, Mr. Neale tendered his resignation to the church;" which was accepted on the 18th of the same month.

"Some little dissatisfaction was felt on the part of a portion of the members of the church, that brother Neale had been allowed to discontinue his pastoral labors, which soon afterwards gave rise to an application from that quarter for letters of dismission from the church, with a view of attempting the establishment of a second church in the city.

"To this application, FORTY-SEVEN names were appended, and it was

voted, 'That their request be granted; and that, when the church are duly notified of their being organized, and regularly constituted, they be considered as dismissed from our watch and care.' Accordingly, a second interest was attempted, and spirited efforts were made, for two or three months, to carry out the undertaking. It became apparent, however, that a second interest could not be sustained without serious detriment to the old church; and upon due deliberation, the enterprize was abandoned, and those who had been dismissed returned to the mother church. About the time the division took place, the prospects of the church seemed rather dark and discouraging. They were without a pastor, and the loss of so many brethren who went out to build up a new interest in the city, disheartened those that remained. But the eye of Him who never slumbers was upon them for good. The darkened cloud, that for a time seemed to brood over them, was dispersed; and the sun of prosperity again shed his reviving influences upon them.

"Soon after the re-union of the two interests, Rev. A. D. Gillette, of Philadelphia, made the church a visit; and after having preached a short time, and visited the families of the congregation, he was invited to take the pastoral charge of the church. Mr. Gillette was under a partial pledge to brethren in Philadelphia, which prevented an unconditional acceptance of the call at that time. He afterwards, however, gave strong encouragement that he would accept the call, and even went so far as to enter upon his labors with that object in view. But a sudden and unexpected movement in Philadelphia, which appeared to impose special obligations upon him, induced him to abandon his connection with the church in this place, and return to the city of Brotherly Love.

"At an adjourned meeting of the church, which took place on the 23d of February, 1838, brother J. S. Eaton was requested to supply the desk for the time being. Soon after Mr. Eaton commenced his labors with the church, a protracted meeting was held, in which he was assisted by the Rev. Israel Robords. The records affirm that 'the meetings were soon well attended, and a disposition was evinced on the part of the church to awake from its death-like slumbers. The work was carried on with such power, that several times, when the anxious were invited to occupy the anxious seats, hundreds would take their seats for prayers. Daily many were hopefully converted, while hundreds were inquiring what they should do to be saved.'

"At the close of the evening service, on the 31st of March, Mr. Robords was invited to take the pastoral care of the church for one year, commencing April 1st, 1838. Brother Robords accepted the invitation, so far as to preach for them during the year; but he did not offer his letter to the church, nor assume the responsible relation of a pastor to the flock. His preaching was abundantly blessed to the awakening of sinners, and the upbuilding of the church; and at the close of the first year's labor, he received and accepted the invitation of the church to continue another year. Some two hundred members were brought into the church during the term of brother Robord's labors here, and the congregation was also considerably increased. Many who were hopefully converted, and others who were advanced in Christian holiness, through his instrumentality, will cherish a grateful recollection of his abundant labors, as long as they live.

"At brother Robords' request, a committee was appointed as early as the 15th of November, 1838, to look out for a suitable person to introduce

to the church, as a candidate for the pastoral office; and after considerable consultation and reflection, and by advice of Rev. B. M. Hill, the former pastor of the church, and who was thought to understand its wants, the committee recommended the church to invite the present incumbent to make them a visit, as a candidate for settlement. This was done; and agreeably to their wishes, he entered upon his pastoral labors on the first Lord's day in April, 1840, immediately after brother Robords' term of labor.

"Of the particular incidents that have marked our history for the last two years, delicacy forbids that I should say much. I may just say, however, that there have been added to the church, during that time, by baptism and by letter, two hundred and twenty-two persons. Many of the individuals that have been baptized, were hopefully converted during a protracted meeting held a year ago, in which the pastor was assisted by the efficient labors of Elder Jacob Knapp. It is also worthy of remark, that the various benevolent institutions of the age have been liberally patronized; and that peace and harmony have uninterruptedly prevailed in our borders. The number of members reported to the association last fall, was five hundred and sixty-eight.

"Thus have I laid before you the most important facts connected with the history of this church, from its origin to the present time. In looking back upon the incidents which have characterized its progress, we cannot but feel that it is abundantly due the Head of the Church, that we should offer, in this place of our solemnities, the devout thanksgiving of our hearts for his unspeakable benefits. Well may we say, '*Hitherto hath the Lord helped us.*'"

II. NORTH CAROLINA BAPTISTS.

Ever since the settlement of this state, in 1695, there have been some Baptists in it, but there was no regularly organized church till the year 1727. This was gathered at Perquimans, near the north-east corner of the State. Most of the early Baptists in this State are said to have emigrated from Virginia, and settled in the neighborhood of Kehukee Creek. By 1752, they had increased to sixteen churches, which were mostly General Baptists. By the visits among them of different ministers, and particularly by the labors of JOHN GANO, who was sent out by the Philadelphia Association to travel among them in the summer of 1754, these churches became more correct in doctrine, and more faithful in discipline, than formerly. By the labors of Messrs. Gano, Miller, and Vanhorn, all appointed by the Philadelphia Association for this purpose, at different periods, a great and good work was effected among this people, not merely in reforming their creed, and correcting abuses, but also in reviving the power of godliness among lukewarm professors, and in the conviction and conversion of sinners.

The Sandy Creek Association was formed in 1758, and is the oldest in the State. The Kehukee Association was next formed in 1765. Twelve years afterward, it numbered but 10 churches, and about 1,600 communicants. In 1794, the Neuse Association was formed, and the Flat River the same year. These, with the Yadkin, and the Mountain Associations, seem to have been in existence before the commencement of this century. In 1813, they had increased to 11 Associations, and 94 churches. In 1831, there were 21 Associations, containing 340 churches and 19,000 communicants. We think there are now 31 Associations, 604

churches, 379 ministers, and 30,153 full and exact as we could wish; and members. Our returns are not so several are not very recent.

List of Baptist Associations, &c., in North Carolina, October, 1841.

Names of Associations, &c.	When Constituted.	No. of Churches	No. of Ministers.	No. Baptized up to October, 1841.	Total.	Names of Clerks and Post-offices.
*Abbott's Creek.....	1834	10	5	1	290	Joseph Davis.
*Bear Creek.....	1834	10	4	1	242	Robert Jones.
Beulah.....	1833	9	4	43	489	George W. Purify, Chapel Hill.
Brier Creek.....	1809	14	4	12	566	James Martin, Brier Creek.
Cape Fear.....	1805	32	30	354	2482	H. Lennon, Princess Ann.
Catawba River.....	1826	24	13	43	766	Lewis McCurry, Duncan's Creek.
Chowan.....	1806	40	35	541	4844	
*Contentnea.....	1833	17	5	8	500	Mark Bennet, Tarboro'.
*County Line.....	1810	19	7	14	1298	S. J. Chandler.
*Fisher's River.....		11	5	34	88	Henry Steele.
Flat River.....	1794	17	11	117	1709	T. B. Barnet, Abram's Plains.
French Broad.....	1811	12	12	17	405	Luke L. Branson, Burnsville.
Goshen.....	1829	22	9	41	1152	James G. Dickson, Faison's Depot.
Green River.....	1811					Joseph C. Grayson, Goldon Grove.
*Kehukee.....	1765	40	16	38	1200	Joseph Briggs, Williamston.
Lewis' Fork.....	1836	15	8	30	728	R. L. Steele, Harper's Store, Caldwell Co.
Liberty.....	1835	12	5	15	518	Peter Owen Lexington.
*Little River.....		20	12		400	J. H. Kennedy, Smithfield.
*Mayo.....		13	6		257	From Minutes of 1831.
*Mountain.....	1799	30	9	58	1692	A. McMillan, Jefferson.
Neuse.....	1794	5	5	12	157	S. S. Biddle, Newbern.
Pee Dee.....	1818	14	7	9	969	A. N. Nickolson, Bostick's Mills.
Raleigh.....	1809	23	19	184	1950	Samuel P. Norriss, Holly Springs.
Salem.....	1807	18	10	23	778	James Brevard, Fairview.
Sandy Creek.....	1758	22	12	251	1381	Noah Richardson, Temperance Hill.
Tar River.....	1831	16	9	30	1413	T. J. Pitchford, Warrenton.
Three Fork.....	1811	10	7		450	R. Gentry, Jefferson.
Tuckasiege.....	1829	20	13	18	529	G. F. Caler, Franklin, Macon Co.
Valley River.....	1840	6	6	8	229	J. Whitaker, Jamesville.
Yadkin.....	1790	14	12	33	409	A. W. Martin, Hamptonville.
*White Oak.....		13	8			Cornelius Kennedy, Cravensville.
Bethel Conference.....		43	33	63	2072	Reuben Barrow.
Hepsibah Church.....						Giles Underhill, Eagle Rock.
Baptist Chapel.....	1812		2		21	James Blevens, Jefferson.
Lee's Chapel.....						

NOTE. Those marked thus * are Anti-Missionary.

A very interesting sketch is given, in the last Triennial Register, of the early history and subsequent course of some of these Associations. Eight (or ten) of the present number are understood to be now opposed to the benevolent institutions of the age; and as is usual in similar cases, they are generally decreasing in numbers and influence, while those who exercise more liberality and abound in labors, sacrifices, and offerings, for the diffusion of the glorious gospel at home and abroad, are steadily advancing. How emphatic an illustration of the proverb: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The Kehukee Association, for example, had lost 578 members within five years, and at that rate of diminution

would become extinct within the next fifteen years. When will these brethren learn that it is safer and more profitable to follow the good old gospel way of actively spreading the glad tidings, going every where proclaiming the word, than to lean to any of their modern restrictive measures? Really, they do not deserve the name of "Old School Baptists," which they have assumed.

By an examination of the preceding table, it will be seen that there are 10 Anti-Missionary Associations in the State, leaving 21 favorable to Missionary operations. In the 10 anti-bodies are 183 churches; the number of anti-preachers cannot be definitely ascertained, as there are some among Missionary Associations, and are called Missionary preachers; but, if the "tree is known by its fruits," they do not deserve to be called Missionary preachers, even as much as some in the Anti-Mission Associations. In the 21 Associations friendly to Missions are 421 churches; the number of ministers cannot be exactly known, for reasons given above. There are in the Missionary Associations 24,180 members; in the Anti-Associations, 5,973. In the Missionary Associations, there were baptized, up to October, 1841, 1853; in the Anti-Associations, up to the same time, there were baptized 154. The two largest Associations, viz. Chowan and Cape Fear, are friendly to Missions; Sandy Creek, the oldest Association in the State, is friendly to Missions; the next oldest, the Kehukee, is opposed; many of the original constituent churches of the Kehukee Association, some of which were organized before the Kehukee Association came into being, are warm friends to the cause of Missions. The smallest Association in the State is the Fisher's River, and is opposed to Missions.

Our fathers were men eminently

of the Missionary spirit. The churches in the south and east parts of North Carolina were cherished by missionaries from the Philadelphia Association, the oldest Association in the United States, now 134 years old, which is now, and always has been, a thorough-going Missionary body. Churches in Western North Carolina, were mainly planted by Elder Shubael Stearns, and his followers, all of whom were of the effort and revival spirit. As time advanced, difficulties increased; war, in its fury, laid waste our fields and houses—the churches felt the devastating influence of such a state of things—many of them became extinct—many more became feeble and indolent, and, as a consequence, darkness and ignorance came over our people. And when the good Spirit had opened the eyes of some, upon the moral waste, it was in vain that they called on Baptists of North Carolina, "to the help of the Lord against the mighty;" for many of them, unwilling that their "ease in Zion" should be interrupted, declared non-fellowship against the efforts of faithful ministers to arouse them. Those Associations now call themselves Primitive and Old School Baptists, and still continue to lull themselves that they are "in the good old way;" but their rapid declension gives mournful evidence, that if they do not soon throw off their delusion, they will ere long be no more.

A State Convention was formed ten or twelve years since, which, by the services of our excellent brother Wait, now President of Wake Forest College, who was its general agent for some time, has introduced more of system and efficiency into the evangelical operations of their churches and Associations. The last minutes of the Convention we have not received.

The literary institution above mentioned, and which has but recently

been chartered as a college, is doing much for the promotion and general diffusion of intelligence throughout the State. Its worthy faculty of instruction deserve high commendation for the talent, fidelity and perseverance which have characterized their endeavors. The institution is under the patronage and control of the Convention, and is located on a pleasant and healthful plantation in Wake Forest, sixteen miles from Raleigh. It was first opened in 1834. The principal college edifice is of brick, four stories high: 132 feet front by 65 deep, and besides the chapel, library, and philosophical halls, &c., it affords accommodations for one hundred students. Facilities for manual labor are also furnished, thereby promoting the health and lessening the expenses of the students.

Since the organization of the Baptist State Convention, our cause has been rapidly onward. Not only our numerical, but our moral force has increased in arithmetical ratio, every year, since its formation. One advance step now taken, increases our ability to make a much greater step at each subsequent effort. From information obtained recently, the opinion may be safely hazarded, that, since October 1st, 1841, (the time up to which the above table was prepared,) Baptist influence in North Carolina has increased fifty per cent.; and the increase alone, since that time, will probably enable the denomination to effect more in the coming year than it has done for any two years previous. Vigorous efforts should now be made; the Convention should exert itself; one or more active agents should circulate through the State; faithful, active missionaries should be sent out throughout the length and breadth of the State. Evidence thickens upon us, that the Home Mission department is the right arm of the Convention. From this

fruitful source may emanate streams that shall sustain our piety, at home—our college—our education fund—and cause abundant aid to flow to the Mission among the heathen nations of the world, abroad.

Were Baptist influence in North Carolina measured by the number of members, or by the wealth in their possession, it would outweigh any other religious influence; but, alas, this is far from being the case. There are nearly 25,000 Baptists in North Carolina, who profess friendship for the benevolent operations of the day. Now, on the supposition that these are all who are friendly to the objects contemplated by the Convention, we would suppose that they could do a great amount of good, through that body.

Our brethren are awakening to the importance of taking post in towns; in places of influence, hitherto, we have manifested an unwillingness to occupy prominent places, (as it was in Raleigh); when we could get near a town, we often preferred an out of the way situation, apparently ashamed of our religion. But from different parts of the State, we hear of Baptists building meeting-houses in convenient places in towns, and our ministers are laboring in towns and villages.

During the present year, it is said, that there has been a gracious work in Raleigh, in Fayetteville, Newbern, Wilmington, Edenton, and Murfreesboro', and numbers have been brought to a knowledge of the truth.

Sabbath Schools have been extensively introduced, and we hope will be vigorously persevered in, till all the rising generation are taught the sacred scriptures.

The Biblical Recorder, a highly respectable paper devoted to the promotion of religious and denominational intelligence, has been ably conducted by the Rev. T. Meredith, of

Raleigh, for several years. It circulated extensively in South Carolina, and was well adapted for usefulness. After a brief suspension, it is to be revived, and we cordially wish it abundant success.

BIOGRAPHICAL.

CONDENSED SKETCHES—THE TWO GANOS.

I. JOHN GANO was born in Hope-well, New Jersey, in the year 1727. His parents were pious, and faithfully taught their children the fear of the Lord. His father was a Presbyterian, and when his own heart found peace in the Savior, he was at first inclined to unite with a church of that denomination; but having some scruples on the subject of infant baptism, he determined thoroughly to investigate it. The more he studied the pedo-baptist arguments, the less satisfactory they appeared. He resolved, therefore, to be buried with Christ in baptism, on profession of his faith; to which his father, believing him conscientious, generously assented. He soon entered the Christian ministry, spent two or three years in study, and was ordained in May, 1754. By the advice and direction of the Philadelphia Association, he travelled and preached extensively in Virginia and the Carolinas. Arriving in Charleston, he was invited to officiate for the Rev. Mr. Hart, in the Baptist church, and gives this characteristic notice of the service: "When I arose to speak, the sight of so brilliant an audience, among whom were twelve ministers, one of whom was Mr. Whitfield, for a moment brought the fear of man upon me: but, blessed be the Lord, I was soon relieved from the embarrassment; the thought passed my mind, that I had none to fear but Jehovah." On his return, he was married, and served the Baptist church

in Morristown, N. J., as its pastor, for a short time, but with cheering success. After another visit to North Carolina, he was induced, by the wide destitution there, to remove to that State, and for two years and a half his labors were very useful throughout a wide region. A war with the Cherokee Indians then obliged him to leave. Returning to the north, he officiated alternately in Philadelphia and New York city; soon after the first Baptist church in the latter city was formed, he became its pastor, and retained that relation for twenty-five years. About one-fourth part of this time, however, he was absent, and the church nearly disbanded by the war of the revolution. During this period, he officiated with distinguished ability as chaplain in the army of the struggling colonies. He was a brave and patriotic man, well adapted for this service.

On the evacuation of New York by the British army, he returned, and collected the remnants of his scattered church—less than one-fourth of their former number; but the Lord blessed his labors, a precious revival followed, and many were added. In the year 1787, he was induced, by the pressing importunity and generous offers of friends in Kentucky, to remove to that infant but flourishing State. The wisdom of this step has been questioned by his best friends; but no one ever doubted the worthiness of his motives. In Washington, Lexington and Frankfort, Kentucky, he labored

with various success till very near the close of life. There was an alternation of light and shade; but as must be expected by those advanced in years—and especially if removed from the circle whose appreciation of the excellencies of their unimpaired vigor might be reckoned on—the shadows lengthened, and the bright and sunny spots became smaller and more distant. Pecuniary losses which he could ill afford, were followed by the removal of the companion of his youth by death. By most of his Kentucky brethren he was highly esteemed, and continued to labor in his Master's cause, with good success; even after a severe injury experienced by a fall from a horse, and a subsequent paralysis, he so far recovered his speech, that when carried to meeting he could preach, sometimes with great power. He died in peace at his residence near Frankfort, 10th August, 1804, in the 78th year of his age.

The following finished portrait of his character was drawn by the Rev. Dr. Furman, of Charleston, South Carolina:

“He was in person below the middle stature, and, when young, of a slender form; but of a firm, vigorous constitution, well fitted to perform active services with ease, and to suffer labors and privations with constancy. In the more advanced stages of life, his body tended to corpulency, but not to such a degree as to burden or render him inactive. His presence was manly, open, and engaging; his voice strong and commanding, yet agreeable and capable of all those inflections which are suited to express either the strong and tender emotions of an intelligent, feeling mind. In mental endowments and acquired abilities he appeared highly respectable: with clear conception and penetrating discernment, he formed, readily, a correct judgment of men and things. His acquaintance with the

learned languages and science, did not commence till he arrived at manhood, and was obtained chiefly by private instruction, but under the direction of a clerical gentleman, well qualified for the office. To the refinements of learning he did not aspire; his chief object was such a competent acquaintance with its principles, as would enable him to apply them with advantage to purposes of general usefulness in religion, and to the most important interests of society; and to this he attained.

“His mind was formed for social intercourse and for friendship. Such was his unaffected humility, candor and good will to men, that few, if any, have enjoyed more satisfaction in the company of his friends, or have, in return, afforded them, by their conversation, a higher degree of pleasure and moral improvement.

“His passions were strong, and his sensibility could be easily excited; but so chastened and regulated were they by the meekness of wisdom, that he preserved great composure of spirit, and command of his words and actions, even in times of trial and provocation, when many, who yet might justly rank with the wise and good, would be thrown into a state of perturbation and hurried into extravagance.

“As a minister of Christ, he shone like a star of the first magnitude in the American churches, and moved in a widely extended field of action. For this office God had endowed him with a large portion of grace, and with excellent gifts. ‘He *believed*, and therefore *spoke*.’ Having discerned the excellence of gospel truths, and the importance of eternal realities, he felt their power on his own soul, and accordingly he inculcated and *urged* them on the minds of his hearers with persuasive eloquence and force. He was not deficient in doctrinal discussion, or what rhetori-

cians style the demonstrative character of a discourse ; but he excelled in the pathetic, in pungent, forcible addresses to the heart and conscience. The careless and irreverent were suddenly arrested and stood awed before him ; and the insensible were made to feel, while he asserted and maintained the honor of his God, explained the meaning of the divine law, showing its purity and justice ; exposed the sinner's guilt ; proved him to be miserable, ruined, and inexcusable, and called him to unfeigned, immediate repentance. But he was not less a son of consolation to the mourning sinner, who lamented his offences committed against God, who felt the plague of a corrupt heart, and longed for salvation ; nor did he fail to speak a word of direction, support and comfort, in due season to the tried, tempted believer. He knew how to publish the glad tidings of salvation in the Redeemer's name, for the consolation of all who believed in him, or had discovered their need of his mediation and grace ; and to him, this was a delightful employment. Success attended his ministrations, and many owned him for their father in the gospel.

"The doctrines he embraced were those which are contained in the Baptist Confession of Faith, and are commonly styled Calvinistic. But he was of a liberal mind, and esteemed pious men of every denomination. While he maintained, with consistent firmness, the doctrines which he believed to be the truths of God, he was modest in the judgment which he formed of his own opinion, and careful to avoid giving offence, or grieving any good man who differed from him in sentiment. Hence he was cordially esteemed and honored by the wise and good of all denominations.

"His attachment to his country as a citizen, was unshaken, in the times which tried men's souls ; and as a

chaplain in the army, for a term of years, while excluded from his church and home, he rendered it essential service. Preserving his moral dignity with the purity which becomes a gospel minister, he commanded respect from the officers ; and by his condescension and kindness, won the affection of the soldiers, inspiring them, by his example, with his own courage and firmness, while toiling with them through military scenes of hardship and danger.

"He lived to a good old age ; served his generation according to the will of God ; saw his posterity multiplying around him ; his country independent, free, and happy ; the church of Christ, for which he felt and labored, advancing ; and thus he closed his eyes in peace ; his heart expanding with the sublime hope of immortality and heavenly bliss.

"Like John, the harbinger of our Redeemer, 'he was a burning and a shining light, and many rejoiced in his light.' Resembling the sun, he arose in the church with morning brightness, advanced regularly to his station of meridian splendor, and then gently declined with mild effulgence, till he disappeared, without a cloud to intercept his rays or obscure his glory."

II. STEPHEN GANO, the son of John Gano, was born in the city of New York, December 25th, 1762. A regular descendant of the Hugonots, or Protestants of France, he considered it an honor to trace his extraction from a community of Christians, equally distinguished for the ardor of their piety, and the severity and duration of their perils and persecutions.

The father of the subject of this memoir, was one of the earliest friends and patrons of the College in Providence, and his son Stephen was destined to complete his education here,

under the care of his uncle, Dr. Manning, who then presided over this rising institution. His early studies were directed to this object; but the troubles of the war coming on, and other intervening causes, hindered him from going through with the full course of his classical pursuits. After this diversion, his attention was directed to the medical profession, under the tuition of Dr. Stiles, an eminent physician of New Jersey, his maternal uncle; but from this pursuit, while yet a mere youth, he went off to encounter the perils of the war of the revolution, as surgeon's mate on board a private armed vessel on the West India station.

Young Stephen, in early life, although born and nurtured in the lap of piety, and surrounded with every facility for the formation of religious character, yet he, like many other youth in similar circumstances, was very volatile and gay; and it was not until he had become the head of a family, and had been a number of years a regular practising physician in his native State, that he became the subject of that radical, saving change of heart, for which, ever after, he stood forth as the bold and uncompromising advocate and defender.

Soon after this important event, his ministerial labors commenced, with an ardor and devotion becoming his new and sacred vocation.

After becoming a minister of the gospel, he never practised medicine as a regular calling; but in his parochial rounds among the poor of his flock, and for his intimate friends, he occasionally prescribed and officiated as a matter of mere gratuity, much to their comfort and satisfaction.

A few of the first years of the ministry of Dr. Gano were spent in Hudson, Hillsdale, and the adjoining places in his native State, with increasing reputation and success; but in 1792, the first Baptist church in

Providence, R. I., being then destitute of a pastor, invited him, first as a candidate, and in due time gave him a very united call to settle among them; and from this period a new and extensive field of labor was opened before him, which for about thirty-six years he continued to occupy, with an ardor and efficiency, with a popularity and success, which the history of but few pastors of churches will display.

His church stood foremost in age among the American Baptists, and for most of his ministry, very few of the Baptist churches of the country surpassed it in number, or in the amount of the population which gathered around the establishment. During the thirty-six years of his pastorate, he was blessed with nine of those auspicious seasons which we denominate revivals of religion, in each of which the number of the church was much enlarged, and the pulse of piety greatly strengthened. The first of these was in 1793, and the last in 1820, when the number of the church amounted to six hundred and forty-eight, of whom one hundred and forty-seven were baptized that year.

The destitution of preachers which followed the revolutionary wars was very great, and the demand for the preaching of the gospel in this neighborhood and commonwealth was quite urgent. To this exigency Dr. Gano was admirably fitted. Having an athletic frame, great muscular energy, strength of voice, and much interested in making excursions of a missionary character, he had reason to believe that many seals of his ministry were scattered over a wide extent of country, and doubtless many such will appear at last as stars in his crown of rejoicing.

With those qualities which rendered Dr. Gano's preaching so acceptable to the great mass of the people, who indeed "heard him gladly," there was

combined a sound practical judgment, a power of discriminating character, and a steady self-command, which rendered him weighty in counsel, and most useful member of various ecclesiastical bodies. For nineteen years in succession, he presided at the meetings of the Warren Association, whose members felt, when they first met without him, that a strange and melancholy chasm had been made among them, and that they had lost the aid of a beloved and venerable father. The impression of his character upon the younger ministry around him, was indeed a most happy one; for they saw in him the rare combination of a strict integrity in maintaining his own opinions with great enlargedness towards those who differed from him. He was always courteous without compromising truth, and zealous without bigotry. Of the liberality which arises from indifference to religious sentiment, he knew nothing; of that which springs from Christian love, which embraces in spiritual fellowship "all who hold the Head, even Christ," he possessed an ample measure. Dignified without affectation, and manly without sternness, his meekness most distinguished him, and his "gentleness made him great."

The manner of Dr. Gano's death was quite a contrast to that of his uncle and predecessor, Dr. Manning. Both were ripe for heaven, but the latter was called suddenly there, while the former was led slowly through the dark valley. The fatal sickness of the latter was passed in a state of insensibility; the former lingered many days in exquisite pain. The latter could say but little of the state of his mind, or the prospects before him; the former could proclaim the high praises of God amidst protracted agonies. His disease was described by his physician, Dr. Levi Wheaton, as a dropsy of the chest, and by a post mortem examination his lungs

were found inundated and compressed to an extraordinary degree. For nearly seven months, from January 26th to August 18th, it made painful progress. The following note occurs in his memoranda, under date of January 27th—"Had a severe attack of my breast complaint last night, after I had retired; was obliged to bleed myself copiously, and obtained relief. Oh blessed God! give me an habitual preparation to meet the pale messenger, whenever he comes."

During the three succeeding months, he preached occasionally. His last sermon was delivered on the 27th of April, from Rom. 5: 4, on the subject of Christian experience. Twice after that day he was permitted to attend the sanctuary, and then for three months more, to use his own language, wearisome days and nights were appointed to him. "But I bless God," said he, "I feel perfectly willing to have it just as it is. I have resigned myself into his hands, knowing he will not inflict one pain too much." His extraordinary fortitude seemed to spring directly from his faith in God, which was at all times equal to the emergency. I remember well the emphasis with which a friend who visited him in his sickness, and had just come from his bed-side, expressed the sentiment, that he had never seen such a lamb-like, unmurmuring sufferer, amidst pains so exquisite.

During this period, his mind was sustained by meditations of an elevated and cheering character, and he found some hours for reading a few favorite books, such as Fuller's *Life of Pearce*, and Jay's *Lectures*. "This," said he, "is the kind of reading, which my soul loves." No book suited him then, which did not tend to guide his mind to the cross of Christ. When visited by one of his aged friends, Deacon Joseph Martin, an officer of the church, he said with much em-

phasis, amidst great weakness, "I am glad to have an opportunity to express to you that the doctrine of the Deity of Jesus Christ is my support; it is the rock on which my soul rests in the last hour." "Ah, Doctor," was the reply, you still hold to that?" "That doctrine holds me," said he, or I should sink."

On the afternoon of Sunday, the 17th of August, his mind was filled with unusual joy and transport. Heaven broke upon his sight. "Not a cloud," he said, "but all clear sunshine. I have been trying to find a dark spot, but all is bright. I feel filled with God and Christ.

"Oh if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

His desire was realized on the following afternoon, Monday, August 18th, 1828, when he expired in peace, aged nearly sixty-six.

In attempting a comparison between these two honored individuals, we are struck with many points of similarity, and some of contrast. They were both the children of pious parents; both yielded for a time to the waywardness of depraved hearts; both were reclaimed at nearly the same age, and devoted themselves with unsparing self-sacrifice and fidelity to the duties of the gospel ministry. Both were highly, and perhaps equally endowed with natural gifts; and a favoring providence placed

them both in conspicuous positions for the culture and manifestation of their powers. Both had ample time to ripen into full maturity, and to leave the deep impress of their influence on their contemporaries and successors. With these traits and circumstances *in common*, there were others evincing marked *dissimilarity*. In the structure and habitude of mind, the father evinced the more sprightliness and versatility—the son more equableness and gravity. From the former, you would expect more frequent sallies of wit and ready repartee; from the latter, the matured counsels of wisdom. You would naturally betake yourself to the one when you felt or desired to witness the gay and lively mood; but you would instinctively turn to the other when difficulties perplexed your path, or sorrow sat heavy on your heart. These peculiar and varied features marked their piety, their sociability, their benevolence. It was seen in their public services, and in their private intercourse. If it gave to the one a more sparkling fascination, it left for the other a milder and more constant lustre: and we love to close our contemplation of them with the thought that both are praising God and the Lamb with equal ardor; and that their example shows how possible it is to lay under contribution the diversified capabilities of our nature, for securing results equally important.

STATISTICAL.

The purpose is only *postponed*, not abandoned, of giving in this department of the Memorial a complete and full list of the Churches and Ministers in all the States, as was commenced in the last volume.

In the mean time we should be glad to furnish such condensed statements as the following for every State. Why will not our religious papers, in each State, present such a summary, and thus aid the general object?

BAPTISTS IN MAINE.

Zion's Advocate has the following table, prepared from Minutes of 1842, except the last association, which is according to the returns of the preceding year.

Associations.	No. Churches.	Ordained Ministers.	Baptized.	Total.	Scholars in S. Schools.
York,	14	11	47	1112	759
Saco River,	18	11	149	1226	681
Cumberland,	15	13	148	1947	1059
Oxford,	23	22	88	1735	516
Bowdoinham.	29	28	95	2327	no report
Lincoln,	35	29	818	4090	1137
Kennebec,	25	22	184	1569	no report
Penobscot,	28	20	80	1490	723
Waldo,	23	15	108	1454	no report
Hancock,	27	12	60	2206	927
Washington,	25	12	136	1938	913
Piscataquis, (1841.	19	12		806	
Total.	281	207	1913	21900	6715

There are several unassociated churches, which of course, are not included in the foregoing table, and which makes 22,000 a moderate estimate for the regular Baptist communicants in Maine. The S. S. returns are inexcusably deficient, and give a very inadequate idea of the aggregate interest in that department. But on the whole, the facts contained in this table are truly encouraging, showing a net gain from last year of *one thousand and eighteen*, the additions to the Piscataquis Association apart.

BAPTISTS IN CONNECTICUT.

The Christian Secretary has published the

following table, prepared from the Minutes of the several Associations for the Current year :

Associations.	No. Churches.	Ordained Ministers.	Baptized.	Total.	Scholars in S. Schools.
Hartford,	24	14	108	2771	1396
New Haven,	15	12	105	2021	586
New London,	22	19	679	2933	1135
Ston. Union,	16	13	145	2243	no report
Fairfield,	13	13	66	1136	341
Ashford,	16	15	329	2017	no report
	106	86	1432	13121	3,458

The Union Baptist Association is made up of churches in Connecticut and New York; total number of members 1545. We are unable to determine definitely from the Minutes, the number of members in this Association who reside in this State; probably the number will not exceed 150 or 200. By comparing the above table with the Minutes of 1841, we find the net gain to be *one thousand and sixty-one*; which is about ten per cent.

BAPTIST ASSOCIATIONS IN MISSISSIPPI.

Associations.	Years.	Churches.	Ministers.	Baptized.	Members.
Pearl River,	1842	32	13	101	1300
Mississippi,	1842	30	20	450	1664
Mt. Pisgah,	1842	30	23	220	1140
Columbus,	1841	14	9	143	1122
Chickasaw,	1841	13	12	58	539
Leaf River,	1841	13	7	16	357
Union,	1841	24	14	205	1372
Choctaw,	1841	21	10	574	1917
Zion,	1841	13	9	76	1029
Yalobusha,	1841	12	5	113	586
Liberty,	1841	17	11	124	573
N. Mississippi,	1841	6			
Louisville,					
Friendship,	1841	9	5	102	484
Noxubee Prim.					
(Anti.)	1841	8	2	—	278
Princeton,					
(Anti.)	un-	kn'n			
Total,		242	140	2182	12,361

LITERARY.

REVIEWS.

[The Editors regret that the following valuable work of President Wayland's has been mislaid for three months.]

THOUGHTS ON THE PRESENT COLLEGIATE SYSTEM IN THE UNITED STATES. By FRANCIS WAYLAND. Boston: Gold, Kendal & Lincoln. 1842.

This work must be regarded, in every respect, as a very extraordinary production—extraordinary from the momentous importance of the topics which it discusses, from the boldness with which they are handled, and from the independence with which the errors of old and established collegiate usages are exposed and denounced, and their remedy pointed out. The high authority, too, from which the work emanates, gives to it additional weight and importance.

Dr. Wayland, the author, besides being “one of the bright particular stars” in the literary hemisphere of our country, has passed the greater part of his life in immediate connection with the subjects of which he here treats; and for the last fifteen years has been at the head of one of our most important literary institutions. He was, therefore, eminently qualified for the task which he has so successfully performed.

In the opening chapter, the author pronounces a just and merited eulogium on the dignity and importance of the office of the instructor; and we ourselves have often been surprised that our College professors are not more generally called from the management of our higher schools, than sought for, as they almost uniformly are, amongst the other liberal professions. Surely, if previous discipline be an advantage, and that Dr. Wayland thinks it is, is evident from his allusion to college tutorships as a fitting school from which to draw professors, then where shall that discipline be so thoroughly acquired as at the head of our grammar schools and academies?

It may be urged, and indeed it often has been, that the attainments of ordinary instructors are usually circumscribed within the particular range of the duties of the institutions over which they preside; but let their exclusive right to succeed to vacant professorships be but once generally conceded, and it needs no prophet to predict that our colleges, whenever a professor's chair might be vacated, would be able, without chance or uncertainty, to discover the very man to fill such vacancy. Such is the practice pursued in all other professions, and why should it not be in the instructor's? The influence of such an arrangement, we hesitate not for a moment to believe, would be to elevate, immeasurably, the general standard of instruction throughout our country.

The second subject of discussion in this work, is the supervisory or visitorial power, consisting, generally, of a board of trustees. The errors pertaining to this department of our present collegiate system, are dwelt upon with great particularity, and are exposed with a degree of clearness and force which must convince every thinking man that the application of an immediate remedy is indispensable.

As the author does not, however, through perhaps a becoming reserve, propose the definite change which he would desire to see in this particular effected, we would venture to suggest that each collegiate board of trustees should consist of fifteen persons, nine of whom, at least, should be thorough scholars; that these be divided into three sections of five each, and that these sections take, alternately, the entire yearly supervision of the institution over which the board presides, be present at all the examinations, and award such commendations, or administer such censures, as either the students or the respective professors might deserve.

As a compensation for their services, for we would have no man or class of men work for

nothing, we would propose that the members of the section of the trustees in actual service, should each receive yearly one hundred dollars, which, it will be perceived, would be an annual expense to the institution of but five hundred dollars. This we by no means, however, propose as an inducement to the trustees properly to discharge their very responsible duties, but merely to confer upon them an additional obligation, and to leave them without excuse for any dereliction from duty in the high and important trusts confided to their care.

From the Board of Trustees, the author passes to consider the officers proper, or the collegiate faculty of instruction. Towards these, his remarks are aimed, principally, at the manner in which they are usually appointed, and the tenure upon which they hold their office; showing clearly, that when a professorship is once obtained, the incumbent may rest in his place in entire security, and give himself comparatively little concern about the manner in which his important duties are discharged. The picture which Dr. Wayland, under this head of his discussion, draws, of a professor with whom some college within the range of his own personal knowledge, has been, for more than twenty years burthened, is absolutely appalling; and is enough to dishearten any man of honesty, integrity, and spirit, whose misfortune it may be to be associated with him in the same faculty. It is found on page 72, and is as follows: "I have myself known a case, in which a gentleman utterly unfit for his office, was appointed to preside over a very important department of college education; for more than twenty years he kept that department down under the intolerable pressure of his own inefficiency, and thus more than twenty classes of young men were sent out into the world without any adequate instruction, in one branch of their education; without the mental discipline which this portion of study ought to have afforded; by so much unfitted for the study of a profession, and prepared only to depress the standard of education whenever they were employed as instructors."

We are inclined, however, to dissent from the method proposed by Dr. Wayland, for remedying the evils arising from the manner in which vacant professorships are now usu-

ally filled; for the admission of candidates upon public examinations, leaving the competition open to all who might present themselves as competitors, would be liable to this important objection—that in that case, literary qualifications alone could be made the test of excellence; for it would be invidious to deny the privilege of competition to any candidate who might offer himself for the vacant chair. And should a scholar of sinister views, and with feelings not congenial with those of the other members of the faculty, happen to be the successful applicant, however elevated his literary attainments might be, the peace and harmony of the faculty of instruction would be, necessarily, so far marred as essentially to impede their success.

We, therefore, are strongly inclined to think that should our college professors be more commonly selected from the class of scholars to whom we have already alluded, and should a system of thorough and impartial examinations be instituted, most, if not all of the essential evils complained of by the author, would be at once removed.

That these examinations may be successfully conducted, we would recommend that the collegiate year be divided into three equal portions, and that the examinations take place at the close of each. The time occupied by them should be sufficient to allow an opportunity thoroughly to investigate the attainments of each student in every branch of knowledge to which his attention, during the intermediate term, might have been directed. Perhaps, for this purpose, two weeks, occupying six hours of each day, would be sufficient; and in what manner six weeks of each collegiate year could be more profitably employed, by both the faculty and the students, we are at a loss to conjecture.

At these examinations, the President of the College should uniformly preside, sustained by that section of the Board of Trustees under whose immediate supervision the college might then be; and that the President might be entirely removed from any invidious exposure to censure, he should have devolving upon him no particular department of instruction, but should hold himself responsible, and should be held by the trustees responsible, for the proper and vigilant discharge of the duty of each member of the faculty under him.

Of these examinations, the presiding trustees should take accurate minutes, and should publish, at the close of the term of their year's service, a full and specific report.

The remaining topics discussed in this important work, are the college term and college discipline. The four years' term, the author thinks, is too short to afford to the student an opportunity to acquire a thorough knowledge of the great variety of studies now necessarily embraced in a college course; and with this opinion our own entirely coincides: we are inclined to think, however, that the best remedy for the evil here complained of, would be so to extend the college requisites for admission that the average age of matriculation should be seventeen years; and as at that period of life students are supposed, if ever, to be capable of self-government, they should then be thrown upon their own resources, so that the responsibility of government would be removed from the faculty, and be devolved entirely upon themselves. This arrangement would altogether supersede the necessity of "Commons," to which we have, in every form, insuperable objections.

We cannot close our notice of this important work, without earnestly recommending its most careful perusal to every class of our countrymen who feel at all interested in the cause of collegiate education, and especially to such as contemplate the establishment of new colleges; for in whatever light its details may be regarded, in the aggregate it must commend itself to every enlightened understanding. M.

MEMOIR OF MRS. ELIZA G. JONES, *Missionary to Burmah and Siam*. Philadelphia: American Baptist Publication and Sunday School Society. 1842.

This is a well written volume containing a concise account of its interesting subject. As all our readers may not obtain access to it, we present the following sketch. Mrs. Eliza G. Jones, the eldest daughter of Henry and Susan Grew, was born in Providence, R. I., March 30th, 1803. Being well instructed by her parents in her earliest years, in regard to her duty to God, and his claims to her love and service, and possessed of a very lovely and amiable disposition, she was, as early as her sixth or seventh year, a subject of religious impressions. "But, (she here remarks,) these, although often pungent, were like the

morning cloud and early dew. Always ardent in my feelings, with the gay I have ever been the gayest; with the wild, the wildest; with the serious, the most serious; in joy, the most elated, and in sorrow the most afflicted." About the year 1814, she again became serious, and at one time almost thought that she had experienced a change of heart,—but she could not give up the world, and at length this passed away. After this, many years rolled on, without her having any thing like a serious thought, and at length she began to fear that God had removed his spirit from her: this feeling was increased by remaining at Wethersfield, during a protracted meeting. For some time, her anguish was very great, but at length it pleased God to change her heart, and she felt unspeakable joy in consecrating herself to her Redeemer. It was not however until 1827, that she publicly acknowledged her Saviour.

Early in her Christian course, she began to reflect seriously on her duty to the heathen. She could not think of those millions of benighted ones, who "worshipped wood and stone," without feeling an ardent desire to make known to them the true and living God, and the glorious hope of immortality. A few weeks after her first expectation of going to Burmah, she writes: "Last evening I took up some lines written on the death of Mrs. Judson; and as I read the affecting description of her death, the trials incident to the life of a missionary, were so vividly brought before my mind, that my heart almost sunk within me. I thought of Henry Martyn, travelling through the burning desert alone and friendless, lying on the hard ground, in a scorching fever and chilling ague: of both sinking under trials too great for human endurance, into the arms of the last enemy, without a friend to wipe from their brows the cold sweat of death, or administering one word of comfort as they passed through the dark valley. I thought of Harriet Newell, and all the sufferings she endured on her disastrous voyage from Calcutta to the Isle of France: of Parsons, of Fisk, and of many other servants of God, who devoted themselves to Him 'in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;' and I felt assured that such must be my fate

if I should go among the heathen." At times the responsibility of the work, and the many endearing ties which must be surrendered, should she leave her own loved home, would cause the weak spirit to falter, and she would ask,

"Friends, connections, happy country,
Can I bid you all farewell?
Can I leave thee, can I leave thee,
Far in heathen lands to dwell?"

But when she looked onward and upward and recollected, that but a few short days at longest the cares and trials should all be ended; and that then, perchance, she might lead *one* ransomed Burman to the feet of Jesus, she felt willing to count all else as love, and firmly and fearlessly she gave her life to him, who had promised to be with his disciples alway, even to the end of the world.

The 14th of July, 1830, she was married to the Rev. J. T. Jones, of the Baptist Board of Foreign Missions, and on the 2nd of August they embarked in the *Cosbo*, for Burmah.

"Though sad must be the last farewell to home and kindred dear,
Though rough and dangerous the way, her heart shall never fear:
On an all powerful arm she leans, an arm that ne'er can fail,
Its faithful followers to guide through life's lone, dreary vale."

On the voyage, referring to the parting scene, she writes, "The last ties which bound me to the friends of my youth, to home, and native land, were now sundered; and since that time I have felt that I am literally a pilgrim, and a stranger on the earth, with little prospect of having any permanent home in this life. But what is our life? Inspiration answers, 'It is even as a vapor, which appeareth for a *little* time, and then vanisheth away.' My home, I trust, is in heaven; and there I hope to meet many of those to whom my heart clings with fondest affection. Amid the glorious scenes which will then surround us, and the pure delights which friendship there shall taste, all the sacrifices, toils, and trials which now cause us so much suffering, will dwindle into their own real insignificance; and if they have been instrumental in the smallest degree of guiding *one* soul to those blissful regions, will prove sources of exquisite and undying happiness to our own immortal minds." Their voyage, made in company with several other missionaries, passed away very pleasantly, and in December they set foot on the shores of idolatrous India. In a letter home, she

writes, "You will wish to know how things appear to my mind since the bustle is over, the novelty passed by, the sacrifice made, the die cast for my future destiny. All is *reality* now. The fleecy, golden-tipped clouds of enthusiasm and romantic zeal, through which the missionary enterprize is often contemplated by those who sit around home's cheerful fireside, have vanished, and left the mighty work naked to the gaze of the trembling volunteer; and had I not the strongest conviction that the providence of God has called me to the work, consequently, that I shall be assisted by Almighty energy in my attempts to perform it, I should shrink, disheartened, from all that lie before me. O, if the time shall ever arrive, when I shall enjoy the felicity of sitting down to the sacramental supper with *one soul* who has, by my instrumentality, been rescued from the slavery of heathenism, and brought into the glorious liberty of the children of God, I am sure that I shall feel that all the sacrifices I have made, and all the toils and trials I may hereafter be called to suffer, are repaid, infinitely *more* than repaid."

They remained a few weeks at Calcutta, and then set sail for Burmah. The 15th of February, she writes, "This afternoon the Maetaban hills afforded us our first glimpse of Burmah. This evening we are lying below Amherst. My sensations, while gazing on its shore are new and intense. Shall my lot in this pagan land be like that of her,* whose remains lie sleeping there? Rather let me ask, shall I be faithful to my God? Shall my spirit be receiving the reward of the righteous when my dust shall also be mouldering on a foreign shore?"

After spending about eighteen months in that country; dividing the time between Maulmain and Rangoon, they were again called to say farewell, and departed for Siam. "Amid such continual wanderings," she writes, "it is cheering to reflect, that there remaineth a rest for the people of God. It will be sweet to the weary traveller." After a detention of more than three months at Singapore, they at length reached Bangkok, the scene of their future labors, in March, 1833. Here she "toiled unceasingly" for nearly six years,

* Referring to Mrs. Judson.

" And thought no sacrifice too great, could she *one* slave reclaim,
From the dark chains of sin and death, to trust in Jesus' name."

Affliction too, pressed heavily on her, and she was called to lay down two of her beloved children beneath the dust of a stranger land. In a letter to her father, speaking of the death of her little daughter, she writes: "Life seemed but a moment, eternity a blessed reality.—Heaven with all its glories was opened to the view of faith, and I exulted in the glorious anticipation of soon enjoying, with my dear child, its transporting visions; or seeing face to face, that dear Saviour who died for us, and of bowing with her, and her departed brother, in humble adoration at his feet. Since that time I have not had one wish to recall her, and when her father and I sat by her dying pillow, watching her last struggles, amid all our anguish, we could not but speak of the blessedness of sending, as it were, before us, two little cherubs to praise our blessed Saviour in that world where sickness, sorrow and death can never come.—That it may make us more humble, more holy, more fit for our Master's work on earth, and for his more immediate presence above, my dear father will not fail to pray."

But useful as she was here, and much as she seemed preparing for it in future, still God, who doth all things wisely and well, saw fit to call her home. She had finished the work which He had given her to do, and henceforth she was to stand beside the throne, and sweep her golden harp in praise to Him, who gave the victory. When the cold sweat of death stood on her brow, she calmly consigned her little ones to Jesus, and breathing a prayer for him she left behind, she sweetly fell asleep.

The following extract, from a letter written by her bereaved husband, will appropriately close this sketch.

" Her death was the most peaceful and serene I ever witnessed. * * * * * Thus, after being blessed for nearly eight years, beyond the ordinary lot of mankind, I am left in desolation. What she was to me as a wife, a mother, a counsellor, a fellow-laborer, one sheet or two cannot tell. None can tell, or know, but he who knows *all*. Her counsel was invaluable, and her labors abundant.—Besides the good which she did in Burmah, two poor Burman women here, converted, we trust, by her instrumentality, have preceded her to glory. Two more, of whom we

have strong hopes that they are true, though feeble Christians, still remain; they called and wept her early departure. Many about us, and others at a distance, will long remember her unwearied instructions. So much is already evident; but she wrote much for the Siamese. A large school book has been printed which owes all its Siamese to her. She, long since, wrote the histories of Joseph and Nebuchadnezzar. She had lately written the history of Moses, bringing the history of the Israelites down to their entrance into Canaan. The histories of Joseph and Nebuchadnezzar she had carefully revised and enlarged this year. The latter she finished only three or four days before her death. They will be printed and read perhaps for centuries. She had recently directed her attention to Siamese poetry, and had written several hymns.—Her Siamese and English Dictionary is an immense work, and will prove of incalculable service to future missionaries. These are but parts of what she did, but she *rests* from her labors and her works will follow her. Thanks to God for such a wife; thanks that she was spared so long, and thanks that He has taken her to her happy home, in glory! May I and my children follow in her steps, and reach her blessed end! E.

NOTICES.

LIFE IN MEXICO, During a Residence of Two Years in that Country. By a LADY. 2 vols. Boston: Little & Brown. 1843.

It is almost enough to say, in their behalf that these volumes are introduced to the public by W. H. Prescott, the accomplished and learned historian of Ferdinand and Isabella. They are the production of a lady, who is the wife of a foreign minister, late at the government of Mexico, and now at Washington. We never read two volumes of travel that we thought so lively, graphic, and so abounding in minute detail of the realities of foreign life. The delineations of the appearances of nature in that luxuriant climate, are beyond comparison the most beautiful we ever met with. These volumes will be generally read, and we predict they will be a permanent addition to literature. We shall, in our next number, give a few extracts.

THE CONDITION AND FATE OF ENGLAND. By the Author of the "Glory and Shame of England." 2 volumes. J. & H. G. Langley. New York. 1843.

These books will be very extensively read, and the opinions entertained upon their merits will depend upon the amount of information and thoughtfulness of mind which the reader

brings to the task. No one can deny that Mr. Lester possesses respectable talent, or that he has a lively imagination. We know that there is much of truth in his statements, much misconception in his views, and we are delighted to hope that there will be failure in many of his predictions.

These volumes are full of piquant remarks. The work is written *currente calamo*, embodies much useful information, and is marred by a frequent display of bad taste. If called upon to prove the last allegation, we would point to the foot-note, *volume i. page 18*. These volumes are better written than his former work—and we believe Mr. Lester will yet publish still better things, when a few more years have enlarged his views, and added to his means of knowledge and comparison.

RAMBLES IN YUCATAN. By B. M. NORMAN. 2d edition. J. & H. G. Langley, Chatham Street, New York. 1843.

It is difficult to say whether this volume is more splendid in appearance, than it is attractive in its pages. Certainly it is one of the most pleasing publications of the season. The general interest existing in the public mind respecting Central America, has been increased by the volumes of Stephens and Catherwood, and we are quite safe in assuring our readers that it will not be lessened by the Rambles of Mr. Norman. The plates are very numerous, and admirably executed, and the author's style is neat and unpretending. We think the style of this volume cannot easily be surpassed. No doubt can be entertained that the most interesting and important discoveries are yet to be made respecting Central America, and we strongly advise our friends to make themselves acquainted with the publications that are now forthcoming on these interesting portions of our continent.

UNIVERSALISM EXAMINED, RENOUNCED, EXPOSED; in a Series of Lectures, embracing the Author's Experience during a Ministry of Twelve Years, &c. By Rev. M. H. SMITH, Boston: Tappan & Dennett. 1843.

This is an uncommonly interesting book. We have read it every page and sentence with satisfaction and gratitude. If any one has a friend with whom he wishes to argue on the soul-destroying error of Universalism, we entreat him to read this book. No Christian minister can well do without it in his collection—every church should have two or three copies in its library for circulation within the bounds of the congregation. We think, too, every Christian family would do well to obtain it. It is much more ably written than we had anticipated; indeed, the style is often elegant, and there are some passages of the most thorough eloquence. The chapter on the *Fruits of Universalism* is a most extraordinary document; it is truth, placed in the most open and unequivocal form. Perhaps this part of the work would furnish matter for a capital sixteen-page tract. We quote one passage from page 389:

"A mariner approaches the coast of Norway. Upon his chart is laid down a whirlpool of surpassing power. Its latitude and longitude are minutely described. Some one on board the vessel suggests to the officer that he has no faith in the existence of that whirlpool; that God made the sea, as well as the land; that he is infinitely good, and would not place such a dangerous and useless gulf in the highway of nations. The unbeliever invites the officer to be liberal, and visit the whirlpool; to be candid, and take one sweep round the outer circumference. Would the invitation be accepted?

"We are on a voyage. The Bible is our chart; and it points out fearful dangers. Universalism has no faith in the existence of these dangers. It urges all who listen to its voice, to ride upon the whirlpool. 'My son, if sinners entice thee, consent thou not.'"

CHRONICLE.

From our Foreign Correspondent, the Rev. Dr. Steane.
FOREIGN INTELLIGENCE.

Camberwell, Nov. 15, 1842.

MY DEAR SIR,—

You will, I fear, have thought me very inattentive to your request, to supply you with some further information on subjects connected with the movements and interests of our

denomination in this country, and especially to give you an account of our jubilee proceedings. I confess, I ought to have written before; but every day brings with it so many claims upon my time, and every claim is so urgent to have an immediate attention, that it is difficult to adjust their right of precedence, and the more distant are sometimes, perhaps wrongfully, made to give place to those that

are nearer home. The best apology, however, which I can offer, will be to delay no longer, and to send you as long a letter as I can now command time to write.

It has afforded us much gratification, to observe that our friends in America are so disposed to enter into the feelings which have actuated our churches in celebrating the fiftieth anniversary of our Mission as a year of jubilee. Perhaps it was not unnatural that an objection should be felt by some against the measure. Were we intending to revive an institution of obsolete Judaism? Did we superstitiously attach a value to "days and months and years?" Or would we emulate the fanaticism of Papal Rome, and tread in the worthy steps of Boniface and Benedict? Some excellent persons, also, who would altogether exclude our feelings from the province of religious duties, have thought it wrong to obtain, under the existing circumstances of a Jubilee, what would not have been given to the cause of God in the quiet of more ordinary times. We should act from principle, (they say) and not from emotion—as though emotion implied the absence of principle, or the judgment could not act under the promptings of the heart. Such objections, however, were happily not permitted to turn us aside from our purpose. We have gone on with our meetings and our contributions, and an impulse has been given to Christian zeal, the effect of which which will, I trust, continue to be felt when the projector and promoters of the Jubilee will have long ceased to be actors in the Missionary field. I will not say that our conviction of having adopted the right determination has been confirmed by the coincident views of our American friends, for I do not know that it ever faltered; but we have certainly been both gratified and encouraged. I am not ashamed to confess, that, to me, no Sabbath day in the whole course of my ministry has possessed an equal charm with the first Sabbath in last month, the second day of October—a charm arising from the fact that the whole denomination of Baptists throughout the world, its churches and their pastors, were feeling, acting, praying, preaching in sympathy with each other, and that the common topic on which all were dwelling, and which gave to each its union with the whole, was that which engaged the last thoughts, and was uttered in the last words of our ascending Redeemer, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Before this, I doubt not, accounts have reached you of our Jubilee services in London. They were, in all respects, excellent and delightful meetings. On Monday evening, preparatory devotional exercises were held in various districts; and none who attended the succeeding engagements of the three following days, who witnessed the harmony and brotherly love prevailing amongst the assem-

bled pastors and representatives of the churches, and listened to the sanctified and impassioned eloquence of the preachers and speakers, could doubt that the prayers then offered were graciously accepted and answered.

The Rev. J. P. Smith, D.D., L.L.D., F.R.S., &c., the venerable and justly revered President of Homerton College, distinguished alike by his learning, his candor, and his piety—a man of a most catholic spirit, ardently attached to the principles of Protestant Nonconformity, and known wherever polemical theology is studied, by his erudite work in defence of the Saviour's divinity—was invited by our Missionary Committee to deliver an oration or lecture on the great Missionary theme in some public room on this Tuesday morning. With this request he at once and generously complied. The meeting was convened in the large room at the London Tavern, and, for about two hours we were held in delighted attention to one of the most judicious, philosophical, and instructive discourses it had ever been my privilege to hear. The whole was extemporaneously delivered, but presented, nevertheless, as closely connected and unbroken a chain of consecutive thought, expressed in as exact and perspicuous terms as if every sentence had been carefully composed. By a unanimous vote at the conclusion, the meeting requested that it might be printed. Fortunately, perceiving how brief the notes were lying before him, a friend had taken down a considerable part of it in short hand, and with the help thus supplied, the author has recalled and written it, and it is now in the press. His own notes Dr. Smith was kind enough, at my request, to give to me. As the lecture is about to be published, I do not think I shall be violating any propriety if I subjoin a copy of them. They will convey but a very faint impression of what the lecture was; either of the important principles it embodied—the trains of argument it pursued—the illustrations it contained,—or, the simple, nervous, and eloquent language in which it was expressed; but they will serve to indicate the process of the speaker's thoughts, and the progressive course through which he traced the obligations of the missionary enterprise, from the simplest axioms of philosophy and natural religion, down to the authoritative commission of the Son of God, and the demands and privileges of modern Christianity. When you have the published lecture, it will, moreover, afford you the pleasure of being able to compare the outline with the finished composition, and of observing how the germs of thought expand into the full growth and numerous ramifications of the perfect discourse.

DR. SMITH'S NOTES.

A plan whose methods and arrangements are as simple as appears possible, for commu-

nicating the greatest good to the greatest number of mankind.

That greatest good is happiness—the most rational, comprehensive, personal, and social,—for the greatest extent of duration—to our fellow creatures in the most unlimited manner.

The *basis*: great truths—the Deity—responsibility—men sinful and miserable—a future life—revealed religion—Christianity. Hence the Mission-work is a necessary consequence.

Genius of Christianity—*benevolence*; its immediate effect—*beneficence*—Luke ii. 14.

Justice: we owe to all men the effort to do them all the good that we can. With respect to *evil*,—preventing, removing, or remedying. *Good*: imparting, augmenting, securing.

State of mankind without Christianity—ancient—modern—their literature—science—government—manners—cruelty—impurity. Christianity is *adapted* to remedy these evils.

It was *commanded* to be diffused, (Acts viii. 1. & xi. 19—24,) by the Apostles—and by *ALL who can*. For, what is the message? *Truth* to be received and believed. *Promises*, relied upon. *Precepts* obeyed.

The notion is assiduously affirmed and spread, that some kind of *authority* and *commission* is necessary besides the general contents of the New Testament.

We utterly deny this, and regard it as an *assumption* made without any foundation in the reason of the case, or in the Scriptures.

As well might men demand a commission to save a fellow-man from a disease, or from fire, or from being drowned.

They talk of priests! Christianity has only ONE PRIEST.

The great office of its ministers,—Col. i. 28; 2 Cor. iv. 5; v. 2.

The function of the *Apostles* preparatory, temporary, and subsidiary to *this* great permanent work. Successors, *as apostles*, they could not have. But, as preachers and guides their position is declared in 1 Peter v. 1—3.

Missions to tribes and nations ignorant of the "glad news," always among Christians.

Yet the English *Dissenters*, (Moravians, 1732; Wesleyans, 1787, excepted,) had borne no part in this work till the Baptist Society was founded, fifty years ago, Oct. 2, 1792. Others followed, in which we rejoice.

The originator and founder WM. CAREY—First supporters, Fuller, Ryland, Sutcliffe, and Pearce. Subsequent history. *Dr. Cox's Work*.

God has greatly honored this mission, (Nat. Hist.—Botany, Indian Antiq. Lang.—Sanskrit, &c., Chinese,) especially in translating, printing, and circulating the S. S.—and *numerous converts*, sincere, our own countrymen.

India—W. Indies. A beginning of delightful promise is made in Africa, on the slave coast itself.

This 50th year irresistibly awakens our

feelings. Not pretending to a divine appointment, as the Hebrew Inb. Not superstitious as the Popish. Not under a notion of merit. Not for ostentation. But for praise.

Revision: improvement—excitement to prayer.

I trust also that it will be improved, (as the Israelitish) for putting an end to feuds and alienations. Let us manage our differences with equity and kindness,—Gal. v. 22, 23, 26. Eph. iv. 1—6.

In the evening of the same day my old friend and fellow-student, the Rev. James Acworth, M. A., President of our College at Bradford, Yorkshire, preached at Finsbury Chapel. He selected for his text the interrogation, "Who then is willing to consecrate his service this day unto the Lord?" The sermon was throughout an earnest and sustained appeal to his auditory in the very spirit of the passage on which it was founded. To me it was a source of pleasure, to observe with what an ardour of devout feeling my valued friend pressed upon us the unreserved surrender of ourselves to the Missionary cause; and leaving the learning and criticism by which he so ably supports the Presidential chair, and rising above the acquirements of the scholar, with which he is so competent to instruct his hearers, urged them in a series of close and forcible exhortations to consecrate themselves and their service to the Lord. I could not help thinking that a ministry trained under a man who, with all his distinguished intellectual abilities and acknowledged eminence in philosophical, classical, and theological learning, combined a spirit of such energetic and practical piety, must, under God, supply us with pastors and missionaries such as the times call for, and the church longs to behold.

Wednesday morning was opened with a public breakfast. Numerous friends from the country mingled with residents of the metropolis at the social meal. The first hour was spent in pleasant personal intercourse and the mutual greetings of Christian friendship, and two more were occupied with speeches. The middle of the day was devoted to a private meeting of the committee, attended by the ministerial brethren from the provinces, and such of the Secretaries and Treasurers of principal auxiliaries as were in town. In the afternoon the children of our several congregations and Sunday Schools were assembled in one aggregate meeting, and addresses delivered to them suited to their age, and calculated to enlist their early sympathies in favor of christian missions. And the evening was devoted to a public service at Surrey Chapel, where the second sermon was preached by the Rev. A. Carson, L. L. D., of Tubbermore, Ireland.

The celebrity of the preacher drew together a large concourse, and repeatedly during the delivery of his discourse it seemed impossible for them to restrain themselves under the exciting effect it wrought upon them. He

took for his text our Lord's words, "Occupy till I come." Dr. Carson's style of public address is more colloquial than is usual, and abounds with illustrations and parenthetical digressions. His thoughts flow more rapidly than his words, and his imagination supplies him with images faster than he can conveniently dispose of them. In the present instance he had pre-composed his sermon, and written it out at length, but did not take it with him into the pulpit; and it was evident, after the first quarter of an hour, that he was preaching not what had been thus carefully prepared, but what presented itself to his fruitful mind at the time. Many of his illustrations obviously occurred at the moment, and were all the more effective for their simplicity and artlessness. Like our Lord, in his parable, Dr. Carson often takes his similes from the commonest objects around him, while in his hands an image not unfrequently becomes an argument, and the ordinary occurrences and scenes of life minister to intellectual pleasure or spiritual improvement. It was remarkable, that while both Dr. Smith and Dr. Carson adverted to the claim set up by our established clergy to be the exclusively authorized ministers of the gospel on the ground of their alleged apostolical succession, they both treated it in the same manner, as a subject rather for irony than argument, an insolent assumption unworthy of rational refutation, and to be treated with pity and contempt. The two sermons, as well as Dr. Smith's lecture, are to be published.

Thursday was given up to public meetings, in the morning at Exeter Hall, and in the evening at Finsbury Chapel. At the former the chair was filled by T. C. Gatch, Esq., of Kettering, and at the latter by W. B. Gurney, Esq., our excellent Treasurer. These meetings derived an additional interest from the presence and speeches of our beloved brethren the Rev. John Clarke and Dr. Prince, who most opportunely arrived from Africa by way of Jamaica, only a week or a fortnight before. They were able to unfold to us the circumstances and prospects which had gladdened their own hearts at Fernando Po, and on the African coast along the banks of the Cameroons River, and the river of old Calabar, and many statements they made, and many appeals founded upon them which thrilled through the large assemblies they addressed, and awakened responsive vibrations in the hearts of the people of God. We had with us also the Rev. Joseph Merrick, a young man of African descent, who was pastor of one of our Jamaica Churches, and has resigned his charge there to become a missionary to the land of his fathers. In introducing him to the meeting, Mr. Hinton beautifully remarked, "There is sitting beside me a man whose blood binds him to the tribes of Africa, though as the offspring of more temperate climes, he has ceased to retain their color. He is the first of a band of African converts crossing

the ocean for the conversion of Africa; and as that weeping continent beholds her long-lost children return, may she not be regarded as adopting the language of ancient prophecy, and saying, 'These, where have they been?' Oh Africa! their forefathers were snatched by the ruthless enemy, and thou didst faint when bereaved of them, but they have been where they have heard the tidings of Christian love, and they return to bless thee, even as they are blessed!" At the suggestion of Colonel Nicholls, the late Governor of Fernando Po, who also addressed the meeting, a special subscription was commenced to purchase a steam vessel for the use of the African mission, which he represented as of the greatest importance to enable the missionaries to keep up a communication with different parts of the coast, and to ascend the rivers.

But the speech of the day was that of our brother, the Rev. J. Aldis, and unfortunately it is the worst reported of all. In fact, it was exceedingly difficult for the pen, it is most abbreviated symbols and rapid movements, to keep pace with the still more rapid eloquence of the speaker. In the course of his address he introduced a succession of portraits of the immortal men by whom the mission was founded. Their characters have often been drawn by biographers, orators and preachers, and with fond admiration have we read and heard the eulogiums which friendship and veneration have pronounced upon them; but I think it was the conviction of all who listened to Mr. Aldis, that he had excelled all his predecessors. Nothing could surpass the masterly style in which he drew the prominent outlines, or the delicacy of touch with which he supplied the discriminating features and shades of each. Every descriptive epistle was so admirably chosen. The phraseology was at once so exact and elegant, the sentences were so harmonious and rich, and the whole was done with such inimitable skill and beauty; it was so forcible and just, so truthful and glowing, and withal, it sparkled so brilliantly with the scintillations of genius, and was so suffused and imbibed in the warm love of the heart, that it left nothing to be desired but that a permanent record might be found for sketches so worthy of the great original, and so honorable to the mind that drew them. I cannot tell you how much I regret that they were not preserved. Their author, no doubt, must have some memoranda relating to them, but it may be only the rough draft. I have requested him to let me have them to send to you, and should he accede to my desire, and furnish me with them in time, they shall come with this. The peroration of his speech was also a noble burst of eloquence, full of poetry and prophecy, depicting the final triumphs of Immanuel; and anticipating the jubilee of the world. I wish I could send it, or convey to you an adequate idea of the breathless silence

with which it was heard, or of the loud and simultaneous expression of irrepressible delight by which it was followed.

These Thursday meetings were the last in the series, and terminated a succession of engagements, such as probably none who took part in them, will ever see repeated.— Their influence upon the cause of missions generally, can hardly fail of being, with the divine blessing, eminently beneficial: to our own, they have given a new impulse, and endeared it more than ever to our hearts. We have entered into the labours of our fathers, and our children will enter into ours. But what sagacity can foresee or calculate upon the events of the next half century. If the last fifty years have done so much for a guilty world, what may not the next, with the energies of the church awakened, and her instruments and opportunities of usefulness multiplying every day, accomplish. Is it too much to expect that, before the present century closes, Christian Churches will bestud not only the coast, but the interior of Africa?—that Asiatic idolatry will be swept away, and in the vast metropolitan cities of Bengal, and Persia, and Burmah, and China, the temples of Jehovah resound with the preaching of the gospel, and the hymn of redeeming love? Is it too much to hope that the Mahometan imposture will be subverted, and the indomitable Arab be subdued to the yoke of Jesus?—that Antichrist, both Popish and Protestant, will be destroyed, and Europe freed from the incumbrance of ecclesiastical hierarchies, hold a pure faith and a scriptural worship?—and that the great Western Continent, from her giant mountains and her mighty streams, shall reverberate the first notes of the angel's song "Hallelujah! for the Lord God Omnipotent reigneth. Let us rejoice and be glad, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Oh! my dear sir, what good man's heart does not burn within him as he thinks of the eventful future!

Among the various other modes of commemorating the jubilee, one which suggested itself to several minds was the preparation of a history of the mission. At first it was desired that the committee should take this matter, as well as whatever else belonged to the celebration, into their own hands, and appoint two or three brethren to perform the work. So many difficulties, however, beset

this mode, that this intention was soon abandoned, and both the labour and responsibility were exclusively undertaken by Dr. Cox. He applied himself with diligence to the task, and took great delight in it, and by the 2d of October, produced two vols. of about 450 pages each. They are written in a fluent and perspicuous style, with an intimate knowledge of facts, and an ardent affection, both for the founders of the mission, and the other devoted men who have followed them in their self-denying but illustrious track. The Doctor is one of the oldest members of our Missionary Committee; he has been connected with the mission, in a less or greater degree, more than half the period over which his history extends. The early part of his ministerial life was passed in that part of the country in which it was cradled, and amongst the men who gave it birth,—and he writes with these associations kindling in his mind, and breathing in his sentences, and throwing an interest over his narrative which they alone could impart. I hope it will be reprinted on your side the Atlantic, as I am sure it would both interest and delight its readers, increase their knowledge of some of the greatest benefactors of mankind of modern times, and enlarge their views of the moral grandeur and importance of that branch of God's glorious service, in which they lived and died. The work supplies a valuable addition to Missionary literature, and lays the Denomination by which he is so justly loved, under augmented obligation to its Author.

I have so greatly extended this account of our jubilee, that I must refrain from the introduction of other topics into a letter already too long. Perhaps at a future time, if you should desire it, I may write you again. For the present I close, only adding that I should be gratified if I could regularly obtain a sight of the Memorial, as its successive numbers are issued, and that, with the expression of my best wishes for its increasing circulation and usefulness,

I am, my Dear Sir,

With great sincerity,

Your Friend and Brother,

EDWARD STEANE.

P. S. Nov. 18. I have delayed my letter till the last moment, and am obliged to send it without Mr. Aldis's speech, not having received it from him.

MISCELLANY.

ODE FOR NEW-YEAR'S DAY.

BY GEORGE H. COLTON, AUTHOR OF "TECUMSEK."

Hark ! I heard a mournful sound,
 Deep as ocean's groaning surge ;
 Minds are wildly wailing round
 A low, funereal dirge ;
 And spirit voices meet my ear
 With solemn sadness and appalling fear !
 What can it be doth thus my soul affright,
 And startle e'en the slumbering Night ?
 It seems with sullen roar Oblivion's wave
 Rolling o'er nations dead and Nature in her grave !

Lo ! a haggard spectre train,—
 Wild and shadowy shapes appear,
 Bearing on with woful plain
 A corse and sable bier ;
 Disease, and Pain, and Penury,
 And Melancholy of the tearful eye,
 Friendship with altered brow, and baffled Guile,
 Remorse, that ne'er was seen to smile,
 Envy, Mistrust, wan Grief, and wasted Care,
 And disappointment sad, and suicide Despair.

"Wearily, O, wearily,"
 (The mournful chant was said,)
 "We bear thy clay-cold corse, O Year, along :
 Thy children are all dead ;
 One by one we saw them die,
 And join the Past's innumerable throng,
 Thy faithful followers we have been,
 Ever-wasting, hapless Man,
 Whose joyless life is shorted to a span,
 Tracking his weary steps through each dark scene.
 Childhood, and Youth, and withered Age,
 On each and all we aye attend,
 'Till reaching life's last dusty stage,
 The pilgrim hails e'en tyrant Death a friend,
 Smiles at the icy touch, and joyeth at his end.

"Sisters, brothers, slowly bear
 To his grave the perished Year,
 Wailing to the darkened air
 A dirge above his bier.
 Around him flitting, faded Hours,
 Scatter upon his corse, pale, withered flowers ;
 For he is hasting to that dim domain,
 Whence he may ne'er return again,
 The Past—into that peopled Solitude,
 The voiceless, shadowy throng, the years beyond the flood.

"Ever with the perishing years
 From the earth man's race decay,
 Journeying on in dust and tears,
 Of Time and Death the prey!
 Ours is the joy to see them fall,
 To wrap them in the winding-sheet and pall,
 And bearing their cold forms, like thine along,
 With mockery of mourning song,
 Whelm them at last 'neath dark Oblivion's main,
 Whence they and thou, O Year, shall never wake again!"

Merrily, O, merrily,
 Arose another strain,
 As this strange company did disappear;
 And lo! a joyous train
 Passed before my wandering eye,
 Bearing in lifted arms the infant Year.
 Pleasure, and Youth, and laughing Love,
 Hand in hand with Joy and-Mirth,
 And star-eyed Hope, that ever looks from earth,
 And radiant Fancy in light measures move.
 On silken wings the blooming Hours
 Hovered above the sleeping child,
 Dispensing fairest, freshest flowers,
 Until the boy awoke, and waking smiled,
 To her this rising strain, so solemn, sweet, and wild.

"See the golden morn arise,
 Where the first faint streaks appear,
 Climbing up the dewy skies
 To hail the new-born Year!
 Attendants of the princely boy,
 We bring man's wasted race sweet peace and joy.
 While flee yon ghastly train with gloomy Night
 Before us and the dawning light.
 Raise we on high the joyous natal lay,
 And bear the new-born King to meet the early day.

"See the Star of Bethlehem
 Up the burning east ascend!
 Cherubim and Seraphim
 Upon its course attend!
 Away, away the shadows roll,
 That hopeless darkened erst the human soul;
 As its bright beams on that mean mansion shine,
 Where lowly sleeps the Child Divine.
 'Peace, peace to men!' the heavenly voices sing,
 And 'peace, good will to men!' the heavenly arches ring.

"Cheerily, then, cheerily,
 O child of Earth and Heaven,
 Bear thou the lot that is appointed here;
 Grateful for bounty given,
 O'er thy sorrows weep nor sigh,
 But welcome with sweet smiles the new-born year.
 For Earth is always beautiful,
 In her every hue and form;
 Enrobed in sunshine, or begirt with storm,
 Still, ever still the Earth is beautiful.
 However roll Time's wrestless wave,
 Yield not, O man, thy soul to gloom,
 Nor doom thy resting-place the grave,
 But watching Bethlehem's Star beyond the tomb,
 Hope for immortal life and never-fading bloom!"

THE
BAPTIST MEMORIAL
AND MONTHLY CHRONICLE:

DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

VOLUME II.
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NEW-YORK, FEBRUARY, 1843.

REV. R. BABCOCK, {
" J. O. CHOULES. { *Eds.*

HISTORICAL.

II. THE ANABAPTISTS of the 16TH CENTURY,
AND THE
BAPTISTS OF THE 19TH CENTURY;

Containing a Chronological Account of the Origin, Principles, and Practice of the latter; and showing, that the first British Christians for five hundred years were Baptists; that Infant Baptism originated at the same time as many other corruptions in the Romish Church; that Immersion was the mode of Baptism immediately and for more than 1300 years subsequent to the Apostles' time, and always has been, and is still, the prescribed manner of administering the ordinance in the Protestant Established Church of England.

—
BY THE LATE W. T. BEEBY, ESQ., OF LONDON.
—

WE this month commence the publication of a most valuable document from the pen of our lamented brother Beeby, who recently died in Calcutta, of Asiatic Cholera, during a commercial visit to India. The work has had a large circulation in England, and we print from the fourth edition. We are satisfied that the readers of our pages will be deeply interested with this excellent article. Mr. Beeby was for many years the financial agent in India of our American Board of Baptist Missions, and rendered most important services to the cause.—One of the Editors of the Memorial will never forget the Christian kindness which he experienced during his visit to Mr. Beeby's hospitable abode at Camberwell, in 1836. Like our own beloved Cobb, brother Beeby was the Christian merchant,

'servent in spirit, diligent in business,' and God blessed him and made him a blessing.—Ed.

PART I.

"THE ANABAPTISTS, a turbulent and enthusiastic sect, arose in the time of Luther's Reformation in the 16th century.

"They pretended to an extent of Divine influence which superseded the civil magistracy, and raised them above human control.

"In 1532, Matthias and Buccold (a baker and a tailor) fixed themselves at Munster, in Westphalia, and by pretensions to inspiration and extraordinary sanctity, gained possession of the city, deposed the magistrates, confiscated the estates of some, seized the personal property of others, and threw the whole into the common treasury: they changed the name of the city to Mount Zion, and proclaimed the second coming of the Messiah, to establish a fifth and universal monarchy, which, in the meantime, they were to prepare for him.

"Matthias was soon cut off; but Buccold had the address to get himself proclaimed king in Zion, assumed the honors of royalty, and more than the usual licentiousness of a king, (at least in Europe;) taking no less than

fourteen wives, and committing many other excesses, which roused the princes of the empire. He was besieged by an army, and suffered the rigors both of war and famine. At length the city was taken by surprise; many were killed, and the rest taken prisoners. Buccold was loaded with chains, and after being carried from city to city, as a public spectacle, was taken back to Munster, where he suffered a cruel and lingering death, which he bore in a manner worthy of a better cause; and after having reigned about fifteen months, and thrown all Germany into alarm, died at the early age of twenty-six."

These, or somewhat similar, are the records that are now most commonly to be met with of the Anabaptists of Munster. It appears, however, by the writings of many old authors, that crimes were laid to their charge by their enemies, of which they were innocent; and that the insurrection had very much of a civil rather than of a religious character, arising from oppressions practised upon the rustic population (to which fact allusion is made in the Penny Cyclopædia, Art. Anabaptists; and Milner also says: "These rebellions arose from secular causes"); be this as it may, the inquiry does not affect the subject now to be considered. It may therefore, with reference to the account just related, suffice to remark, that when any people allow their passions to hurry them into the commission of excesses such as have been described, exceeding not only the bounds of true religion, but those of common morality, a disgraceful result may always be expected.

Many persons who have taken no trouble to ascertain the truth, having however supposed the Christians of the present day called Baptists owe their origin to the Anabaptists of Mun-

ster, the purport of these psages is to exhibit a few facts in refutation of this erroneous idea.

The compiler, from his own observation of what is occurring in the world, cannot believe otherwise than that the Spirit of God is bestowed on Christians of other denominations as well as on Baptists, therefore, he is not so bigoted as to imagine, that Baptists can alone be saved.

"He that *believeth*, and is baptized, shall be saved; but he that *believeth not*, shall be damned," even though he be baptized. Therefore, while he regards every true Christian with affection, and would willingly unite with such in every good work and word, wherein both are agreed, he is convinced that it is the duty of every one, where circumstances admit of it, to connect himself in church-fellowship with those whose sentiments he conscientiously believes to be most in accordance with the word of God: to this he would appeal, and by this standard only he considers it the bounden duty of every Christian to be regulated.

History may tend to confirm, but the word of God, the Holy Scriptures, must be the leading principle or guide, as to spiritual things: where the latter support the former, we have the strongest reason to believe the account related is correct; but where Scripture in no respect agrees with history or tradition, we must believe that worldly wisdom, or the corruption which accompanies it, has introduced errors which are not pleasing to the Divine Being, and that can only be expunged by the blood of Christ. Moreover, as where there is knowledge of error, there is wilful sin, it behoves every man to inquire and act for himself; since his own soul, and not that of another, is most concerned.

The reader's attention is, therefore, directed to the following facts:

1st. That the English Baptists never had any connexion with the Munster enthusiasts.

2d. That they disprove, *in toto*, and unreservedly condemn the whole of their rebellious conduct.

3d. Of eight leading articles of faith which have been stated as forming the creed of this people, *not one* them is held by the English Baptists.

In reference to baptism, the Munsterites, we are informed, administered it by *sprinkling*; and the reader is aware, the Baptists uniformly observe *immersion*.

The Encyclopædia Britannica says : "It must be observed, that the Baptists and Mennonites of England and Holland, are to be considered in a very different light from the enthusiasts (the Anabaptists) we have been describing; and it appears equally uncandid and invidious, to trace up their distinguishing sentiments, as some of their adversaries have done, to those obnoxious characters, and there to stop, in order, as it were, to associate with it the ideas of turbulence and fanaticism, with which it certainly has no natural connexion."

"Their coincidence with some of those oppressed and infatuated people in denying baptism to infants, is acknowledged by the Baptists; but they disavow the practice which the appellation of *Anabaptists* (viz. double or second baptism) implies, and their doctrines seem referable to a more ancient and respectable origin."

"They appear supported by history in considering themselves the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Romish monarchy; and they profess an equal aversion to all principles of rebellion on one hand, and to all suggestions of fanaticism on the other."

It would be useless to lengthen this account by stating all the articles

of faith held by the *Anabaptists*: as if it is proved that Christians holding the same sentiments as the Baptists of the present day existed long before this deluded sect arose, it must be quite evident, that Baptists are not descendants of Anabaptists. We will, therefore, proceed to examine some of the evidences of this fact.

From the establishment of the anti-Christian power of the Roman Pontiff to the time of the Reformation, there intervened a gloomy period, emphatically and justly called "the dark ages." Now, supposing, during this gloomy period, the apostacy had been so universal, that not a single person was to be found who held *the truth once delivered to the saints*; yet, if at the close of the period, some person should discover the nature of the prevailing errors, should renounce them, and embrace the truth, they are no more to be considered innovators, or founders of a *new system* or a new religion, (as it is sometimes called) than if they had been the immediate followers of the apostles, and taught the same truths: and this, we will show, may be said of the Baptists.

It will, however, doubtless, be more satisfactory if we can ascertain that there were individuals, and still further so, if we find there existed communities, who, from the first until the present time, refused submission to, and held sentiments differing from the papal church of Rome, maintaining the faith originally delivered to the saints.

1. In every age of this dark time, (says President Edwards) there appeared particular persons in all parts of Christendom, who bore testimony against the corruptions and tyranny of the church of Rome. God was pleased to maintain an uninterrupted succession of witnesses through the whole time, in Germany, France, Britain, and other countries: as historians

demonstrate, and mention them by name, private persons, ministers, magistrates, and persons of great distinction.

2. But there were not only scattered individuals throughout the states of Europe, who appeared at intervals like glowing meteors in the night of Popery; but there was a small secluded and delightful district where the full glory of the sun, poured forth between the two tremendous clouds that overspread the east and west of Christendom, was long and delightfully enjoyed.

Here, for a succession of ages, not a few, but myriads of persons possessed and reflected the light of divine truth.

The five valleys of Piedmont between France and Italy, environed and defended by almost impassable mountains, fertile, fruitful, and secluded from surrounding nations, were secure: "as if the all-wise Creator had from the beginning designed that place as a cabinet, wherein to put some inestimable jewel; or in which to reserve many thousand souls which should not bow the knee to Baal."

This was the fact. In this place, and more or less in the neighborhood, for above a thousand years, a faithful remnant reserved to the Lord from corrupted Europe, continued to dwell.

The Waldenses and others holding like opinions cotemporary with or preceding them, were distinguished also by the names Albigenses, Vaudois, Paterines, Lyonists, Paulicians, &c.

Their extent as to number is given by one of their pastors, George Morrell, who says, there were in his time, A. D. 1530, above 800,000 persons professing the religion of the Waldenses. In the south of France, in Spain, Italy, and Germany, at certain periods, they were numerous; in Bohemia alone, they were said to be 80,000 in A. D. 1315.

In A. D. 1260, they had churches

in Albania, Lombardy, Milan, Romagna, Vicenza, Florence, val Spolefino, Constantinople, Philadelphia, Sclavonia, Bulgaria, Diagonitia, and subsequently were in considerable numbers in Sicily, Livonia, Sarmatia, &c.

We will now state, I. The leading principles of the Waldenses as a general body, and especially on the article of Baptism. II. The opinion entertained by several divisions of that body of this particular subject. And III. Some facts in the history of these various communities of Christians.

I. The leading principles of the Waldenses are abundantly given by themselves in their *confessions of faith* and other writings, and by others, both friends and enemies, who have written of them. In A. D. 1544, the Waldenses, to remove unfounded prejudices entertained against them, transmitted to the French king a confession of faith in twelve articles, of which the following are the chief:

1. We believe there is but one God, Creator, and Father of all.

2. We believe that Jesus Christ is the Son and image of the Father. That in him all the fulness of the Godhead dwells.

3. We believe in the Holy Spirit, the Comforter.

4. We believe there is one holy Church, the whole assembly of the faithful.

(As connected with our present inquiry, we will only further cite what relates to the ordinances.)

7. We believe that in the ordinance of baptism, the water is the visible and external sign, which represents to us renovation of the mind, by the mortification of our members, through Jesus Christ; and by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life.*

8. We hold, that the Lord's Sup-

per is a commemoration of our thanksgiving for the benefits we have received by his sufferings and death, &c. &c.

Above 400 years before this, A. D. 1120, in another confession of faith, the Waldenses declared: "We acknowledge no sacraments as of divine appointment, but Baptism and the Lord's Supper. We consider the sacraments as visible emblems of invisible blessings. We regard it as proper that *believers* use these symbols: notwithstanding which, we maintain that believers may be saved without these signs, where they have no opportunity of observing them." (So the Baptists affirm, 700 years after.)

Among the writings of the ancient Waldenses, is a treatise concerning Antichrist, Purgatory, &c., dated 1120, in which they affirm:

"Antichrist seduces the people from Christ, teaches to baptize children into the faith, and attributes to this the work of regeneration, thus confounding the work of the Spirit with the external rite of baptism."

II. Others have testified of them in accordance with the preceding. Chessanion, 1595, says: "Some writers have affirmed that the Albigeuses approved not of the baptism of infants; others, that they entirely slighted this holy sacrament. The truth is, they did not reject this sacrament, or say it was useless; but only counted it unnecessary to infants, because they are not of age to believe, or capable of giving evidence of faith."

Chessanion states further: "That they were not the first that were of this opinion;" and refers to Tertulian as an example, and gives divers instances of the practice of the ancients to the same purpose.

Pope Pius II. declared the doctrines taught by Calvin to be the same as those of the Waldenses.

A. D. 1175. At a council held in Lombez, the good men of Lyons were condemned: one charge was, that they denied infants to be saved by baptism.

A. D. 1179. Alexander III., in council, condemned the Waldensian or Puritan heresy, for denying baptism to infants.

Mezeray, the historian of France, says, In baptism, in the twelfth century, they plunged the candidate in the sacred font, to show them what operation that sacrament hath on the soul.

Favin says, "The Albigeois do esteem the baptism of infants superstitious."

The following writers not only refer to the principles of the Waldenses, but make them one with modern Baptists, viz.: Dr. Mosheim, Allix, Limborch (Professor of Divinity at Amsterdam,) Father Gretzer, a persecuter of the Waldenses, Montanus, Cardinal Hossius, Bellarmine, and others.

III. To furnish any thing like a particular chronological account up to the apostolic age, of the various communities of Christians who held the same sentiments as the Baptists of the present day, would far exceed the limit of these pages; a very brief summary of some of the facts connected with their history, can, therefore, alone be attempted, and for a more extended and satisfactory account the reader is referred to the works enumerated at the close.

It has been mentioned that there were at the same periods, in different parts of Europe, large bodies of Christians holding the same opinions on the subject of baptism; but as it may not be generally known what caused these numerous communities to disappear, and why their sentiments were for some time subsequently but little heard of or known, a few words explanatory thereof may not be amiss,

before tracing their history to the earliest ages.

Ecclesiastical history affords ample evidence of the ceaseless persecution that conscientious individuals and bodies of Christians experienced from the first establishment of that antichristian power, the papal hierarchy. It is, however, needless to refer to earlier instances thereof for our present purposes, than to an account taken from Mezeray's French History, where it is stated :

"In 1177, the kings of France and England, from a desire to stop heresy, resolved to attack the Albigenses by military force, but afterwards thought it would be more prudent to send preachers first ; accordingly, the Archbishops of Berry and Narbonne, with Reginald, Bishop of Bath, and others of figure, appeared among these people. These preaching commissioners exacted an oath of the Catholics, that they should give information of and against the Albigenses. Great numbers were, in consequence, discovered, and on being cited before these Bishops, a confession of the Catholic faith was submitted to them, and they were required to swear to the belief of it ; but the Albigenses refused to swear or take any oath. Consequently, the Albigenses, Paulicians, or Waldenses, in Gascogne or Provence, were excommunicated, and all persons under the fear of the Pontiff were forbidden to entertain them in their houses or country. The severity of these measures drove many into other kingdoms ; others were led to abjure their opinions, and the rest the princes were requested to banish out of their dominions."

A. D. 1181. Pope Lucius III. held a council at Verone, at which the Albigensian sect and heresy were damned for teaching otherwise than the Church of Rome about baptism, and in the same year issued a decree

confirmatory of former measures, in which was stated, "We declare all Catharists, Paterines, Poor of Lyons, Passignes, Josephists, and Arnoldists, to lie under a perpetual anathema."

A. D. 1193. Pope Innocent sent Guy and Renier, two legates, into France, with instructions to burn their leaders, confiscate their goods, and disperse their flocks.

Notwithstanding these inhuman proceedings, as well in France as Spain, still in the year 1200, the city of Toulouse and eighteen other principal towns in Languedoc, Provence, and Dauphine, were filled with Waldenses and Albigenses.

A. D. 1206. An order of preaching friars was established, whose ostensible business was to go through towns and villages to preach the faith ; but secretly to obtain information as to the dwellings of those obnoxious to the Pope's vengeance. In a few years these missionaries were established in all towns suspected of heresy, whence originated the inquisition.

A. D. 1209. An army consisting of, some say 300,000, others 500,000, was put in motion in France, to destroy the heretics, and in a few months 200,000 lives were sacrificed by barbarities practiced, before unheard of.

These crusades continued year after year, when up to A. D. 1243, it is stated *one million* of inoffensive persons had been martyred, and the survivors scattered, forming colonies of various extent.

For about 130 years from this period, they experienced a comparative degree of ease, though occasionally troubled by inquisitors. And about the year 1400, an attack was made upon such as inhabited the valley Pragela in Piedmont, by a Catholic party in the depth of winter ; when those who escaped the sword, perished upon the mountains during the night, from the inclemency of the weather.

It would be impossible even to mention here all the persecutions and cruelties that were perpetrated from time to time; we must, therefore, be content to allude only to such as shall show that they were continued up to a period when the very race and names of these faithful followers of the Redeemer *seemed* to be exterminated.

A. D. 1484. When another army marched into the Valley of Loyse, the inhabitants fled to their caves at the top of the mountains, carrying with them their children, and whatever valuables they possessed, as well as what was thought necessary for their support. The lieutenant, finding the inhabitants all fled, and that not an individual appeared with whom he could converse, had considerable trouble in discovering their retreats; when causing quantities of wood to be placed at the entrance of their caves, he ordered the same to be set on fire. The consequence of this inhuman conduct was, four hundred children were suffocated in their cradles, or in the arms of their dead mothers; while multitudes, to avoid death by suffocation, or being committed to the flames, precipitated themselves headlong from their caverns upon the rocks below, when they were dashed to pieces; if any escaped death by the fall, they were immediately slaughtered by the brutal soldiers. It appears more than three thousand men and women belonging to the Valley of Loyse perished on this occasion.

Measures equally ferocious were adopted against the inoffensive inhabitants of other valleys, and with a like cruel success. Sentences were publicly given against them in various churches. Innocent VIII. appeared as resolved at this period to free the world of these Dissenters, as Innocent III. had been in the thirteenth century, to rid Languedoc of the Waldenses. So effectual were the papal

measures, that the inhabitants were wholly extirpated in the above named valleys. In 1487, scenes of barbarous cruelty awaited those long privileged people who inhabited other districts of Piedmont; and in the ensuing year, to complete the work of destruction, an army of 18,000 men marched into those sequestered parts.

A succession of adverse circumstances attended the Waldenses:

The inquisitors who lay in ambush, issued their processes daily against them; and as often as they could apprehend any of them, they were delivered over to the secular arm for punishment. The sanguinary proceedings of Rome seemed to have triumphed over its enemies. The heretics or Waldenses were destroyed or driven into obscurity.

Similar atrocious persecutions having been carried on against these inoffensive people, holding the same religious sentiments, but bearing different names in Germany, Holland, and other countries, the survivors were obliged to conceal themselves, or fly from place to place. Yet there were not wanting those who bore their testimony to the truth, by their sufferings from time to time.* Many, as the history of our own country witnesses, came to England.

In 1528, some who came from Holland were apprehended and imprisoned, and two burnt at Smithfield. In 1535, twenty-two Baptists were put to death in England, and in 1539, one hundred and thirty that had fled from England, were put to death at Delft, the men beheaded and the women drowned.

It cannot, therefore, be matter of surprise, if the particular religious sentiments of these people were for a

* In the year 1500, there were 200 congregations of these people in Bohemia and Moravia; and as before mentioned, one of their pastors in Provence, estimated their numbers in 1630 at 800,000.

period kept from public view ; and when revived in after times by a people bearing a new name, amongst a generation emerging from a papal darkness, and ignorant of almost all scriptural truth, it is not wonderful that such apparently novel, because then uncommon sentiments, should be looked upon as a strange doctrine.

Having commenced these pages by maintaining that the English Baptists of the 19th century, do not derive their origin from the Anabaptists of Munster, but justly claim descent from a more honorable stock that existed before the Munsterites, what has been stated may be considered sufficient proof of this fact ; but to confirm this still further, we will now refer to a few more brief evidences in corroboration thereof.

Fox, the Martyrologist, states, that in 1158, "two eminent Waldensian preachers, Gerherdus and Dulcinus, came into England to propagate the gospel," "which sect," says Sir W. Newbury, in his History of England, "were called the Publicani, and who, being as numerous as the sand of the sea, did sorely infest both France, Italy, Spain, and England."

Archbishop Usher, also, in his book on the succession and state of Christian churches, says, "The Berengarian or Waldensian heresy, had, about the year 1120, generally infested all France, Italy, and England."

We may next notice, as another proof of the existence of the Waldensian and Baptist sentiments, prior to the Anabaptists of Munster, the fact that our own great Reformer, John Wickliff, who was born A. D. 1324, held the same scriptural sentiments with the Waldenses, as did also those persecuted people who succeeded him, who were known by the name of Lollards.

In the History of the British Reformers we find it stated that, "In the fourteenth century, true religion

scarcely existed in England, and it may justly be said, that the days were evil. The papal usurpation of power over the consciences of men, was then at its height, for error and superstition had been advancing during the preceding centuries, till both the doctrines and precepts of our Lord, as declared in the scriptures, were no longer taught by those who professed to be his followers ; and the little that remained of the truth was corrupted and concealed from view by the superstitions and vain traditions of men."

"John Wickliff was a distinguished member of the University of Oxford, where he rendered himself conspicuous soon after the middle of the fourteenth century, by his determined opposition to the Dominican and Franciscan friars, who then infested the kingdom, and especially that University.

"The following description of the Lollards is given by a Roman inquisitor of those times," who says, "The disciples of Wickliff are men of a serious, modest deportment, avoiding all ostentation in dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labor, and utterly despise wealth, being fully content with bare necessities ; they follow no traffic, because it is attended with so much lying, swearing, and cheating ; they are chaste and temperate, are never seen in taverns, or amused by the trifling gaieties of life ; you find them always employed either learning or teaching ; they are concise and devout in their prayers, blaming an unanimated prolixity ; they never swear, speak little, and in their public preaching lay their chief stress on charity ; they never mind canonical hours, because they say that a pater noster or two, repeated with devotion, is better than tedious hours spent

without devotion; they explain the Scriptures in a different way from the holy doctors, and church of Rome; they speak little and humbly, and are well-behaved in appearance."

Milner, in his History of the Church of Christ, with reference to the fourteenth century says, "Real Christians were still to be found, either *only* among the Waldenses, or else they worshipped God in obscurity, under the unspeakable disadvantages of the general corruption.

"The term Lollard was affixed in general to all those who professed, whether on solid principles of godliness or not, a greater degree of attention to acts of piety and devotion, than the rest of mankind. Of these, Walter Reynard, a Dutchman, was apprehended and burnt at Cologne. This is he whom I have already called Reynard Lollard in the account of the Waldenses, and from whom the Wickliffites are supposed to have acquired the name of Lollards.

"The Church of God, therefore, considered as an outward society, *seems only to have existed among the Waldenses.*

"Terms of reproach have in all ages been applied to real Christians. Lollards, the name given to the followers of Wickliff, is to be considered as one of them.

"The sufferings of the Lollards, during the established governments of Henry VII. and Henry VIII., were even greater than they had been during the civil wars. Neither age nor sex were spared. Fox has collected from the registers of the diocese of Lincoln for the year 1521, a most shocking catalogue both of the accusers and of the victims who suffered under the grievous persecution of Bishop Langland, the king's confessor."

We shall now only add a few words more to this part of the subject, to exhibit that Wickliff's sentiments on

baptism were taken from Danver's work on Baptism, published in 1674, who quotes as follows, from Wickliff's Trialogues.

"As to children's estate, as to salvation or damnation, he can say nothing what God will do with them." "But for those who make baptism the thing to save them, and the parents' omission thereof, to damn them, he utterly denies; because, as God hath not appointed baptism to work grace or to regenerate, so it would be unreasonable to charge damnation upon little ones, for the parents' neglect."—Trialog. c. 12.

"In the eleventh chapter of his Trialogues, he also states that believers are the only subjects of baptism."

And, although not exactly relevant to the subject immediately under consideration, we must add the following words of Milner, viz: "Let the reader remember that Wickliff not only published an English Translation of the Bible, but also pleaded in a very spirited and sensible manner the *right* of the people to read the Scriptures. All this tended the more to provoke the clergy, and to increase his popularity with the laity."

We have thus clearly shown—

1. That the Baptists of the nineteenth century did not originate from the Anabaptists of Munster.

2. That they have good reason to consider themselves the descendants of the Lollards, Wickliffites, Waldenses, Albigenes, and others, who held the same opinions with themselves.

3. That those from whom they claim descent, did exist long before the Munsterites, and are recorded in well-accredited histories, as the *only* communities of Christians that did keep alive the knowledge of the gospel truth for many centuries.

4. That the English Baptists of the nineteenth century are not schismatics or separatists, as they have some-

times been called ; as from what has been already cited, it is evident that they are descendants of Christian churches, which existed for several hundred years before any one of the now existing Christian churches in England, none of which can date their appearance as distinct religious communities to a period prior to the Reformation in the sixteenth century.

The evidence produced may be regarded as conclusive with respect to the Baptists, justly referring their origin to a more ancient and more worthy ancestry than the Anabaptists of Munster ; but as in addition to this, they claim descent from Christians of even a still greater antiquity than the earliest period at present mentioned, both through the Waldenses and other churches, as also from a distant community that existed in Britain from the time of the apostles.

To be Continued.

III. THE BAPTIST PRINCIPLE OF CHURCH INDEPENDENCY.

BY REV. WM. CROWELL.

THE Saviour is the only Legislator of the churches, and his will, as revealed in the New Testament, is their sole and supreme law. In one sense, therefore, a church is the most dependent associated body in creation. Whatever may be its numbers, power, or wisdom, it may not as a church, exceed the limits defined by the express words of Christ himself. Yet a church is the most purely independent body which can exist on earth. No civil nor ecclesiastical body, no council, synod, nor association, has any control over it.

A firm adherence to the principle of church independency has always distinguished those who have embraced the essential views of the Baptists, in reference to church organization. They have regarded it as one

of the strong safeguards of their religious liberty, their bulwark of defence against the encroachments of civil and ecclesiastical power. Our fathers guarded it as the apple of the eye, and having removed the rust and the rubbish of ages, they bequeathed as a legacy to us this priceless treasure, with the solemn charge that we transmit it untarnished and unencumbered to our posterity. It is not our intention, in these familiar articles, to attempt a labored defence of a principle so firmly held by every Baptist, but simply to state some of the testimonies in its favor, to define its import and the nature of its applications.

In all the references to the churches formed by the apostle, we find no intimation that the whole number of believers were to be considered as one united church. This first church which was ever formed, was "the church at Jerusalem ;" and when believers were multiplied elsewhere, they were formed into churches which are spoken of in the same way as being complete in themselves. Such were "the church at Antioch," "the church at Ephesus," "the church at Corinth," &c. No hint is given that either of these churches was subordinate or inferior—no one is mentioned as a *mother* church—none is spoken of as a part of another. Churches were multiplied even in a single province, for the inspired writers speak of "the churches in Macedonia," the "churches of Galatia," as well as of "the church of the Thessalonians." Nothing is plainer than that each separate company of believers who were associated together to obey the laws of Christ, was regarded as a church, complete in itself, for all the purposes of such an organization. Each was separately accountable to Christ, as the Head of the church catholic. Hence he addresses directly, and separately,

through their angels or ministers, the "seven churches which are in Asia."

This order continued, with slight modifications, through the first two centuries. Gieseler says, vol. I, p. 56: "The new churches every where formed themselves on the model of the mother-church at Jerusalem. At the head of each were the Elders, all officially of equal rank. Again, p. 103, near the commencement of the second century, after mentioning the influence exerted by city churches over country churches, which had grown up around them, he remarks, "With this exception all the churches were alike independent." And he informs us, p. 151, that this independency was not materially encroached upon till the third century, and then by "the idea of a catholic church, beyond whose pale there could be no salvation."

Mosheim says, vol. I, p. 26, "All the churches in those primitive times, were *independent* bodies; or none of them subject to the jurisdiction of any other." And, p. 82, "The assembled people elected their own rulers and teachers, or by their authoritative consent, received them when nominated to them. They excluded profligate and lapsed brethren, and restored them; they decided the controversies and disputes that arose; they heard and determined the causes of presbyters and deacons; in a word, the people did every thing that is proper for those in whom the *supreme power* of the community is vested." In the second century, p. 142, "During a great part of this century, all the churches continued to be, as at first, *independent* of each other, or were connected by no consociations or confederations. Each church was a kind of little independent republic, governed by its own laws, which were enacted, or at least, sanctioned, by the people." And in the third century, p. 201, "Although the ancient

mode of church-government seemed in general to remain unaltered, yet there was a gradual deflection from its rules, and an approximation towards the form of a monarchy." The history of the church from this point, is a warning to us which should not be forgotten.

By church independency, then, we mean that a church is a voluntary association of professed believers in Christ; taking the Scriptures as the only, the infallible, and the sufficient guide in church organization and discipline; choosing its own officers, and executing, according to the best of its united judgment, the laws and institutions of Christ. It is the appointed interpreter and executor of the will of Christ in receiving and expelling its own members. For the manner in which it executes this high trust, the church is accountable to Christ himself, and is not amenable to any civil or ecclesiastical tribunal. A church is a complete system in itself, containing all the elements necessary to its own existence, and to the exercise of the highest ecclesiastical power. The multiplication of churches does not affect this principle, since each church is as independent and entire, in respect to all which concerns its existence and prerogatives as a church, as if it were the only one in existence. Whatever affiliations or associations may be formed by a number of churches for mutual assistance, or for carrying into effect plans of benevolence, they can neither add to, nor take from, the powers and duties of each separate church. A thousand churches have no more power to add to, or take from, the laws of Christ, than a single church.

These views of church independency sufficiently explain the reason why Baptists have always adhered to the voluntary system in the support of religious institutions. They believe that there is spiritual power in

the gospel sufficient to accomplish all its purposes. They ask no help from the secular arm. The power which Christ has given them is for edification, and not for destruction. If one who is called a brother be unwilling to bear his part in the common burdens, he is a subject of admonition and discipline, perhaps of excommunication, but not of litigation. Here, too, each church is bound to understand the will of Christ respecting order, fellowship, and discipline, for itself. It cannot, if it would, trust this work to others. It may not except and adopt the ready made opinion of a council, or convention, in matters which relate to its fellowship and discipline.—Christ has invested each church with the duty and responsibility of interpreting and executing his laws.

It follows, then, if this brief statement of the separate independent character of each church be correct,

1. That to become a church member is to assume a weighty responsibility to the Saviour and to our fellow-men.

2. By embracing these views, Baptists assume the most solemn obligations to study thoroughly the will of Christ, lest this liberty of ours become a cloak of maliciousness.

3. That for a church to be *independent* is by no means to be *unaccountable*. By the very terms of this independency, it assumes the greatest responsibility which any body on earth can sustain.

4. As each church is directly and separately accountable to the Saviour for the correctness with which it interprets, and the spirit in which it executes his laws, it must receive them from Him alone.

5. Each church is accountable for the character and conduct of *its own members only*, and of course no others have any claim to the privileges of its communion. All *invitations* to its communion, beyond its own members, are matters of courtesy and convenience, not of claim.

6. That all collective inference with the terms of church-fellowship, by any convention or other body, either of ministers or laymen, is unwarrantable, and opposed to the principles and spirit of church independency.

7. The independency of the churches should be scrupulously respected, and vigilantly guarded, as the great safe-guard of religious liberty, and doctrinal purity.

BIOGRAPHICAL.

III. MEMOIR OF REV. ROBERT HALL, SENR., OF ARNSBY.

FEW ministers, of modern times, have left behind them stronger claims upon the respect and grateful remembrance of posterity than this excellent man, whose praise is in all the churches; and who, though dead, still continues, by the fruits of his pen, to administer "*help to Zion's travellers.*"

The chief incidents of his life were communicated to the public soon after the termination of his useful labors in the Lord's vineyard, by Dr. Ryland, of Bristol, in an Appendix to a funeral Sermon which he preached on occasion of Mr. Hall's death; and we are glad that we have it in our power to have recourse to such unquestionable authority for the materials of our Memoir. After the lapse

of fifty years, during which a generation has passed away, it may be fairly presumed, that but very few of our readers, comparatively speaking, can be in possession of this Sermon, or acquainted with the personal history of the deceased.

We are informed that Mr. Robert Hall was born at a village called Black Heddon, in the parish of Staninton, about twelve miles from Newcastle-upon-Tyne, on the 15th April, 1728, (old style.) His father was a reputable farmer, as were also his ancestors; he was professedly a member of the Church of England, but his mother was a Presbyterian. The son, however, considered them both to be possessed of true religion, which they appear to have manifested, by inculcating upon him the fear of God, with just views of the exceeding sinfulness of sin. His father died when he was only in the twelfth year of his age, and he was soon after placed under the care of an uncle, at Kirkley, three miles from Black Heddon, where he attended on the worship of the Presbyterians, but with little advantage to himself, the minister being more deeply drenched in the Arminian system than any person he afterwards remembered to have known.

It seems that at this early period of life, young Hall was brought under deep concern about the salvation of his immortal soul. His mind became filled with black despair—he labored under an overwhelming sense of guilt, and the dreadful apprehension of eternal banishment from the presence of God, and these terrible convictions were frequently accompanied with horrid temptations, and blasphemous suggestions, unfit to be related. The preaching under which he sat, was indeed little calculated to relieve him by any scriptural statement of the way of salvation; and thus he lived, if life it may be termed, in a state of darkness, distress, and des-

pondency, for at least seven years; during which time he met with several distressing accidents, that added greatly to his personal sufferings. By the first of them, he broke his arm and three of his ribs; and, before these got well, being sent into the harvest-field, on a young horse, and having his arm in a sling, the animal took fright and threw him, by which his arm was again broken, his other arm and collar bone fractured also, and his shoulder disjointed! Yet revolting to the feelings as the mention of these multiplied calamities is, he often declared, that all the pain which he endured from these broken bones, did not equal the anguish of his mind—so true is the declaration of the Scripture, “the spirit of a man will bear his infirmities, but a wounded spirit who can bear!”

The time, however, at length arrived, when relief was to be extended to his captive spirit, and this came to him by a believing view of the method of salvation revealed in the gospel. Casting his eye on Gal. iv. 4, 5—“God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law,” &c., his mind was opened to contemplate the riches of redeeming grace, and he was led to see that there was hope *for him*, guilty and self-condemned as he stood. He now saw that infinite wisdom had devised a way in which God could extend mercy to him consistently with the exercise of his justice, and even to the glory of his grace, which made his heart glad indeed! He now began to search the Scriptures with eagerness for more extended discoveries of this glorious gospel, and, having got hold of the right clue, he read them as it were with new eyes. The difficulty was now solved, which hitherto had been so perplexing to him, that he had been tempted to burn the Bible on account of its contradictory state-

ments, as he viewed them. He was led to understand how God could forgive sin, and at the same time not clear the guilty. The light of divine truth from this time gradually diffused upon his mind its cheering beams, and he grew in grace and the knowledge of the Lord and Saviour. He was henceforth fully satisfied that salvation is wholly of grace, and not of works; and this led him to abhor the self-justifying sentiments which had so long held him in dreadful bondage. But, the conflict through which he was brought, was not without a profitable lesson to him—he continued to remember the wormwood and the gall—and would sometimes say to his friends, “Perhaps I should never have detested that system as I do, had I not drank into it and felt its effects.” He now quitted the person’s ministry on which he had hitherto attended, and usually went five miles that he might hear the gospel clearly preached, and enjoy communion with its friends. From this time he attended a Mr. Dryden, who had a few young men under his care, designed for the ministry, and with him, and two of his students, Mr. Hall contracted a particular intimacy.

The state of the Baptist profession appears to have been, at this time, quite in its infancy, in the north of England. There were but few churches, of that denomination, in the counties of Northumberland and Durham. There was, however, a church at Hamsterley, in Durham, to which Mr. Hall was informed that his brother-in-law, Christopher, had lately been added, which excited great disgust in his mind, for the name of an *Anabaptist* was very odious to him. Being informed that these people had opened a house for preaching about five miles from Hexham, where he now resided, and that the preacher was to be there at a stated time, he agreed with his two friends, Ru-

therford and Peden, the young men who were training up for the ministry under Mr. Dryden, to go and dispute with the Anabaptist minister, that, if possible, they might check the progress of his principles in that neighborhood. Accordingly, on a Saturday evening, they all three proceeded to the Juniper-dye-house, where this preaching was held, and there met Mr. David Fernie, the minister from Hamsterley, who was come to preach there on the following day. They were courteously received and kindly entertained, and presently got into a dispute on Baptism. They were three to one, yet, in about two hours, their reasonings were exhausted, and the young men were all entangled and ashamed. They retired and laid their heads together, to muster fresh arguments, with which they returned to the combat, and renewed the debate, but with no better success! It had been their intention to stop and hear Mr. Fernie preach on the morrow, but such was the mortification and chagrin of the two students, that they now altered their purpose, and returned homewards. Unwilling to yield to the Anabaptist, they had frequent meetings among themselves, after this repulse, endeavoring to fortify themselves with fresh arguments, and intending to go again when duly prepared. In this, however, their purpose was thwarted—Mr. Dryden gave up the academy, and the students were scattered. Mr. Hall being thus left alone, he began to collect all the books he could find written against the Baptists, and to extract from them their *strong reasons*, intending, when fully equipped, to go once more and confront Mr. Fernie with them. But, revolving in his own mind, what the latter might possibly say in reply, he found none of them would stand. Probably, in that infantine stage of the controversy, the Pædobaptists had not yet thought of

the Abrahamic covenant! Mr. Hall, very wisely, had now recourse to the Scriptures; and, Wilson's Scripture Manual falling into his hands about the same time, his prejudices began to yield to the force of divine truth; and on the 5th January, 1752, he was baptized by Mr. Fernie, at the Juniper-dye-house, and added to the church at Hexham.

Mr. Hall had not been long in fellowship with a Christian church, before his brethren began to discover that he possessed gifts which might be useful in the Lord's vineyard, and they encouraged him to exercise them. His first discourse was founded on the Saviour's dying declaration, "*It is finished*;" and he was wont to say, that he began where he should have left off, and that if he were apprized beforehand which should be his last Sermon, he would preach it from that text! Having undergone a six months' probation with the church, he was called out to the work of the ministry, and set apart about the month of June, 1752, at which time he was twenty-four years of age. The trying exercises of mind which he had for several years been subject to, greatly fitted him for speaking a word in season to persons under similar convictions, and to direct them to that sovereign balm which had brought rest and peace to his own soul.

In the following year, Mr. Hall accepted an invitation from the people at Arnsby, in Leicestershire, who were destitute of a pastor, to visit them, with which he complied, and finding his heart cleave unto them, he was ultimately prevailed on to settle among them. This took place in June, 1753, though they were a poor and plain people, and the means by which he was to obtain a subsistence among them, not very apparent. The church consisted of only twenty-six members, and most of these were arrived at an advanced

age; besides which, some of them lived at considerable distances from Arnsby, and, consequently, could attend only occasionally. There was a small endowment on the Meeting, but through the dishonorable conduct of one of the Trustees, Mr. Hall, though he had a wife and one child at the time he came to settle at Arnsby, was unable to avail himself of it. The spirit of persecution, too, began to manifest itself—the devil seems to have instigated the rabble in the neighborhood to insult them in their distress—an assembly of mockers would frequently gather round the windows of the house in which he was preaching—while "certain lewd fellows of the baser sort," flocked from other villages, "to see the doings at Arnsby," as they termed it. In a little time, Mr. Hall and his friends were locked out of the Meeting-house, and reduced to the necessity of assembling in a private house contiguous to it. And this distressing state of things continued for about six years, before these poor people could obtain legal redress. In reference to it, Mr. Hall used afterwards to say, "Oh, it was a trying time—yet God was with us of a truth, and overruled these trials for good—several of those who came to disturb and persecute us, began to listen, and the grace of God reached and changed their hearts."

It certainly reflects a lustre upon the character of Mr. Hall, and ought to embalm his memory in the grateful recollections of the disciples of Christ, in every age, that he persevered under these adverse and trying circumstances, and was not tempted to give up the conflict. For a number of years, during which his family increased rapidly, "having had fourteen children in all," the church never raised him £15 a year, and he was frequently reduced to the extremest distress for the means of

subsistence. In a letter to one of his friends, dated May 31st, 1786, he says, "I found my heart so united to the people (at Arnsby,) that I never durst leave them, though I often thought I must. I trust the Lord was with us of a truth, and the 5th ch. of the first epistle of Peter, was habitually impressed on my mind. It appeared pretty clear to myself and wife, that we were where God would have us to be; this sense of duty, and a desire to live honestly, made us resolve, in the strength of the Lord, that we would not run into debt, let us live as hardly as we might—which resolution he enabled us to keep. But, many and unknown difficulties he enabled us to grapple with. However, I am thankful I have been enabled to continue with the people to this day, of whom I can say with truth, I love them in the Lord." Well might Mr. Hall, of Leicester, say,* "I shall ever esteem it one of the greatest favors an indulgent Providence has conferred upon me, to have possessed such a father, whom, in all the essential features of character, it will be my humble ambition to imitate, though conscious it must ever be

—"Haud passibus æquis."

We much regret that our limits will not admit of an ample detail of the interesting occurrences in the life of this eminent servant of the Lord, during his forty years' residence at Arnsby; and that we are obliged to refer our readers to Dr. Ryland's funeral Sermon for the particulars of them. In reading the affecting narrative, we seem transported into the times of the Puritans, and are struck with the manifest interpositions of Divine Providence, extending relief and bringing deliver-

ance to his servants, when at their wit's end, (as we say,) and encouraging their trust and confidence in his paternal care. But, under the pressure of poverty,—amidst scenes of persecution from without,—and surrounded by domestic calamities of the most overwhelming cast, we behold Mr. Hall steadily pursuing his Christian course, "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." These are traits of character which stamp a dignity on the subject of them, which neither birth, nor fortune, nor the mere display of talents, however eminent, can possibly confer. The record of them is calculated to "give ardor to virtue, and confidence to truth;" and could we do it without giving offence, we should recommend the example to the imitation of such of our cotemporaries as are restless and dissatisfied with their stations in the Lord's vineyard, and clamorous for an augmentation of their salaries.

The labors of Mr. Hall were eminently useful in enlarging the boundaries of Zion, and in planting churches throughout the counties of Leicester and Northampton. Many of the Association letters were of his drawing up; and, in the year 1779, at the Association held at Northampton, he delivered a discourse from Isaiah lvii. 14, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." This Sermon formed the basis of that useful little volume which he afterwards published under the title of "Help to Zion's Travellers," of which the fourth edition is now on sale, accompanied by a Preface from the pen of his eloquent son, consisting of sixteen pages. Speaking of this treatise, he says:

"The sentiments of my honored father were decidedly Calvinistic.

* Preface to the third edition of "Help to Zion's Travellers."

His object, however, in the following Treatise, was not so much to recommend that system in general, as to disengage it from certain excrescences, which he considered as weakening its evidence and impairing its beauty. On reviewing his religious tenets during the latter years of his life, and impartially comparing them with the Scriptures, he was led to discard some opinions which he had formerly embraced, and which he afterwards came to consider as having a pernicious tendency."

For some years before his death, Mr. Hall was greatly afflicted with spasms, or fits of the cramp in the stomach, which returned frequently, and often with great violence, and to one of these he fell a martyr. He had preached on the Lord's day, in the forenoon, from John iv. 10, and spoke with uncommon vigor. He ate his dinner as usual, and lay down for a while, as he was accustomed of late to do. About five o'clock, he arose, drank his coffee, and appeared as well as usual. In about an hour afterwards, he had an attack of his disorder; and about eight the same evening, as two of his friends were leading him out of one room into the other, he exclaimed, "I shall swoon," on saying which he sunk to the floor, and expired without a groan, at the age of sixty-three.

The following just tribute to his memory was drawn up by a friend who was intimately acquainted with him for many years, and is considered as containing a true delineation of his character.

"The distinguished talents of Mr. Hall will long live in the remembrance of all who knew him. His advantages of education were extremely small, but possessing from his infancy a contemplative case of mind, and a habit of patient thinking, he laid in a large stock of useful knowledge. In the character of a

minister of the gospel, there have been but few more generally esteemed. Attentive only to the improvement of his hearers, he forgot himself, and appeared entirely absorbed in his subject. Though he was unacquainted with the graces of oratory, and the embellishments of language, scarce any man spoke with a more striking and visible effect. From nature he derived a large share of sensibility, and, as he excelled at the same time in taking a profound and comprehensive view of a subject, the understanding and affections of his hearers were equally interested in his discourses, which generally flowed in a stream of argument and pathos. From a natural diffidence of temper, heightened by a consciousness of his want of education, he often ascended the pulpit with tremor; but, as soon as this subsided, he generally led his hearers, step by step, into a large field of serious and manly thinking, kindled as he advanced, and expatiated with increasing energy and conviction till the subject was exhausted. His eminent piety sent a peculiar unction to the sentiments he delivered, led him to seize the most *interesting* views of every subject, and turned topics, which in the hands of others would have furnished barren speculation only, into materials for devotion and prayer. He appeared to the greatest advantage upon subjects where the faculties of most men fail them, for the natural element of his mind was greatness. At times he seemed to labor with conceptions too big for his utterance, and if an obscurity ever pervaded his discourses, it must be traced to this source, the disproportion of his language to the vastness of his conceptions. He had great force without ornament, and grandeur without correctness. His ministry in the hands of God was effectual to the conversion of great

numbers ; and, in this particular, he was distinguished in a manner not very common, for the last years of his life were the most successful. But it was not only in the pulpit that he shone ; in his private sphere of action as a Christian, his virtues were not less distinguished, than his talents as a minister. Deep devotion and unaffected humility entered far into this part of his character. Few men have passed through greater vicissitudes of life than the deceased, and perhaps in each of them no man preserved with a more inviolable consistency the character of a Christian. He united great susceptibility of heart with firmness of mind, and endowed with these dispositions, he met reproaches with gentleness, sustained adversity with fortitude, and pains and sorrows of various kinds with exemplary patience. In the habitual frame of his spirit he *walked with God*. The consolations that sup-

ported him through life, awaited him at death, for so tranquil were his last moments, so completely was he reconciled to the prospect of both worlds, that he declared a little time before he expired, he *would not give a straw to live or die*. From his first acquaintance with religion to the close of his life, he was never known to express the least hesitation respecting his state, but enjoyed an uninterrupted assurance of a happy immortality. His conversation breathed so much of heaven, was so tinctured with the very spirit of religion, that none could enjoy it without an opportunity of being made better. It was evident to all that knew him, that his religion was not a transient impression, but a permanent principle ; that it blended itself with all his feelings and actions, and raised his thoughts, his views, and his passions towards heaven."

STATISTICAL.

SUMMARY OF PENN. ASSOCIATIONS.

Names.	Age.	Date of Rep't	No. of Chh's	Ministers.	Licentiates.	Baptized.	Total.
Philadelphia,	135	1842	47	49	9	1195	7970
Redstone, A.E	64	1841	13	7	2	4	382
Chemung, A.E	45	1841	8	6	1	9	231
Abingdon,	35	1842	18	7	4	162	1519
Beaver,	33	1842	17	7	1	201	791
Northumb'nd,	20	1842	13	7		242	1192
French, Creek,	19	1842	27	15	7	117	1434
Bridgewater,	17	1842	21	13	2	142	1643
Centre,	11	1842	11	8	2	196	828
Central Union,	10	1842	15	18	1	213	2603
Monongahela,	10	1842	37	14		468	2474
Bradford,	8	1842	11	9	3	23	488
Clarion,	5	1842	18	6	6	185	854
Pittsburgh,	4	1842	11	8		151	1145
Del. Riv. A.E.*	2	1838	8	4		1	537
Juniata, A.E.*		1834	8	2			137
Tioga,†		1842	7	6	1	32	356
Total,			290	186	39	3341	24584

Pub. no minutes of late years. † Organ. Jan. 22, 1842.

GEN'L. SUMMARY OF N. J. ASSOCIATIONS.

Associations.	Churches.	Pastors.	Preachers.	Baptized.	Total.
New Jersey.	28	23	43	393	4384
Central N. Jersey,	17	11	20	110	1817
Sussex,	10	4	5	93	1153
New York,	1	1	1	—	146
Hudson River,	3	3	5	14	118
East New Jersey,	17	15	20	257	2359
	76	57	94	867	9977

From the Cross and Journal.

BAPTISTS IN OHIO.

We have been waiting a number of weeks for the minutes of all the Associations. As we have not received them yet, and probably shall not, we compile the following from the best means we have on hand.

Associations.	Churches.	Baptized past year.	Total.
Miami, (mission,)	16	151	1727
Scioto, do	9	126	446
Mad River, do	36	191	1843
Strait Creek,	17	66	841
East Fork,	17	69	1259
Grand River,	19	63	1015
Columbus,	21	171	1747
*Salem,	11	—	268
Ohio,	20	274	1126
Mohican,	15	116	722
Huron,	20	81	1291
*Meig's Creek,	21	—	1145
Zoar,	15	34	725
Rocky River,	20	113	1125
Portage,	20	69	920
*Geauga,	14	—	541
Seneca,	16	7	507
Owl Creek Harmony,	13	43	669
Lorain,	18	115	911
Maumee,	14	26	327
Wills' Creek,	19	184	1069
Trumbull,	8	24	257
*Wooster,	12	—	670
Several Anti-miss. Ass.	127	—	3600
Total,	518	1923	24,751

* The statistics of these Associations are taken from the Minutes of previous years.

The number of Baptists in this State may be stated as follows; churches 518, ordained ministers 300, baptized the past year 1923, present number 24,751.

BRITISH BAPTISTS.

Number of Baptist Chh's in England,	1321
" " Wales,	244
" " Scotland,	59
" " Ireland,	37

Total number of Baptist Churches in the kingdoms, 1661

From the Foreign Missionary Chronicle for Jan. 1843, we take the following summary, merely supplying one or two defects.

PROTESTANT MISSIONS IN 1842.

Whole number of Stations,	709
Of which 118 or 1-6 of the whole are Baptists.	
Missionaries, Assistants and native helps,	5205
Of which 1300, or 1-4 are Baptists.	
Communicants in Mission Chh's,	146,886
Of which 24,568, or nearly 1-4 are Baptists.	

In view of this result of the first fifty years of missionary labor, let us thank God, take courage, and labor more zealously and perse-

veringly till the world shall be fully converted to the truth as it is in Jesus.

The following table exhibits the average amount contributed to the A. B. Baptist F. Mission, by the different States, for the three years ending in 1837, and the average amount for the four years ending in 1841. It exhibits in a striking view the portions of our land that take the liveliest interest in the operations of the Board.

	Av. per. an. for 3 preced. years.	Av. per. an. for 3 preced. years.
Maine,	1616	2051
New Hampshire,	477	763
Vermont,	477	811
Massachusetts,	5379	10,009
Rhode Island,	558	1696
Connecticut,	650	2502
New York,	9390	14,305
New Jersey,	348	1618
Pennsylvania,	1772	2576
Delaware,	—	40
Maryland,	240	567
District of Columbia,	179	307
Virginia,	4170	4297
North Carolina,	259	245
South Carolina,	3342	2454
Georgia,	4545	4424
Alabama,	1278	896
Mississippi,	147	98
Louisiana,	33	30
Arkansas,	—	—
Tennessee,	17	137
Kentucky,	103	554
Ohio,	1132	932
Indiana,	327	105
Illinois,	174	550
Missouri,	—	38
Michigan,	25	69
Florida,	—	24
Iowa Territory,	—	3
Wisconsin Territory,	—	—
Canada,	18	23
Nova Scotia,	123	75
New Brunswick,	40	32

NEW YORK.—Nearly all the Baptist Churches in this city are now receiving pleasing additions—during the last month more than 350 were baptized, and we expect larger additions this present month. BROOKLYN also enjoys a similar work of grace. Indeed most of our churches are sharing largely in the outpouring of God's Spirit at the present time. In New London, Ct., more than 500 have, within a few weeks past, been buried with Christ in baptism.

LITERARY.

REVIEWS.

APOSTOLICAL SUCCESSION.

1. AN ESSAY ON APOSTOLICAL SUCCESSION. By THOMAS POWELL, Wesleyan Minister. New York. 1842.
2. THE KINGDOM OF CHRIST DELINEATED: IN TWO ESSAYS. By RICHARD WHATELY, D.D., Archbishop of Dublin. 1842.

Certain classes of religionists in our country are very frequently appealing to what they call the true and only succession from the Apostles, as furnishing presumptive evidence, at least, that those who have it—or claim to have it—are in some way entitled to pre-eminence; if not to the exclusion of all others, at least to such superiority as makes their line the more honorable, and safe, and wise. It will be important to ascertain, then, what is meant by this succession. And that I may guard against mistake or false inferences, let me here present, from an authority which will not be disputed, the setting forth of this meaning. In a volume of "Tracts of the Anglican Fathers," on discipline, volume iii., published in London, early in the last year, there occurs the following declaration:

"The key-stone of the great arch of Ecclesiastical polity, is the doctrine, that there has been since the apostolical times, without interruption, a succession of men, apostolically ordained; and to whom was committed the sole ministry of the word—the sole authority of the church—the sole administration of the sacraments."

Elsewhere, they undertake to show, that the Bishops and priests of the English establishment, are in this line of Apostolical Succession, and of course are entitled to all these exclusive privileges. And since the Protestant Episcopal Church of the United States of America has derived her succession from the English establishment, there is reasonably claimed for it the same degree of authority.

Now, this setting forth has at least one merit; it is sufficiently explicit. It asserts a claim, which, if sufficiently sustained, will

bring home the charge of awful sacrilege against all of us who cannot substantiate our interest in this "Succession."

The first of the volumes named at the head of this article, takes up this dogma of Apostolical Succession, and gives to it as thorough and conclusive a discussion as either its friends or its enemies could desire. Mr. Powell not only analyzes the pretensions of high church men and Romanists on this subject, but he pulverizes them into very minute particles, and subjecting them to the alembic, their fumes pass off, leaving no residuum of truth, no basis of solid argument, on which so imposing a structure could be reared.

It may be interesting and useful to a portion of our readers, to see briefly drawn out in our pages, the outline of this masterly discussion. We can indicate the track, and mark the results which are reached by it, even when it is needless or impracticable to follow out the minute details.

After laying down, and fully explaining in the first two sections, the general state of the question concerning this doctrine of Apostolical Succession, the author shows, in section third, that there is no positive proof from the Scriptures, of these high church claims. He begins with an examination of the commission of Jesus Christ to the apostle. The scheme of high church men asserts that this commission belongs to bishops *alone* as the exclusive successors of the apostles,—the *sole* rulers and ordainers of all other ministers to the end of the world. This can only be sustained, by showing that these modern bishops, for whom such high and peculiar and exclusive claims are put forth, are in possession of the prerogatives of which the apostles were exclusively possessed. Five are here enumerated, with adequate scripture proofs. 1st. Immediate vocation of God; Gal. i. 1. 2d. Apostles were taught the gospel by immediate revelation; Gal. i. 12. 3d. They were infallible teachers; Gal. i. 8, 12. 4th.

They had a commission of universal authority; 2 Cor. x. 13—16, xiii. 10, Rom. i. 14—16. 5th. Apostles had the power not only of working miracles, but also of communicating miraculous powers to others; Acts viii. 14—19, xix. 6, 1 Tim. i. 6. These were the peculiar prerogatives of apostles, belonging to them exclusively. All other ministers preached and baptized. It is certain that others, especially presbyters, ordained persons to the ministry; 1 Tim. iv. 14. But it is certain, and must be admitted, that in none of these exclusive prerogatives of the apostles have modern bishops become their successors.

Nor does the argument of a High Priesthood, in the former dispensation, prove the present claims of bishops as a superior order to other ministers. Nor the case of Timothy and Titus: nor the angels of the seven churches in the Apocalypse. It is also fully proved, and admitted even by churchmen, that the terms bishop and presbyter or elder are used interchangeably throughout the New Testament. The way is thus prepared for an examination of what evidence may be found on this subject, in the purest Christian antiquity. This evidence, on which such confidence is reposed by all the advocates of high church assumption, fades away before the torch of examination. It will not bear the light. Triumphant as is this vindication, we care little for it, as there is very little reliance to be placed on the erring and contradictory citations from the fathers.

In the tenth and three following sections, Mr. Powell has fully proved that there is no sufficient historical evidence of a personal succession of valid episcopal ordinations. The very first links in this chain are wanting, or uncertain. Then the transmission through all the abominable and disgusting corruptions of the papacy, must make this pretended genealogy too odious to be tolerated by any sound Christian judgment. Many fatal admissions from the advocates of the scheme are also given.

The usual course, we believe, has been, with those who oppose the above assumption, to show in this way that the chain of succession, on which its advocates rely, is broken and worthless. But then, even if this can be shown, with ever so much conclusiveness, in reference to any one particular branch of the

professed line of succession, it would seem to leave this principle still impregnable. In this way, while we might prove who are not, by this rule, entitled to claim authority, for administering the ordinances, and proclaiming the gospel, it would be only an *argumentum ad hominem*, a setting aside the pretensions of others, without establishing our own personal or denominational claims.

The more effective course, and one which, if practicable, would put to silence all pretensions on this subject, would consist in the removal or the disproof of the rule itself—thus uprooting all pretensions of the kind.

Now though it be not logical, to demand of us the proof of a negative, since the fair course is, to put the burthen of proof on those who make the assumption, yet still, as the proof in this case amounts to little more than the repetition, under another form, of the assumption itself—a paltry begging of the question, or a mere reasoning in a circle—it will not probably aid us much, to wait for such a defence, or to follow the track of those which have been attempted.

We believe, moreover, that the dogma of an exclusive succession, is as susceptible of *disproof* as any negative can be.

On these three or four grounds would we chiefly rely, in such a disproof:

1st. It is at war with the very nature of the spiritual kingdom of the Redeemer, intended and adapted to a universal and varied prevalence, but intended also to carry along with it, the internal proofs of its divine origin, and benign results—so that those who receive it, may find the witness in itself, and not in something external, such as a long genealogical list of the reputed successors of Saint Peter.

2d. Nor less does it seem opposed to the instrumentalities designed to carry it forward. They are weak and erring men; earthen vessels, that the excellency of the power may be, and appear to be, not of men, but of God.

3d. It is opposed to the very express declarations of Christ and the apostles. Always and every where they teach that the true and only decisive test of individual discipleship, or of the correctness of communities, is conformity to Christ. If any man have not the spirit of Christ, he is none of his: that we should walk even as he walked;—and hence

the benediction on as many as walk by this rule, (viz: that in Christ nothing availeth but a new creature,) Gal. vi. 16. Peace be on them and mercy, and upon the Israel of God.

4th. A subsidiary disproof of this assumption may be gathered up from the past and present history of vital and progressive religion.

We had proceeded thus far in the discussion of the subject before the volume of Archbishop Whately was put into our hands; and we scarcely need say it has been perused by us with the liveliest interest. This noble champion of truth seems to have been raised up by the special good Providence of God at just this crisis in the Ecclesiastical affairs of Great Britain; and happy will it be for her future destiny, if her rulers, prelates, and people, can be induced to give good heed to the clear, scriptural, and logical instructions which these essays contain.

The first is devoted to the elucidation of the noble confessions of Christ before the Jewish sanhedrim, and at the bar of Pilate—the first as proving him the divine, adorable, Son of God; the second showing in what sense his kingdom is not of this world. We hear and see very much in these days of the science and the principles of Biblical interpretation; and a huge parade and accumulation of learning is often employed, with all the repeated grandiloquence of hermeneutical appliances, in examining some of the plain and simple declarations of Scripture. Those who are enamored with that kind of interpretation will find very little to admire in this essay. But those who love clear, logical deductions, derived and applied on common-sense principles, will here find a delightful specimen of that kind; and we can scarcely think that any intelligent reader will fail to derive pleasure and profit from its perusal.

The second Essay is on the constitution, powers, and ministry of a Christian Church, as appointed by Christ himself, and occupies,—with the valuable appendix containing some additional proofs and illustrations of the more important positions,—more than three-fourths of the volume. The principles which we have above laid down, are mainly sustained, and in a manner the most triumphant and conclusive. We may have occasion to refer to this topic again at no remote period; and

in the mean time cannot omit to recommend this volume to all lovers of truth.

NOTICES.

THE MISSIONARY ECLECTIC, a Repository of Select Missionary Works, American and Foreign. Edited by J. A. B. STONE and H. A. GRAVES. Vol. 1. Jan. 1843. No. 1. To be issued quarterly. Boston: W. S. Darnrell, 1843.

The design of this new periodical is a good one, and we are mistaken if it does not receive a generous support. The republication of Dr. Cox's History of the English Baptist Mission is a good beginning. Few men are better qualified than our venerable friend for the task—and he has put into his pages many pleasant little anecdotes of the founders of the enterprise. We have read the narrative carefully, and think it a fair record of the changes through which the cause has advanced from infancy to manhood. Substantially there is nothing new in the work—probably the second volume, which brings the history to 1842, will contain more that is novel. We have long been persuaded that nothing was wanting to call out a missionary spirit, but a knowledge of the enterprise in all its bearings, disseminated through the churches. Such pages as these are just adapted to the wants of our members. The Eclectic is a cheap periodical at \$1.50, but the edges are too closely cut to admit of handsome binding.

THE DIVINE RULE OF FAITH AND PRACTICE, Or a Defence of the Catholic Doctrine that Holy Scripture has been since the times of the Apostles, the sole Divine Rule of Faith and Practice to the Church. By WILLIAM GOODE, A. M. 2 vols. 8vo. Philadelphia: Herman Hooker, 1843.

This work is a defence of truth against the Oxford Jesuits, who have been attempting to force the authorities of the ancient church into their unholy support of Rome and its monstrous enormities. We have reason to be devoutly thankful that this excellent man has been enabled to provide such an antidote to the baneful errors of the Oxford Tracts, and that God has raised up such a champion for the cause of truth. We do not remember to have seen two volumes containing richer stores of Patristical learning; indeed, they are an admirable summary of the testimony both of the Latin and Greek fathers, and the

English and continental reformers, respecting the momentous questions at issue. It is no mere common place approval of the book that induces us to urge our ministering brethren to place it on their shelves. We believe the state of the Church, and the controversy directly before her in this country, demands that they be at home upon the topics discussed by Mr. Goode, with so much piety, candor, and learning. The wily editors of the high Church party in this country, do not even notice the publication, vainly hoping to keep it out of sight of the people. The publisher has done good service to truth in its republication—and we hope at least that the clergy will avail themselves of such an important aid as is afforded them. Such men as Goode, and Whately, and Noel, are in poor company, while they continue among the tinkers and patchers-up of apostolical succession. We sincerely trust that the religious papers of the different churches will give a prominent place in their columns to the Rule of Faith and Practice.

D'AUBIGNE'S HISTORY OF THE REFORMATION. 3 vols. bound—1300 pages for \$1. Robert Carter. New York, 1843.

We have already expressed our gratification at the perusal of these volumes. When Mr. Carter published them at one dollar a volume, we urged our friends to procure them—and we know that no purchaser ever regretted the act—but now that they are brought out at thirty-three cents a volume, of course the demand will be very great. Sabbath School libraries can afford to obtain them—and we doubt not that very many will be given to the young. Our readers will remember that this is the self-same edition as was formerly offered—and it is only placed at this low price in consequence of its having been stereotyped. We regard this *perfect edition*, with the *Notes*, as the best and most desirable. Every Christian parent should at once place the History of the Reformation in the hands of his children, and then follow it up with Neal's History of the Puritans.

THE BAPTIST REGISTER. Published at Utica, Jan. 20, 1843.

We have carefully perused this number of the Register, and feel constrained to notice it

as affording to our taste an admirable specimen of what a family religious paper should be.

We admire the large variety it contains,—the high character of its leading articles,—and the decidedly good judgment displayed in its selections. We wish that every family in the denomination may enjoy such a treat as the perusal of this week's number has brought to our own dwelling. Can there be a Baptist in Western New York that will not do his children the justice to place the Register in their hands? If our churches had a thoroughly awakened sense of their true interests, they would give to the Register and the Baptist Advocate a circulation of twelve or fifteen thousand each. This would enable the respected editors—Brethren Beebe and Wyckoff—ability to render their papers equal to the demands of the age, and *mighty engines* in behalf of our Zion. We sometimes wish we could speak on this one subject in every Baptist church throughout the State. We *know*, that the denomination do not feel as they should, nor as they can be made to feel, on this deeply important subject. Will not every brother or friend who reads this notice, ask himself if he cannot with ease *obtain a new subscriber for one of these excellent papers?* In New York State alone, there ought to be abundant support for the REGISTER, ADVOCATE, MEMORIAL, and CHRISTIAN REVIEW.

SELECT LIBRARY OF RELIGIOUS LITERATURE. No. 1. Price 15 cents. D'Aubigne's History of the Reformation. Saxton & Miles, New York.

This is an undertaking that we like—an octavo monthly at the low price of \$1.80 per annum. The type and paper are good—and we doubt not that hundreds will thus obtain valuable works, who would not be able to command them in their original form of publication.

SEARS' FAMILY MAGAZINE. ROBERT SEARS. New York. 1843. Nos. I. & II.

This is well gotten up—its contents are wholesome, and will furnish in many parts of our land the very instruction and entertainment required. The engravings are good, and they are not scantily furnished. The Magazine is wholly made up of compilations

from original sources; and we think it would be as well for the editor to acknowledge the reservoirs from which he draws.

We are not very particular in our own case; but we notice the engraving of John Bunyan's residence in the February number, together with his autograph, and a capital article which we with much pains obtained from one of the ablest pens in the country, and even our own editorial notice is appended. All this is right and fair enough; and as we loaned the engraving we cannot complain, only we would have preferred the acknowledgment that it came from the Baptist Memorial. But perhaps brother Sears imagines that the dignity of a two-dollar Magazine would be lessened by any open intercourse with a *dollar* periodical.

A USEFUL LIFE AND A PEACEFUL DEATH: A Discourse delivered before the Legislature of North Carolina, Dec. 18, 1842. By Rev. E. L. MAGOON, Pastor of the Second Baptist Church, Richmond, Virginia.

The author, on a visit to Raleigh, while the State Legislature was in session, was invited to preach to them on Sabbath evening, and subsequently was called on to publish his discourse. It is founded on Acts xiii 36. And the example of David, serving his own generation by the will of God, before he fell asleep, is brought forward, illustrated and impressed on his honorable hearers, in an able and interesting manner.

We have no doubt the sermon awakened a lively concern in its delivery, and trust its perusal will be extensively useful. It would have gratified our old-fashioned taste, if there had been a fuller exhibition of the gospel, under the head of serving our generation, *according to the will of God*. But there is much in the sermon to commend.

AMERICAN ECLECTIC, and Museum of Foreign Literature. Conducted by J. H. AGNEW AND E. LITTELL. New York. January, 1843.

This standard work is hereafter to be issued monthly, each number to contain nearly one hundred and fifty pages, so as to form two very large volumes each year. The first number contains several articles of high interest, and were it not for the unparalleled multiplication of cheap reprints of foreign periodicals among us, such a work could not fail to

command, as it certainly deserves, an extensive patronage. Just in proportion as this flood of foreign periodical literature comes in upon us, the Eclectic principle becomes necessary. None can possibly read all which comes in our way, hence we ought to select the most valuable, which is the plan of the present work.

ALISON'S HISTORY OF MODERN EUROPE. New York. 1842-3.

The Harpers, with more than their usual enterprize, seem determined to adapt their business to the times. This most important and complete of the historical works recently printed in England, they are issuing in large numbers at twenty-five cents each, four numbers completing a volume, and four volumes the entire series. The work has won high commendation for its impartial and comprehensive character; and as it embraces the whole period of the French Revolution, and the career of Napoleon, it becomes invaluable to those who would have a satisfactory view of this important era.

THE BAPTISMAL QUESTION—a series of articles from the pen of the Rev. WM. HAGUE, in reply to Messrs. Towne & Cook. Gould, Kendall, & Lincoln. 1843.

This is a controversy which has been imposed upon Mr. Hague. The ministers of Boston and vicinity have for a year past been continually publishing and preaching in support of the fast-sinking cause of infant baptism. Some of their statements have been most reckless. Mr. Hague has made an able and temperate reply, which has called out a new publication from Messrs. Towne & Cook, in which we fail to recognize much of scholarship, or the Christian temper.

We shall notice this volume more at length, but advise our readers to procure it.

We very much regret that we are prevented from noticing at greater length, a volume on the Missionary enterprize. We allude to "A RESIDENCE OF EIGHT YEARS IN PERSIA, AMONG THE NESTORIAN CHRISTIANS, BY REV. JUSTIN PERKINS," published by M. W. Dodd, New York; 512 pages, 8vo. with 20 colored plates and a map. We shall review it in our next number; but meanwhile assure our friends, that it will make Missions dearer than ever to their hearts.

CHRONICLE.

RULES FOR CHURCH MEMBERS.

They are so suitable, as well as scriptural, that we hope they will be circulated yet more extensively, and be adopted by all who bear the Christian name.

1. To remember that we are all subject to failings and infirmities of one kind or other.

2. To bear with and not magnify each other's infirmities. Gal. vi. 1.

3. To pray for one another in our social meetings, and particularly in private. James v. 16.

4. To avoid going from house to house, for the purpose of hearing news, interfering with other persons' business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded.

6. If a member be in fault, to tell him of it first in private, before it is mentioned to others.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to revenge. Eph. iv. 2.

10. To remember that it is always a grand artifice of the devil to promote distance and animosity amongst members of churches, and we should therefore watch against every thing that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunctions of all Scripture, and the beautiful example of Christ as to these important things. Eph. iv. 32. 1 Pet. ii. 21. John xiii. 5, 35.

THE GODHEAD OF CHRIST TRIUMPHING OVER ARIANISM.

THEODOSIUS THE GREAT, about the year 380, was persuaded by some of his artful courtiers, to favor the Arians so far as to let them open their places of worship, and undermine the divinity of our Lord Jesus Christ. Some time after, he made his son

Arcadius a partner with him in the empire. He gave public notice of this event. The noblemen who were governors of the provinces, and the bishops, came, at the appointed day, to congratulate him on the occasion. Among the rest, there came Amphilocus, a famous old bishop, who had bitterly suffered in the Arian persecution. Accordingly, he made a very handsome address to the emperor, and was going to take his leave. "What?" said Theodosius, "do you take no notice of my son? Do not you know that I have made him partner with me in the empire?"—Upon this the good old bishop went up to young Arcadius, who was about sixteen years of age, and putting his hand upon his head, he said, "The Lord bless thee, my son!" and immediately offered to retire. The emperor was roused into rage at this apparent neglect: "What," said he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this, the bishop, with the grandeur of an angel, and the zeal of an apostle, looking the emperor full in the face, spake, with an indignant tone of voice, the following remarkable words: "Sir," said he, "do you so highly resent my apparent neglect of your son, because I do not give him equal honors with yourself! And what must the eternal God think of you, who have given leave to have his co-equal and co-eternal Son, degraded in his proper divinity, in every part of your empire?" Such words as these were like a thousand daggers plunged into the emperor's heart. He was a good man; and he felt the reproof to the bottom of his soul. He gave immediate orders to have all the Arian chapels shut up, and would not suffer one to exist.—See ERSKINE'S *Sermons*, Vol. II. p. 389.

WHO ARE THE PEOPLE OF GOD?

The people of God are such as worship Him in spirit and in truth, who bow not down themselves to the idols of this world, who mortify their passions, and endeavor to keep his precepts with "all their heart, and mind, and soul, and strength."

They are such as keep his faith, who show an anxiety for his honor; with eyes behold-

ing his face as God in Christ, whose feet gladly walk in his ways, who joy in his benignant smiles, and shudder at his frowns.

Such fear and honor his person, keep his laws, respect his ministry, reconcile the wavering, resist the rebellious, and, with devotion of heart and hand, labor to promote the interests of his kingdom, and add to his glory.

The people of God ascribe to the Saviour the whole merit of their deliverance; they recognize his atonement, and trust to his merits, who, as their judge, with scrutinizing eye, beholds the hidden things of darkness as clearly as in the light, and weighs all their motives, and rewards every one according to their deeds.

Such are the people of God. They who walk in humility and faith, who mortify the body, who seek His face with penitence and prayer, "who keep themselves unspotted from the world," "hold the faith without wavering," walk in the light which shines from heaven through the Gospel, who love God and exercise charity towards all men.—These are the people of God.

The Gospel of Jesus Christ is a "still small voice" of comfort and consolation to the troubled soul. The afflicted and soul-distressed believer looks to this alone, and holds it fast as the source of all hope, and the repository for all comfort; for there are none genuine which are not there, none steadfast which are not there; there are comforts which "the world can neither give nor take away;" comforts when at home, comfort when abroad, comfort in riches, and comfort in poverty, comfort in youth, manhood, and old age; comfort in life, in sickness, and in death: they who are Christ's, hold this as their peculiar treasure, and their infallible guide and conductor to eternal bliss.

TRUE CHRISTIANS.

True Christians see great hatefulness in sin, and much sin in their past lives, present conduct, and in their hearts—which produce deep humiliation, sorrow for sin, and unfeigned repentance; and causes them to set themselves against all sin, especially that sin which is most customary to them; to watch against it, to dread it, and consider sin as the worst thing that can come to them.

True Christians live under, and are influenced in their walk by a realizing belief, that things are, have been, and will be, as the word of God declares them.

True Christians especially believe the whole testimony of God concerning Jesus Christ, and humbly conscious of the need of such a salvation, and its suitableness, freeness, and sufficiency, remove all other hopes to flee to, lay hold of, apply for, and trust in Jesus Christ, and God's grace and mercy through him.

True Christians count every personal en-

dowment, attainment, or performance, and every worldly interest, connection, and comfort, worthless, in comparison of Christ; and are thus prepared to part with any or all of them, when they come in competition with him; and have actually given up many things for his sake.

True Christians receive Christ unreservedly in all his offices, and live by faith in him as their Prophet, Priest, and King, for the pardon of all their sins, and the supply of all their wants.

True Christians have the law of God written in their hearts, inwardly delight in it, though they cannot obey it as they would; they are then most in their element, and happiest when they are engaged in religious exercises and holy services. They allow of no known sin, nor neglect any known duty; but by "the grace of God, which bringeth salvation, are taught to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

GOD'S PEOPLE CONSIDERED AS A MOVING TRAIN.

Though the Church of God has been designated by many beautiful and apt similes, yet I think there is room for many more; and though some of your readers may be acquainted with the following idea, I hope it will be new and interesting to the majority.

Compare the people of God, while on their earthly pilgrimage, to a moving train. We see it headed by Adam, who is quickly followed by a loving partner and devoted children. While we pause, and drop a tear over the fatal conduct of Cain, we behold the numbers increase, and the limits extend. It fluctuates. Deserters are seen, and only a little solitary company remain, to tell us that truth has not taken her final leave of this polluted world. At length, bursting out with all the grandeur and sublimity of an Enoch, we see the lovely procession extending. And though passing onward, we behold the dark cloud of futurity for ever, as it were, grasping the leaders from our visionary hold; we see others enlisting, and a glorious ray of divine pleasure beaming throughout the increasing army. But enriched heaven causes a mournful breach. Enoch is gone! The awful deluge reduces the procession to eight! But now the standard-bearers advance. And, while we picture in our mind's eye the achievements of hoary patriarchs, faithful prophets, and devoted kings, we are naturally led down to the Gospel era.

The majestic train now is headed with all the grandeur and retinue of the second Adam. The contest against the powers of darkness is begun. Idols bow—temples crumble into dust. The horrors and treachery of priestcraft are laid bare, and madly seek a covert for their shame. Judaism is dethroned. In a word, the trembling pinnacle of human guilt

seems to totter on its weakened pedestal, and gradually sinks into the chilling horrors of perpetual night, before the victorious arm of Immanuel. So let us follow the heavenly company, with all its changes, down to the present day. What a period is this. The swellings of Jordan now overflow its ponderous banks, and the whole earth receives the influences of its streams. Who are the leaders now?—Who bear the colors?—Who sound the Gospel cry?—Who compose the train? The powerful and lengthened army now seems to wield the sword of success.—We see with delight, and hear with astonishment, the victory of the Redeemer's arms. But methinks I see some backsliders in the line. They shrink and yield an easy victim at the sight of Satan. How ill their armor fits them! Such we see falling into the chaos of eternal perdition, when about to join their fellows in triumphantly entering the portals of Jerusalem!

DYING HOURS OF REV. JOHN BROWN.

The Rev. John Brown, like many other eminent men, owed little to descent. He was born A. D. 1722, in a small village called Carpow, in the Parish of Abernethy, county of Perth, North Britain, of parents in obscure circumstances, and remarkable for nothing but their good sense and piety. At an early period he was deprived of their care, and cast on the world with no other dependence but the providence of that God who is "the father of the fatherless and the orphan's stay." He dates his first impressions of religion in his eighth year, and he frequently afterwards recollected with pleasure the kindness of youth. About this period, he repeatedly said a few years before his death, he experienced more clear and delightful discoveries of divine truth, than ever afterwards he had enjoyed, or even on earth expected to enjoy. Having studied divinity under the Rev. Ebenezer Erskine, and the Rev. James Fisher, he was licensed to preach by the Associated Presbytery of Edinburgh in 1750, and was shortly after ordained to the pastoral office of the church of Christ at Haddington, where he continued to labor with increasing usefulness till he was called to enter into the joy of his Lord.

Mr. Brown, for many years before his death, was much troubled with indigestion. In the beginning of the year 1787, this increased in an alarming degree, attended with general debility. Every means was used to remove it, but without success. His stomach seemed entirely to have lost its tone. His strength gradually declined, until exhausted for want of its necessary supplies, nature sunk under its own weakness. During the progress of his disorder his mind was serene, cheerful, and happy. He never expressed either impatience or apprehension. So perfectly was he resigned to the Divine will, that

life or death was to him indifferent. He would not, as he emphatically expressed it, "turn a straw for either." His wish was that Christ might be glorified in him, whether it were by his life or his death. His only solicitude about life was, that if it were lengthened, his ability for usefulness might be continued. But far from shrinking from death, he regarded it as an object of desire. His hopes of future happiness were founded solely on the mercy of God through the merits of Jesus Christ. On this subject, he never seemed to entertain a doubt. His language was not only that of hope, but of the full assurance of faith. On one occasion he declared himself as assured of his eternal felicity, as that there was an eternity. A day or two before he died, when scarcely able to speak, he looked up, and said with a smile, "The Lord is my strength and my song, and he is become my salvation." His last words were "My Christ!" Having said this, he fell asleep in Jesus. He is gone to join the spirits of the just made perfect. He adds another to that numerous and illustrious band of worthies, whose deaths present a practical proof of the truth of their religion; a proof, addressed at once to the understanding and the heart; a proof of which the infidel cannot get rid, without having recourse to the most palpable absurdities, which outrage reason, and set possibility at defiance. Mr. Brown died June 19th, 1787, and was interred in Haddington church yard on the 24th, where his relations, out of respect to his memory, have erected a neat monument over his grave. It stands near the west end of the church, and bears the following inscription:

TO
The Memory
OF
MR. JOHN BROWN,
THIRTY-SIX YEARS MINISTER OF THE
GOSPEL
AT HADDINGTON,
AND TWENTY YEARS PROFESSOR OF
DIVINITY
Under the Associate Synod.
After maintaining an Eminent Character
FOR
PIETY, CHARITY, LEARNING, AND
DILIGENCE.
HE DIED
Rejoicing in hope of the glory of God,
AND ADMIRING THE RICHES OF DIVINE GRACE
TO HIM AS A
SINNER,
The 19th of June, 1787,
AGED 65 YEARS.

*Blessed are the dead who die in the Lord
from henceforth. Yea, saith the spirit that they
may rest from their labors, and their works do
follow them.*

MISCELLANY.

NATURE.

BY GEORGE W. BLEECKER.

I love thee, Nature, (whereso'er I go ;)
 Whether costum'd in green or clad in snow,
 With dropping icicles hung by thy side ;
 I love thee in thy vale or mountain pride.

I love to see the bright and twinkling stars,
 To mark the moving of the cloudy cars,
 When o'er their forms the stilly moonbeams lie,
 Or angry thunder rolls along the sky.

I love thee when the lightning meets mine eye,
 And tells creation, there's a God on high,
 Who governs all things by almighty power,
 Who makes the sun to shine, and tempests lower.

I love to sit beside the streamlet's edge,
 And view its waters kiss the bending sedge,
 Or hear the waterfall's mysterious chant,
 Or feel the softness of each tender plant.

I love, at early dawn of day, to view
 The fragrant flowers bedeck'd with silvery dew ;
 Or hear the bird-song mingling with the breeze :
 I love the lakes, the fertile fields, and trees.

I love the solemn hush of midnight hour,
 For then remembrance crowds with gentlest power,
 And bids the bosom in soft rapture swell
 With thoughts of friends, with whom we love to dwell.

I love thee, Nature,—but I love another ;
 " A Friend that sticketh closer than a brother ;"—
 'Tis He who shakes all Nature with a nod,
 'Tis the great King of kings, 'tis Nature's God !

The following lines were written on the death of Ann Judson, the infant daughter of Rev. W. M. Jones :—

To mark the sufferings of a babe,
 That cannot speak its wo,
 To see the infant tears gush forth,
 Yet know not why they flow ;
 To meet the meek uplifted eye
 That fain would ask relief,
 Yet but can tell of agony—
 This is a mother's grief.

Through dreary days and darker nights,
 To trace the march of death ;
 To hear the faint and frequent sigh,
 The quick and shortened breath ;
 To watch the last dead strife draw near
 And pray that struggle brief,
 Though all is ended with its close—
 This is a mother's grief.

To see, in one short hour, decay'd
 The hope of future years—
 To feel how vain a father's prayers,
 How vain a mother's tears;
 To think the cold grave now must close
 O'er what was once the chief
 Of all the treasured joys of earth—
 This is a mother's grief.

Yet when the first wild throb is past,
 Of anguish and despair,
 To lift the eye of faith to heaven,
 And think "my child is there,"
 This best can dry the gushing tears,
 This yields the heart relief,
 Until the Christian's pious hope
 O'ercomes a mother's grief. M. H. R.

THE DYING BOY.

BY J. H. BRIGHT.

It must be sweet, in childhood, to give back
 The spirit to its Maker; ere the heart
 Has grown familiar with the path of sin,
 And sown to garner up its bitter fruits.
 I knew a boy whose infant feet had trod
 Upon the blossoms of seven springs,
 And when the eighth came round, and called him out
 To revel in its light, he turned away,
 And sought his chamber, to lie down and die.
 'Twas night; he summoned his accustomed friends,
 And, in this wise, bestowed his last request:

"Mother—I'm dying now!
 There is deep suffocation in my breast,
 As if some heavy hand my bosom pressed,—
 And on my brow

"I feel the cold sweat stand;
 My lips grow dry and tremulous, and my breath
 Comes feebly up. Oh, tell me! is this death?
 Mother, your hand!

"Here, lay it on my wrist,
 And place the other thus, beneath my head,—
 And say, sweet mother, say, when I am dead,
 Shall I be missed?

"Never, beside your knee,
 Shall I kneel down again at night to pray,
 Nor with the morning wake and sing the lay
 You taught to me!

"Oh! at the time of prayer,
 When you look round and see a vacant seat,
 You will not wait then for my coming feet;—
 You'll miss me there!"

"Father, I'm going home!
 To the good home you spoke of—that blest land
 Where it is one bright summer always, and
 Death does not come!"

"Brother, the little spot
 I used to call my garden, where long hours
 We stayed to watch the budding things and flowers,
 Forget it not!

"Plant there some box or pine:
 Something that lives in winter, and will be
 A verdant offering to my memory;
 And call it mine!"

"Sister, my young rose-tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee.

"And when its roses bloom,
I shall be gone away—my short life done;
But will you not bestow a single one
Upon my tomb?"

"Now, mother, sing the tune
You sang last night; I'm weary, and must sleep—
Who was it called my name?—Nay, do not weep,
You'll all come soon!"

GEMS FROM THE FATHERS.

The attractions and uses of Scripture.—The mode of expression used in the scripture, although penetrable by few, is accessible to all. The Bible speaks its plain things to the heart of the unlearned and the learned, like a familiar friend who has no disguise; while its mysterious things are concealed indeed, but not under grand language, which ignorant or feeble men would fear to approach, as a poor man fears to approach nobles; and by the homeliness of its style, it invites all persons not only to feed on those things which are manifest, but to inquire into those things which are concealed. By it the depraved are corrected, the humble nourished, and men of the highest intellect delighted. That mind which is inimical to its doctrine is either in mazy ignorance of its healing virtue, or loathes the medicine from disease.—*Augustine.*

The freeness of the Divine grace.—There is no need of price, or canvassing, or manual labour, to obtain the highest dignity and happiness of man. It is the free gift of God, and may be easily possessed. As the sun shines, as the fountain bubbles, as the rain descends, so does the heavenly Spirit shed abroad his influence.—*Cyprian.*

The folly of spiritual pride.—Be it that you are praiseworthy, that you possess grace, that you are justly admired by men, still there is no room for pride; for your goodness is not from yourself; it is the gift of God. Why then do you exhibit as your own what is not yours? But you possess goodness! so do others. You have received not this or that, but every thing; what you possess is, therefore, no merit of yours; it is the gift of God. If you vaunt your faith, you derive that from your calling. If you allege the forgiveness of your sins, your gifts of grace, your power of teaching, or any other virtue, all these come from the grace of God. What have you, then, which you have not received? But you have acted rightly to the degrees of your own strength! No, truly; you have but received the aids to do so; and yet you boast!

This boasting must be restrained.—*Chrysostom.*

The right use of the will.—This is the only perfection of man—to know himself to be imperfect. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants." Now, if he is unprofitable who has done all things, what state is his who falls far short of having obeyed? Who then destroys, or abuses, the will? He who renders God continual thanks for heavenly aid, and ascribes to their proper fountain all the waters of grace which flow into his soul? or he who says, "Depart from me, I am clean, I need no aid, for thou hast given me a will, free, and able to direct me!"—*Jerome.*

The divinity of Christ.—If Christ be only a man, how is he everywhere present, since he is to be everywhere invoked? To be everywhere present, is the attribute not of man, but of God. If Christ be only a man, why is he invoked in prayer as a Mediator, since the invoking of a man is considered of no utility to salvation? If he be only a man, why is hope reposed in him, since hope in man is said to be accursed?—*Novatian.*

The Believer's merit.—My merit is the mercy of the Lord. So long as he is not poor in mercy, I am not poor in merit; and while his mercies abound, my merits are many.—*Bernard.*

Knowledge of the Scriptures among the early Christians.—You may generally perceive that our doctrine is known not only to those who are doctors of the Church, and masters of the people, but also to even tailors, smiths, weavers, and all sorts of artificers; and, moreover, not only to women, but to such as are least informed among them, the laboring sort, as sempsters, servants, and handmaids. Nor is this confined to citizens, but country people well understand it,—arguing concerning the holy Trinity, the creation, and all things.—*Theodoret.*

Extensive diffusion of primitive Christianity.—The sound of the apostles went through

all the earth. In whom but in Christ, who is now come, have all these nations believed? Even Parthians, Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphylia, those who dwell in Egypt and the region of Africa, which is beyond Cyrene, strangers and denizens at Rome, Jews at Jerusalem, and the rest of the nations, as also many of the Getuli, many borders of the Moors, the utmost bounds of Spain, divers nations in Gaul, and those places of Britain, inaccessible to the Roman armies, have yielded subjection to Christ: (the part of Britain which seems to be referred to is Scotland,) and also the Sarmatians, the Dacians, the Germans, and Scythians, with many obscure countries and provinces, many islands and places unknown to us, which I cannot reckon up. In all these the name of Christ reigns, because he is now come; before whom the gates of all cities are set open, and none shut; before whom doors of brass fly open, and bars of iron are snapt asunder: that is, those hearts once possessed by the devil, by faith in Christ are set open.—*Tertullian*, A. D. 200.

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. VII.

REV. WILLIAM ANDERSON,
Classical Tutor, Bristol College.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," &c.—*Hebrews 13: 12—14*.

It is plain that in this epistle the writer designed to confirm the converts in Judea in the belief of the Christian doctrine, to fortify them against the dangers to which their profession exposed them, and to excite them to patience and constancy in their christian course. With this view, accordingly he exhibits the great superiority of the Christian dispensation, and while he shews the awful punishment which awaits apostates from the truth and faith, he reminds the converts that the period of suffering and trial was short, and that constancy in obedience would issue in unspeakable happiness.

In the chapter whence the text is drawn, after commending the disciples to cultivate hospitality and sympathy with the afflicted and persecuted, he encourages them to steadfastness, by reminding them of the fidelity of Providence—the example of their teachers, who had entered into rest—and the unchangeableness of Jesus Christ. He cautions them against erroneous doctrines respecting the legal sacrifice, and comparing the burning of the beasts slain in sacrifice without the camp, with the suffering of Christ without Jerusalem. He excites them to adhere to Christ, bearing his reproach. On this passage it may be useful to meditate.

Of the animals offered to God under the law, some were tokens of gratitude, others were sacrifices for sin, partly made for individuals, partly for the whole nation of Israel.

The animals designed to expiate sin, whose blood was carried into the holy place, were all, except the blood and fat, burnt without the camp.

The camp, and afterwards Jerusalem, was holy because of the divine presence. The sin offerings were polluted, as they were supposed to bear the sins of those for whom they were made; it was not fit that they should be consumed in the presence of God. In conformity with this type Jesus was crucified outside the gate of Jerusalem; he was a sacrifice for sin: though he knew no sin, he was made a sin offering, and in this character he suffered outside the gate.

He suffered that he might sanctify the people with his own blood.

To understand the meaning of these words, it is necessary to remember that "to sanctify" means to make holy by purifying from vice, and endowing with devout and virtuous sentiment.

To sanctify, is *primarily*, to separate from common or profane use to the divine service.

Then Jesus suffered that he might sanctify the people by his *own blood*.

In this Christ was an example; he is to be followed to death. We are to abandon all earthly connexions and adhere to Christ.

He suffered to sanctify us, and we must cleave to him, in order to participate in the benefits of his death.

If we forsake *all* and follow Christ, we shall not *escape censure*.

Our names may be cast out as evil; we may be exposed to reflections and calumnies, but to be like our Master cannot be deemed hard.

If we suffer reproach in adhering to Christ, it will fall light, as we shall be conscious that it is without ground.

Fortified by the approbation of our own minds, it is impossible we should be greatly afflicted by censure or calumny.

The period approaches when things will be seen in their proper light.

The choice and conduct of Christians will be rewarded.

In this state nothing is fixed—all is transitory.

It is inconsistent with our character to seek ardently the good things of this life, or be greatly affected by its evils.

We seek a better country.

O my hearers, it cannot be a great sacrifice to renounce what is fleeting for what is permanent.

EXTRAORDINARY BIBLE.—In the library of the late Rev. Dr. Williams, at Redcross Street, London, there is a curious manuscript, con-

taining the whole book of Psalms, and all the New Testament, except the Revelations, in *fifteen volumes, folio*. The whole is written in characters an inch long, with a white composition, on black paper, manufactured on purpose. This perfectly unique copy was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold, yea, much fine gold."

DISINTERESTEDNESS OF LUTHER.—Disinterestedness was a leading feature in the character of Luther: superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which millions sacrifice every enjoyment in this life, and every hope of happiness in the next!—The Reformer says, "Lord God! I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, nor possession of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee: nourish them, teach them, preserve them, as thou hast hitherto preserved me, O Father of the fatherless; and Judge of the widow!"—The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. In one of his epistles, Luther says, "I have received one hundred guilders from Taubereim; and Scharfts has given me fifty; so that I begin to fear lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money! I gave half of it to P. Priorus, and made the man glad."

ANTIQUITY OF THE WALDENSES.—The antiquity of the Waldensians is admitted by their enemies, and is beyond all question. "Waldensianism," says Rainerus, the Do-

minican, "is the ancient heresy, and existed, according to some, from the time of Silvester, and, according to others, from the days of the apostles." This is the reluctant testimony of an inquisitor, in the thirteenth century. He grants that Waldensianism preceded every other heresy. "The Waldensians," say Rainerus, Seyssel, and Alexander, "dated their own origin, and the defection of the Romish communion, from the papacy of Silvester." Leo, who flourished in the reign of Constantine, they regard as their founder. Romanism, at this period, ceased to be Christianity, and the inhabitants of the valleys left the unholy communion. These simple shepherds lived, for a long series of years, in the sequestered recesses of the Alpine retreats, opposed to Popish despotism, superstition and error.

AFFLICTION.—Iron is never clearer than when it comes out of the furnace, nor brighter than when it has been under the sharp file; the sun never shines clearer than when it has been under a cloud; the coal that has been covered with ashes is made the hotter and livelier; every thing brightens and betters by exposure to trial. So should it be with the Christian in his afflictions—God's judgments and mercies ought to polish him.

NO ARMINIANS IN HEAVEN.—When Dr. T. Goodwin was told of the death of his nephew, John Goodwin, he answered, "Then I trust there is another soul gone to Heaven."—"Gone to Heaven, sir! why he was a rank Armenian," replied the person. "True," replied the Doctor, "but he is not a rank Armenian now."

MAXIMS FROM HEATHEN AUTHORS.

It is better to be poor than ignorant.—*Aristippus*.

Nothing is more easy than to deceive one's self, as our affections are subtle persuaders.—*Demosthenes*.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—*Crates*.

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THE BAPTIST MEMORIAL AND MONTHLY CHRONICLE:

DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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HISTORICAL.

THE ANABAPTISTS of the 16TH CENTURY
AND THE
BAPTISTS OF THE 19TH CENTURY.
—
BY THE LATE W. T. BEEBY, ESQ., OF LONDON.
—
(Continued.)

WE will now proceed to trace back the chronological history of the Baptists under different names, in as concise a manner as possible.

It has been already remarked that it would be impossible, in these few pages, to give a continuous history of the different communities of Christians holding the sentiments of the Baptists. In what has been related of the persecutions endured by some of them, we have directed attention principally to those Christians who were called Waldenses and Albigenses, as more immediately preceding those now called Baptists. In tracing the history further back, it is not necessary to confine ourselves to a single community or people of one name; the more the witnesses the stronger must be the evidence; we will, therefore, select a few facts here and there, from historical accounts at different periods, so as to prove that such sentiments were then maintained.

The localities inhabited by the

Waldenses and Albigenses, were chiefly in France, Spain, the Valleys of Piedmont, between the former country and Italy, and those of the Pyrennees separating Spain from France.

Besides these places, there were at different periods people holding the same opinions in Poland, Holland, Flanders, throughout Germany, Bohemia, Bulgaria, Sclavonia, Moravia, Hungary, Dalmatia, Gascony, Saxony, Switzerland, &c.; also in Syria, Arabia, Egypt, Persia, Nubia, Ethiopia, India, and other eastern countries.

The people themselves were called in different places and at different periods, either after the countries they inhabited, after their teachers, or in some instances from their sufferings or their peculiar tenets, as Credenti (believers), Paterines (sufferers), Novatians, Donatists, Paulicians, Berengarians, Petrobrucians, Arnoldists, Fratricelli, Cathari, Puritans, Lyonists, Josephists, &c., all of whom, however, as authenticated by history, held the same opinion on the subject of baptism, viz., "that adults only were proper subjects."

A. D. 1158, is the earliest period

that we have as yet referred to, when it was stated that the Baptists, then "called Publicani, were as numerous as the sand of the sea, and did sorely infest both France, Italy, and England."

A. D. 1020, one Gundulphus seems to have had many followers, and in 1025 some of these were arrested in Flanders, and were charged, says Dr. Allix, "with abhorring baptism, that is, Catholic baptism," upon examination one of their replies being, "A strange will, a strange faith, and strange confession, do not seem to belong to a little child, who neither wills nor runs, who knoweth nothing of faith, and is altogether ignorant of his own good and salvation, in whom there can be no desire of regeneration, and from whom no confession of faith can be expected."

A. D. 845. The persecutions experienced by the dissidents from the dominant party at this period in Greece, "occasioned many of the Baptists to migrate," and Gibbon says, "they effected an entrance into Europe by the German caravans," and Mosheim, that it was "from Italy the Bulgarians or Paulicians spread themselves, like an inundation, through the provinces of Europe."

Socrates states, that when the church was taken under the fostering care of Constantine, the dominant party called themselves *the Catholic church*, but the oppressed and suffering party were known by the name, *the church martyrs*; and while so oppressed, obtained the name of *Paterines*, which means *sufferers*.

A. D. 750. We are informed by Benize, bishop of Sutrium, that the Paterines became conspicuous during Stephen II.'s pontificate.

The Catholics of those times baptized by immersion, the Paterines therefore had no reason to complain of the mode, but when examined, they objected vehemently against the

baptism of infants, and condemned it as an error.

In this century, the Council of Laodicea decreed, "that those that will come to baptism ought first to be instructed in the faith, and to make confession thereof."

The Council of Paris also decreed "that none be admitted to baptism but those that were instructed in the mysteries of faith."

A. D. 670. The Gothic Liturgy used in France at this period, has the manner of baptizing stated, but nothing of infant baptism. So also with that of Robbio near Genoa.

Adrianus, bishop of Corinth, who flourished under the Emperor Maurice, in the seventh century, "did publicly oppose infants' baptism, inasmuch as he would neither baptize them himself, nor suffer them to be baptized by others, but wholly denied baptism to them; wherefore he was accused by Gregorius Magnus, bishop of Rome, to John, bishop of Lorissa, as appears by Gregorius' letter to the said John."

A. D. 524. In a council held at Lerida in this year, it was decreed, "that such as had fallen into the prevarication of anabaptism, as the Novatianists and others, if they should return to the Catholic church, should be received in the name of the Trinity," &c.

It may be remarked here, that although infant baptism was first talked about in the writings of some of the Fathers of the third century, the earliest instance that has been found on record (as will be seen further on) of its being practised, and that a solitary one, was towards the close of the fourth century; these recited instances of the decrees of various councils of the sixth, seventh, and eighth centuries, prove therefore that the practice, to that advanced period, had not been generally followed, and was then disputed.

Before we quit the annals of the sixth century, we will advert for a moment to a few facts relating to the most happy and highly favored of kingdoms to which the gospel was carried, in the apostolic age, of which the reader may not be aware; and it is gratifying to find that they afford even stronger evidence than any that has been brought forward, that the first Christian churches did not practise infant baptism. The conquest of Britain, by the Romans, was commenced forty-three years after Christ; to which period the introduction of Christianity into this country may be traced.

Bishop Newton says, "there is absolute certainty that Christianity was planted here in the times of the apostles, before the destruction of Jerusalem."

Pomponia, Græcina, wife of Plautius, a Roman general, who commanded in England in the year 45, and Claudia Ruffina, a British lady, are supposed to be "of the saints that were in Cæsar's household," mentioned by Paul, iv. 22.

Gildas, the most ancient and authentic English historian, affirms, that the Britons received the gospel under Tiberias, the emperor under whom Christ suffered; and that many evangelists were sent from the apostles into this nation, who were the first planters of the gospel.

On a brass plate, inclosed in an antique frame of oak, in the church of St. Peter, Cornhill, there is an inscription, stating, amongst other particulars, that Lucius, the first Christian king of Britain, founded the first Christian church in London; that he was crowned king A. D. 124, and reigned 77 years; consequently terminated his reign in the beginning of the third century.

Fox, the English martyrologist, says, "Out of an ancient book of the antiquities of England, we find the

epistle of Eleutherius, written to Lucius, King of Britain, A. D. 169, who had written to Eleutherius for the Roman laws to govern by; in answer to which Eleutherius says, "You have received, through God's mercy, in the realms of Brittany, the law and faith of Christ; you have with you both of the parts of the Scripture: out of them, by God's grace, with the council of the realm, take ye a law; and by that law, by God's sufferance, rule your kingdom of Britain."

Fuller, in his Church History of Britain, says, Tertullian and Origen plainly proved Christianity in Britain in this age, (A. D. 501) the former saying, "There are places of the Britons which were inaccessible to the Romans, but yet subdued to Christ;" and the latter, "The power of God our Savior is even with them which in Britain are divided from our world." So also the Magdeburgian compilers of the general Ecclesiastical History, who thus express themselves: "Then follow the isles of the ocean, where we first meet with Britain. We doubt not to affirm, that the churches of that island did also remain in this age."

Constantine the Great, emperor of the Romans, who was born and brought up in Britain, by his mother, queen Helene, (a zealous Christian,) and who declared himself a Christian in the beginning of the fourth century, about the year 311, was not baptized till of adult or advanced age.

From these records we learn that Christianity was introduced into Britain at a very early period; and that infant baptism could not have been the common practice of Christian churches up to the time of Constantine; for if it had been, his mother, "a most virtuous and religious lady," would no doubt have observed and complied therewith.

After the departure of Constantine

from Britain, and the fall of the Roman power, this country was split into various petty states, by foreign invasion and intestine feuds.

But two remarkable facts, viz :

1. That Infant Baptism could not have been the common acknowledged practice of the Christian churches for several centuries, or that practice would have been introduced, and would have existed in Britain, in the time of Constantine ; and,
2. *That the first British Christians for five hundred years were Baptists*, that is, did not practise Infant Baptism, and therefore would now be called Baptists ;

are most satisfactorily confirmed by the circumstance, that in the year 596, Gregory the Great of Rome sent over Austin, an abbot, with about forty monks, to convert the English. On his arrival, he found that he had been long preceded by the gospel of Christ, and that multitudes of persons had received it for ages. He labored to unite them with, in order to bring them under the authority of, the church of Rome ; but in vain. At length he called their ministers together, and proposed three things to them, to which if they objected, the sword of war should be the penalty.

These he thus expressed :

“The 1st is, That ye keep Easter-day in the form and time, *as it is ordained* ; the 2nd, That ye *give Christendom to children* ; and the 3rd, That ye preach unto the Angles the word of God, *as I have exhorted you*.”

To these the British ministers firmly objected, and, painful to add, they and their adherents suffered the threatened fate.

Although from what has been stated, we may be considered as having fully established the fact, that British Baptists derived their principles from the apostles who received the com-

mand to teach, and then to baptize, from the great Head of the church ; we will yet add a few more testimonies to the truth :

A. D. 416. The fifth general council held at Carthage in this year decreed as follows : “We will, that whoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed.”

A. D. 402. According to the acknowledgment of Dr. Taylor, in his Book of Prophecy, the necessity of Pædobaptism was not determined till a canon was made in the Miletan Council at this period.

This Council also, as expressed by the Magdeburg centuriators out of the book of Decretals, among other canons made one to this effect: “That it is our will, that all that affirm that young children receive everlasting life, albeit that they be *not* by the sacrament of grace of baptism renewed ; and that will *not* that young children which are new-born from their mother’s womb shall be baptized, to the taking away of original sin—that they be anathematized.”

In addition to these, we will quote the declarations of some of “the Fathers,” who by some are regarded as preferable to the Scriptures themselves.

Athanasius, in the fourth century, says, “Our Savior did not slightly command us to baptize, for first of all, he said, *Teach*, and then baptize ; that true faith might come by teaching, and baptism be *perfected* by faith.”

Basil, in the same century, says—“Must the faithful be sealed with baptism ? Faith must needs precede and go before.”

Cyril, in the third century, exhorts his auditors that they would not go to baptism as the guest in the gospel, who had not on a wedding garment, but “having their sins *first washed*

away by repentance, they might be found worthy at the marriage supper of the Lamb."

Mr. Baxter acknowledged "that Tertullian, Origen, and Cyprian, who lived in the second and third centuries, do all of them affirm that in the primitive times NONE were baptized without an express covenanting, wherein they renounced the world, flesh, and devil, and engaged themselves to Christ, and promised to obey him."

In the second century, Dionysius Alexandrinus, in his fifth book of baptism, writing to Sextus, bishop of Rome, testifies that it was their custom *upon profession of faith*; and that one who had been baptized by heretics, *not* upon profession of faith, did desire to be so baptized, accounting his former *for no baptism*.

Having previously mentioned the various names by which Christians holding Baptist sentiments were known at different periods, it is rather important, as a further evidence of their descent from apostolic times, that we should see what is related more particularly as to one of the earliest of these.

It is universally acknowledged by the first historians, that the church of Christ retained its purity for above one hundred years: the continued dreadful persecutions by the Roman emperors presenting no inducement for any but truly devoted conscientious Christians to unite themselves with a people who were thus cruelly treated. Towards the close of the second century, however, error began to mingle with or take the place of the simplicity of gospel truth; as is evident from the writings of Justin Martyr, A. D. 140, and Tertullian soon after, A. D. 200, the latter being the *earliest* writer that has been discovered to have made mention of infant baptism, and that to oppose it.

A. D. 249. When Decius came to the throne, he required by edicts all

persons in the empire to conform to pagan worship.

Forty years' toleration had greatly increased professors, and they were found in every department of the government. They had been so long unaccustomed to trials that the lives of many were unsuited to suffering. Decius' edicts rent asunder the churches; multitudes apostatized, and many were martyred. In two years the trial abated, when many apostates applied for restoration to Christian fellowship. The flagrancy of some occasioned an opposition to their re-admission.

One Novatian, a presbyter in the church at Rome, strongly opposed the re-admission of apostates, but was unsuccessful. He consequently separated himself from the church, and was the first to begin a separate interest with success, and which was known for centuries by his name, and is accused of the crime of giving birth to an innumerable multitude of congregations of Puritans in every part of the Roman empire; and yet all the influence he exercised was an upright example and moral suasion.

There was no difference in point of doctrine between them and other Christians, and Mosheim says, "they considered the Christian church as a society where virtue and innocence reigned universally, and none of whose members, from their entrance into it, had defiled themselves with any enormous crimes; and in consequence they looked upon every society which re-admitted heinous offenders to its communion as unworthy of the title of a true Christian church."

The Novatianists said to candidates, "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any Catholic has baptized you before, by re-baptism." Because they did not consider the first to be Christian bap-

tism. From which they were at later periods called Anabaptists; as might also with equal propriety the apostles under the occurrence detailed Acts xix. 3—5.

These are the first Protestant dissenting churches of which we have any account, they merely retaining the primitive form and right of independent churches as established by the apostles.

So early as A. D. 254, these dissenters are complained of as having infested France with their doctrines, as, according to the French historian Mezeray, "about the year 250, divers holy men came from Rome as preachers, who planted churches in several parts, as Toulouse, Tours, and other places;" and Milner says that "Faustus, bishop of Lyons, wrote to Stephen, bishop of Rome, concerning the views and practices of these Novatianists, who again wrote to Cyprian of Carthage."

We thus trace, in a most clear and direct manner, the origin of the Waldenses and Albigenes in the south of France, &c.

In 311, a similar rupture to that in the church at Rome took place in the Carthaginian church, where one Donatus took a prominent part, which contest spread not only throughout Numidia, but, as Mosheim states, throughout all the provinces of Africa. These seceders were called Donatists from their leader, and Crispin, a French historian, says they very nearly resembled the Novatianists in doctrines and discipline, and were also called Anabaptists. Fuller, the English church historian, asserts that the Baptists in England in his days were the Donatists new-dipped. Osiander says, "the modern Anabaptists were the same with the Donatists of old."

Beza affirms that "the Waldenses were the relics of the pure primitive Christians."

Paul Perrin asserts that the Wal-

denses were the offspring of the Novatianists.

Bossuet, bishop of Meaux, says the Vaudois were a species of Donatists.

To which testimonies may be added Dr. Mosheim, Dr. Allix, Dr. Wall, Archbishop Usher, Jones, Milner, Robinson, and others.

Dr. Lardner remarks, "The vast extent of this sect is manifest from the names of the authors who have mentioned or written against them, and from the several parts of the Roman empire in which they were found. It is evident, too, that their churches had among them some individuals of note and eminence."

But to bring this brief chronological account to a close, we will now revert to the early period to which it has brought us, viz: to the apostolic age and the century following. And we shall there find the clearest possible evidence corroborating what has been stated, that *believers* were the subjects, and *immersion* the mode, of baptism in the primitive churches.

A. D. 140. JUSTIN MARTYR addressed an apology to the Emperor Antonius Pius, in behalf of Christians, in which he fully described the baptism they practised.

"I will now declare to you also, after what manner we, being made new by Christ, have dedicated ourselves to God, lest if I should leave that out, I might seem to deal unfairly in some part of my apology.

"They who are persuaded and *do believe* that those things which are taught by us are true, and do promise to live according to them, are directed first to pray, and ask of God with fasting, the forgiveness of their former sins, and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism of which we were baptized; for they are washed *in the water* in the name of God the Father, Lord of

all things ; and of our Savior Jesus Christ, and of the Holy Spirit."

HERMAS (the friend of Paul, Rom. xvi. 14), A. D. 100, does as plainly speak of the baptism of believers, and the manner in which the apostles and teachers administer it: "*They went down with them into the water, and again came up.*"

BARNABAS, Epis. § II. says, "We go down into the water full of sins and pollutions, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus by the Spirit."

To these it is unnecessary to add.

The Apostles of Christ come next, and their order was, "One Lord, one faith, one baptism;" and this order, from which they never departed, they received from Him whose name they therefore placed first, faith second, and baptism third, as He, the Lord Jesus Christ, ordained, saying: "Go ye into all the world, and (1st.) preach the gospel to every creature. He that (2nd.) believeth and is (3rd.) baptized, shall be saved."

Thus, so far as these brief historic references enable us, we have traced back the distinguishing principles of the Baptists of the nineteenth century to the apostolic age, and the lips of the Redeemer. Here is the *origin* of their principles and practice: *no other* do they acknowledge; and if *this* be their basis, they need fear no storms of opposition or contempt; they have a secure foundation; and so far as this ordinance goes, they anticipate, on a future day, the approbation of Him who set them the example, and gave them the command.

Ana-baptism (i. e. re-baptism) *they disavow*; and any descent from, or agreement in principle or practice with, the Munster fanatics, *they deny*; but maintain that their principles and form of baptism are derived solely from HIM, whose name is written "King of kings, and Lord of lords."

PART II.

THE BAPTISTS.—In the preceding pages, the reader is furnished with a short account of the Anabaptists, and a brief history of the origin of that denomination of Christians known at the present day by the name of "*Baptists*." It will have been observed that the latter disclaim upon good ground any connection with that sect which (on account of the alleged immoralities and excesses of its members), as a body, is universally regarded as belonging to the number of the reprobate. The Baptists, therefore, consider the application of the term Anabaptist to any of their denomination, as a proof of the ignorance or wilful misrepresentation of the person or party using it.

The Baptists, as shown, date their origin from the same period as the establishment of Christianity; and for further satisfaction as to the propriety of their so doing, the reader is referred to various authors, whose names will be found at the close.

As an additional proof of the true origin of the Baptists, or rather of the propriety of the mode by which they observe, and the correct sense in which they regard, the ordinance of the Savior, and on account of which they have for ages met with opprobrium and persecution, we will now refer to some of the evidences which exist as to these points, viz: as to,

1st. The meaning of the term Baptism.

2nd. The manner of administering the ordinance.

3rd. The proper subjects to be baptized.

4th. The doctrinal import of Baptism.

Before proceeding to the examination of these several points, we would direct the attention of the reader to the fact, that, though there is a distinction between *moral* precepts and *positive* precepts, yet both, as ema-

nating from the same divine Law-giver, render the due observance of the positive precepts a moral duty. The worship of God is a moral duty, the propriety and reason of which we readily see, and feel our obligation to observe. But it is the weakness, blindness, and ignorance of human nature, which induces us, upon a comparison of two things, to suppose that, because we cannot understand the reason of it, a positive precept is of no importance at all; though it is highly necessary we remind ourselves *how great presumption* it is to make light of *any* institution of divine appointment, and that our obligations to obey all God's commands whatever, are absolute and indispensable.

The command to Abraham to sacrifice his son was a positive order, and apparently a very strange one too, seemingly opposite to some moral orders given out before: yet his disposition to obey, when he was sure of a divine warrant in the case, has set him as the head of all the believing world.

God's command is always *reason* enough for us; and he that commands the outward positive rite, commands the inward and moral temper at the same time. He does not say, *do this*, without concerning himself *how* it is done, whether in a manner suitable to an end appointed or not.

There is no such command of His, as enjoins the outward act without the inward temper and disposition.

External rites are nothing without the inward temper and virtue of mind. The inward temper is but pretended to in many cases, without the external rites, and is promoted and evidenced by the use of them.

As a competent evidence is supposed needful for any external rite, being of divine appointment, so again, *a wilful ignorance* of that evidence, *or not discerning it* through criminal causes, will not excuse guilt.

The criminal causes of not seeing the evidence for such appointments are, in this case, as in many others, *non-inquiry, laziness, false shame, fear of man, worldly motives, prejudice, lust, pride, and passion*. That our ignorance, owing to these causes, cannot be pleaded for a neglect of any of God's appointments, it is only necessary to add here, *that it is at every man's peril, how he comes not to know the will of God, as well as not to do it*.

We must look to it how we came not to see the appointment, and must answer that to God and our own consciences.

It is not enough to say, "*Lord, I did not know that it was appointed, where the answer may justly be, You never inquired into the matter: you never allowed yourself to think of it: or, if you did, you resolved in your own mind that you would not be convinced: you made the most of every cavil, but never minded the solution to any of your objections.*"

Recommending the reader seriously to consider,

1st. Whether he knows the will of God;

2ndly. Whether his knowledge is only imaginary, or taken from God's own word;

3rdly. If he does not know, why he is thus ignorant;

4thly. If he has inquired with a desire to be convinced, whether he has followed the convictions which such enquiry into God's revealed will have produced: and if he has not, what excuse he will make at the last great day, when it shall be said, "*Thou knewest my will, and didst it not*"—we will proceed to the evidence of the will and intention of the Savior by the institution of the ordinance of baptism, as afforded us in the words of many learned men.

1st. The meaning of the term Baptism.

WITSIUS. "It cannot be denied, that the native signification of the word βαπτειν and βαπτίζειν is to plunge, to dip."

MR. SAMUEL DAVIS. "He (Christ) had a baptism to be baptized with: a *baptism and immersion*, in tears and blood."

BISHOP REYNOLDS. The Spirit, under the gospel, is compared to water; and that not a little measure, to *sprinkle or bedew*, but to *baptize* the faithful in. Matt. iii. 2; Acts i. 5; and that not in a font or vessel, which grows less and less, but in a *spring or living river*."

CALVIN. "The word *baptize* signifies to immerse; and the rite of immersion was observed by the ancient church.*"

LUTHER. "The term *baptism* is a Greek word. It may be rendered a *dipping*, when we dip something in water, that it may be entirely covered with water; and truly, if you consider what baptism signifies, you shall see the same thing required: for it signifies, that the old man and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond to the *signification* of baptism, that it may show a certain and plain sign."

BEZA. Christ commanded us to be *baptized*; by which word it is certain *immersion* is signified."

MR. JOHN TRAPP. "Are ye able to be *baptized with the baptism*, or *plunged* over head and ears in the deep waters of affliction?"

DR. TOWERSON. "What the command of Christ was in this particular, cannot well be doubted of by those who shall consider the words of Christ, Matt. xxviii. 19. For the

words of Christ are, that they should *baptize* or *dip* those whom they made disciples to him. If there could be any doubt concerning the signification of the words in themselves, yet would that doubt be removed by considering the practice of those times, whether in the baptism of John or of our Savior. For such as was the *practice* of those times in baptizing, such in reason are we to think our Savior's command to have been concerning it, especially when the words themselves incline that way; there being not otherwise any means, either for those or future times, to discover his intention concerning it."

MR. DANIEL ROGERS. "None of *old* were wont to be *sprinkled*; and I confess myself unconvinced by demonstration of Scripture for infant sprinkling. It ought to be the church's part to cleave to the institution, which is dipping; and he betrays the church, whose officer he is, to a disorderly error, if he cleave not to the institution, which is to *dip*."

DR. DODDRIDGE. "I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be *bathed*, as it were, in blood, and *plunged* in the most *overwhelming* distress."

LIMBORCH. "Baptism is that rite or ceremony of the new covenant, whereby the faithful, by *immersion* into water, as by a sacred pledge, are assured of the favor of God, remission of sins, and eternal life; and by which they engage themselves to an amendment of life, and an obedience to the divine command."

SALMASIUS. "Baptism is immersion, and was administered in ancient times, according to the force and meaning of the word."

VITRINGA. "The act of baptizing is the immersion of believers in water; this expresses the force of the word: thus also it was performed by Christ and his apostles."

* See this author and those that follow cited at greater length, and their works referred to, in Booth's *Pædobaptism Examined*, vol. i. Eighty-two such authorities are there adduced.

BOSSUET. "To baptize signifies to plunge, as is granted by all the world."

ARCHBISHOP TILLOTSON. "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin, and then did rise up again out of the water, to signify their entrance upon a new life—and to these customs the apostle alludes, Rom. vi. 2—6."

DR. CAMPBELL. "The word baptize, both in sacred writers and classical, signifies to dip, to plunge, to immerse."

DR. DODDRIDGE. "It seems the part of candor to confess, that here (Rom. vi. 4) is an allusion to the manner of baptizing by immersion."

VENEMA. "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling."

MEDE. "There was no such thing as sprinkling used in baptism in the apostles' days, nor many ages after them."

DEYLINGUIS. "It is manifest that while the apostles lived, the ordinance of baptism was administered, not by sprinkling, but by immersion."

ZANCHIUS. "The proper signification of *baptize* is to immerse, plunge under, to overwhelm in water."

ALSTEDIUS. "To baptize signifies only to immerse; not to wash, except by consequence."

H. ALTINGIUS. "The word *baptism* properly signifies *immersion*; improperly, by a metonymy of the end, *washing*."

SCAPULA. "To baptize—to dip or immerse, as we immerse any thing for the purpose of dyeing or cleansing in water."

MR. LEIGH. "The native and proper signification of it [*baptize*] is to dip into water, or to plunge under water."

DR. MILL (Principal of Bishop's

College, Calcutta). "*Baptize*. In translating this word, it is proper to omit all specification, either of *immersion*, the primitive mode, as appears to me WITHOUT DOUBT; or *affusion*,—or least of all, *aspersio*, our usual mode."—*Proposed Version of Theological Terms*.

MR EWING (of Glasgow). "Βαπτίζω, in its primary and radical sense, *I cover with water*. It is used to denote, 1st. *I plunge or sink completely under water*."—Greek Lexicon, second edition, *sub voce*.

MR. R. ROBINSON. "The native Greeks must understand their own language better than foreigners, and they have ALWAYS understood the word *baptism* to signify *dipping*; and, therefore, from their first embracing Christianity to this day, they have always baptized, and do yet baptize, by *immersion*. This is an authority for the meaning of the word infinitely preferable to that of European lexicographers. In this case, the Greeks are unexceptionable guides."—*Hist. of Baptism*, pp. 5, 6.

PROFESSOR STUART, a learned Pædobaptist, admits that, "The original etymological root of the verbs βαπτίζω, βαπτω, as also of the nouns βαπτισμός, βαπτισμα, βαπτισμός, βαπτιστηριον βαπτιστης, and others, and in like manner, the adjectives or verbals βαπτός, βαπτός, βαψίμος, appears plainly to be the monosyllable ΒΑΠ." And that, "The leading and original meaning of ΒΑΠ, seems to have been dipping, plunging, immersing, soaking, or drenching in some liquid substance." And, "as kindred to this meaning, and closely united with it, i. e., as an effect resulting from such a cause (from being immersed or dipped), the idea of dyeing, coloring, tinging, seems also to have been often associated with the original root, and to have passed into many of its derivations."

Further, he says, "Βαπτω and

βαπτίζω mean to dip, plunge, or immerge into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation, I must beg the reader's patience, while I lay before him, as briefly as may be, the results of an investigation which seems to leave no room for doubt." He then proceeds to quote and explain various passages from the classics, as Homer, Pindar, Aristotle, Aristophanes, Herodotus, Xenophon, Plutarch, Lucian, Plato, Epictetus, Hippocrates, Strabo, Josephus, and others. He says, "It is impossible to doubt, that the words βαπτω and βαπτίζω have, in the Greek classical writers, the sense of dip, plunge, immerse, sink," &c.

Referring to Justin Martyr's apology, he says, "I am persuaded that this passage, as a whole, most naturally refers to immersion; for why, on any other ground, should the *convert* who is to be initiated, *go out to the place where there is water*? There could be no need of this, if sprinkling, or partial affusion only, was customary in the time of Justin." And upon Tertullian's defence of Christian baptism, he remarks, "Here, then, we have, in a very clear passage, the usual elements named, in which baptism was performed. It

was done at or in some stream, pool, or lake. What other good reason for this can be given, excepting that immersion was practised?" Subsequent ages make the general practice of the church still plainer, if indeed this can be done. The passages which refer to immersion are so numerous in the Fathers, that it would take a little volume merely to recite them." But enough—"It is," says Augustin (Denkw. vii. p. 216), "a thing made out," viz: the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this. It may also be mentioned, that *aspersion* and *affusion*, which had in particular cases been *now* and *then* practised in primitive times, were *gradually* introduced. These became at length quite common, and in the western church almost universal, some time before the reformation."

Numerous other learned authorities might be quoted, as explaining the meaning of the word *baptism* to be *immersion*; but our limits will not admit of it.

To be Continued:

A PRAYER.

ALMIGHTY GOD! enthron'd in light,
Whose presence bars th' approach of night!
Before thy face we now appear,
O gracious God! behold us here.

From Heav'n thy throne regard our pray'rs,
Support us under all our cares;
Hear thou the right, and then decide,
For in thy truth we all confide.

May justice have its proper sway,
And all the actions of the day
Conspire to vindicate the right,
And bring our actions to the light.

May we through life on thee rely,
Do thou our various wants supply;
Then bring us to thy glory, Lord!
For all our hope is in thy word.

BIOGRAPHICAL.

IV. MEMOIRS OF THE LATE REV. ROBERT HALL, A. M., OF BRISTOL, ENGLAND.

MR. HALL was the son of the Rev. Robert Hall, of Arnsby, whose biography we inserted last month;—he was born 2d May, 1764. Like many other men who have risen to eminence, his constitution was originally so weak that many fears were entertained for his life. An attack of measles, at the age of fourteen, produced effects to which has been ascribed the feebleness of his voice. In his childhood, no remarkable prognostic seems to have indicated his future elevation. The first steps of his education do not seem to have been peculiarly adapted to rouse or foster a genius such as his; but as soon as he was placed in the hands of the Rev. John Ryland, of Northampton, he commenced his career in the acquisition of classical literature. It is said that he manifested great powers of conversation; but symptoms of a more valuable kind began now to display themselves in his character. His father records that he was from his childhood serious, and at nine years old wrote little hymns, and used to compose reflections on texts of Scripture.

His taste for learning was gratified by his residence at Northampton; but in October, 1778, in his fifteenth year, he removed to the Baptist College at Bristol, and in two years after he was licensed to preach, being then sixteen years and three months old. At the conclusion of his term in Bristol, he proceeded to the University of Aberdeen, where he took his degree of M. A. At this place he cultivated his talents with uncom-

mon assiduity and success, and was brought into contact with many superior minds and congenial spirits, who both communicated and received salutary impressions. In 1783, he returned to Bristol, as Classical Tutor, and also became co-pastor with Dr. Evans over the church in Broadmead. Here he was usefully employed, and attracted the admiration of his friends and the community. On the death of the Rev. Robert Robinson, of Cambridge, in 1790, Mr. Hall was invited to supply the pulpit for one month. He accepted the invitation; and in the following year (having continued to fill the pulpit) he entered on the duties of the pastoral charge.

Mr. Hall was now in a station that called out all his energies. His residence at Cambridge for nearly fifteen years, was productive of powerful results, both on himself and his charge. In his congregation were many of the most opulent and respectable families of Cambridge, and many who were highly distinguished by their acquirements. Mr. Hall, like his distinguished predecessor, formed an intimacy with many members of the University, and had free access to the noble library of that venerable institution. It is no wonder then, that, with all these motives to exertion and opportunities for improvement, he should continue to cultivate his mind with assiduous care. Accordingly, we find that at this period he read, thought, and studied almost incessantly, as though he were never satisfied with himself or his attainments, and his ministrations in the sanctuary were attended with profit and admiration by his delighted audience. I

was at this time, he laid the foundation of his fame and usefulness, and on it he reared a superstructure which will remain to distant ages to the glory of God and the benefit of the church. Many young men of inquiring minds and literary taste, belonging to the University, attracted by the fame of his eloquence, often attended his ministry, and received impressions they will have reason to remember with gratitude to all eternity. It was not unusual to see fifty collegians at the afternoon service. Of his general style and character of preaching at Cambridge, one of his hearers says: "As a preacher, he was unrivalled, at least in modern times, and perhaps no age of the church has produced his superior. He stood alone among the 'company of preachers.' This singularity of position did not arise from the predominance of any one quality, for others have possessed one or more of his separate powers in an equal degree, but from that peculiar union and balance of many excellencies which in him was so remarkable." When he began, he was usually calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse. Sometimes at the commencement he seemed to hesitate and be perplexed, as dissatisfied with what he had intended to say; at others, when he was about to establish a truth or enforce a general principle, he would enter on a course of clear and powerful reasoning, rendered alike attractive and astonishing by the delectable purity and beauty of his style. In this latter case, his sentences were finished with such exquisite care that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease that they seemed the first which came into his

mind. As he proceeded, he increased in animation and strength of utterance, and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and, drawing back his majestic form in the pulpit, he would come forward again charged with the fulness of his message to his hearers, and address them in tones and language which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds could make it. His speaking eye told volumes: whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express. With all the disadvantages of a weak voice, and sometimes with a rapid utterance, he soared to the greatest heights of human eloquence. He carried his hearers with him as by an irresistible impulse, and induced in many of them an aspiration after the same heaven to which he was tending, and an admiration of the same God and Savior whom he loved and adored.

Notwithstanding the frequent magnificence of his style, there was so much simplicity united to it, that the poorest and most unlettered of his hearers were able to profit by his discourses. He sometimes ended abruptly and sat down just when his hearers most wished him to proceed; when he had enkindled in their breasts a love of holiness and truth, or displayed the love of God in Christ, or unveiled to them the glories of the spiritual temple in which God dwells with his people, and they with him for ever.

In 1791, Mr. Hall appeared as an author, in reply to a sermon preached by the Rev. John Clayton, Senr., in which he had inculcated sentiments

inimical to the principles of the British Constitution. Mr. Hall entitled his work, "Christianity not Inconsistent with a Love of Freedom." This composition is marked by all his usual characteristics; but towards the close of life he regarded it as too severe and sarcastic. In 1793, appeared his glorious "Apology for the Freedom of the Press." In 1799 he published his sermon on "Modern Infidelity Considered with Respect to its Influence on Society." This discourse established his reputation beyond the limits of mere sect or party; though he remained a member of his own denomination, he now became in a sense the common property of all Christians. In 1803, he printed his fast-day sermon, entitled, "The Sentiments Proper to the Present Crisis;" the last ten pages, delineating the character of Napoleon, are regarded by the Edinburgh Reviewer as containing the finest passage of the same length that is to be found in any author, ancient or modern. In 1804-5, he was compelled to lay aside all public labor, and abstain from excitement, taking up a residence under the judicious care of Dr. Cox, at Stapleton, near Bristol. On the 4th of March, 1806, he resigned his charge. On his recovery, he received a congratulatory epistle from his beloved friend and former fellow student, Sir James Macintosh. This letter has long been justly admired for its pathos and beauty.

On recovery from his illness, he became the pastor of the church at Harvey's Lane, in Leicester, formerly under the charge of Dr. Carey. Here Mr. Hall spent nearly twenty years, during which period he twice saw the enlargement of the meeting-house. On the 25th of March, 1808, Mr. Hall was married to Miss Smith.

After the death of the venerable Dr. Ryland, the church at Broadmead unanimously called Mr. Hall to suc-

ceed him, and he removed thither in 1826. He was kindly received by his old friends, and all his extraordinary powers were soon brought into action; the church flourished, and large accessions were made from the educated classes of society. On Thursday, 10th of February, 1831, he was struck with a paroxysm of his old complaint, from which he partially recovered; but the attack was renewed and repeated, till his strength being exhausted, he expired in peace and hope on the 21st of the same month. From the British Daily Journal, which recorded his death, we extract the following article from the pen of a clergyman of the established church.

"To consign in silence to the weekly record of death the sudden removal from our world of a man so pre-eminent in whatever has the strongest claim on intellectual, moral, or religious admiration, would leave, we feel, a degree of reproach on that city which has been blessed and honored by his presence during the last five years of his invaluable life. On such an occasion, were we to hold our peace, the very stones in our streets would cry out against us. By this melancholy event, a star of the first magnitude and splendor has been eclipsed; and death has seldom claimed a richer spoil. To speak of this incomparable man in language proportioned to his merit, is far beyond the pretension of this hasty memorial: his just eulogy would require an eloquence like that which his generous spirit has so often displayed at the grave of departed excellence; like that with which he has represented the feelings of the nation on the death of the Princess Charlotte—the feelings of Leicester on the death of Mr. Robinson—or those of Bristol on that of Dr. Ryland; an eloquence like that which has so long, and here so lately, charmed into admiring attention the

thousands who hung upon his lips. The tones of that hallowed oratory haunt us at this moment with a mental echo that will not soon die away: but alas! the living voice, or another like it, will be heard no more! In the sublime and boundless themes of religious contemplation, this sacred orator, this Christian Demosthenes, triumphed, as in an element congenial with the amplitude and grandeur of his mind. His preaching, (it may be truly said, and, now that he has ceased either to preach or to hear, said without impropriety) was as far superior, in magnificence of thought and expression, to ordinary preaching, as the 'Paradise Lost' is superior to other poetry. It was, if such an image may be allowed, like harmony poured forth by a harp of a thousand strings. But he has himself unconsciously portrayed it in his exquisite remarks on the preaching of Mr. Robinson: 'You have most of you witnessed his pulpit exertions on that spot where he was accustomed to retain a listening throng, awed, penetrated, delighted, and instructed, by his manly, unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him, or without being struck by the perspicuity of his statements, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, touched by his powerful hand, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero.'

"The energies of this great spirit were concentrated in devotion; consecrated, through a long course of years, to the religious benefit of man, and the glory of a redeeming God. The intellectual sublimity and beauty of his mind were in perfect harmony with the moral elevation and spiritual

grace of his character. The singular humility of his heart, the remarkable modesty and affability of his deportment, presented an affecting contrast to the splendor of his genius; his conscientious and unearthly indifference to fame or emolument, was rendered the more striking by his ability to command them, had he wished, with his tongue and with his pen. Combining the intellect of a Pascal with the oratory of a Massillon, he retained through life a transparent simplicity and sincerity, as inimitable as the wonders of his reason and eloquence; while all his endowments were embalmed and crowned by a seraphic piety. But praise is useless here: 'his praise is in all the churches:' so long as genius, hallowed and sublimed by devotion, shall command veneration, the name of ROBERT HALL will be remembered among the examples of sainted talent: and, above all, 'his record is on high:' he has passed from a state of protracted suffering into that glory to which he had long and fervently aspired, and which he had often portrayed with the vividness of one who had caught an anticipating glimpse of the beatific vision."

V. ELDER WILLIAM HODGE.

Died, at River Head, L. I., Jan. 17th, after a most severe and distressing illness which he bore with peculiar resignation, Elder WM: HODGE, aged 53.

In early life he was brought to a knowledge of the truth as it is in Jesus. His father died while he was but a lad, and it was mainly through the instrumentality of an elder brother, that he was led to a discovery of the awful depravity of his heart, and his entire dependence upon the sovereign and efficacious grace of God for salvation. How long he was convicted of sin before he was enabled to apprehend by faith the fullness and

freeness of pardon in Christ, the writer of this has no means of knowing. But it was about the age of 15, while alone in his chamber confessing his sins and wrestling with God, that his heart was made to leap for joy, by the sweet and forcible application of that Scripture, "I have loved thee with an everlasting love, and therefore, with my loving kindness have I drawn thee." No wonder then that for the eternity and immutability of God's love to his elect as a doctrine revealed in the Scriptures, he should have cherished a strong and heartfelt attachment through his whole life, nor should it much surprise us, that he often dwelt upon it with such fervor in his ministry. This was a theme upon which he conversed with peculiar emphasis during his last illness; even when he was closing his eyes upon every thing earthly, he exclaimed,

"And with my last expiring breath,
Thy *loving kindness* sing in death."

Shortly after his conversion to Christ, he felt it to be his duty to devote himself to the work of the ministry, and go out as a missionary to the heathen; but great, and what seemed insurmountable difficulties were in his way, and prevented him from engaging in a work, which at that time he had very much at heart.

At the age of twenty he was married. Shortly after, he engaged in mercantile pursuits, in which he continued for about nine years, but, disastrously for himself, after which he emigrated to this country from Scotland. Among the first things which engrossed his attention after his arrival in this country was, to find some religious society where he could enjoy the privileges of the sanctuary. His convictions on the subject of baptism, led him to the meeting of the First Baptist Church in Hartford, now known as the North Baptist Church. For many years he had doubted the

warrant for infant sprinkling, and had felt satisfied from close attention to the Scriptures that the immersion of believers upon profession of faith was according to primitive example. It will be recollected by many members of the above-mentioned church, with what honesty and seeming satisfaction he came before them a comparative stranger and gave an account of his manner of life, his experience of the grace of God and views of truth and duty. He was received into the fellowship of the Church, and baptized by Elder Simon Shailor. That was never to be forgotten by him, and was, as well as the venerable man who administered the ordinance to him, held in grateful remembrance as long as he lived.

Not long after his baptism, his brethren perceiving the gift that was in him, urged him to its exercise; this he did it is believed to acceptance in destitute congregations in the vicinity of Hartford. For those dear brethren, ministers and others with whom he associated at that time, he cherished the warmest attachment as long as he lived, not even forgetting them in death; while upon other subjects his mind wandered and was confused, yet at the mention of those scenes, or of those names so familiarly dear, he was at once collected and rational.

He was licensed by the First Baptist Church in Hartford, to preach the Gospel. This was an era in his existence. He immediately entered upon the great work so pre-eminently dear to his heart. He exercised his ministry about three years in Wethersfield, Manchester, Marlboro' and Tolland, when the Church in Hartford, then under the pastoral care of the lamented Dr. Davis, called him to ordination as an Evangelist, on which occasion Bro. Davis appropriately preached from the text, "Do the work of an Evangelist." Now both pastor

and Evangelist have done their work on earth, and have met around the throne of God, to rehearse the wonders of redeeming love. Elder Hodge sustained the pastoral relation for some time in Chester, Ct., afterwards he moved to Long Island, where, for the last nine years he has preached the gospel to the destitute, and for the most of the time at his own charges, and perhaps of no other minister could it more appropriately be said, "he hath preached the gospel in hunger and weariness oft." It was his custom to travel on foot from place to place. For many miles around his residence there was not a poor saint at whose house he had not preached the gospel of consolation, nor a school house into which he had not often gathered the neighbors to warn them to flee from the wrath to come. He was not what the world calls a popular preacher, but it is not saying too much of him to say he was a good preacher, with an amazing fund of biblical knowledge in his mind, which with wonderful ease he could communicate, owing to his giant memory. He said to a friend a little before his decease, that in the preparation of his sermons he had never yet put a pen to paper, nor is it known that he ever forgot an idea he designed to introduce in a sermon. Thus he labored and toiled until his end drew nigh; he was laboring in a revival at the place where he died—when disease prostrated him. His last text was, "O Lord, revive thy work," probably one of the most effective sermons he ever preached. He now lies within a few feet of where he preached that sermon.

In his sickness the Lord was rich in mercy toward him, not only in the manifestations of the Divine presence, but in permitting so many of his family to be with him, and in the conversion of one of his sons but a few hours before he died. That son had for

many weeks mourned over his lost condition as a sinner, and when the father seemed to be drawing nigh to death, the son took hold of his hand and exclaimed, "O my father, I cannot let you die and leave me unconverted." This very much moved the dying man. He collected his wasting strength to offer one more to the many prayers already addressed to Heaven for that child, and to the praise of Divine grace and mercy be it recorded, in a few hours after that affecting scene, William was added to the number of the children that trust in Jesus. When the intelligence was communicated to the father, he clasped his hands together and exclaimed, "Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

And this prayer was shortly after granted. He struggled with the monster for about twelve hours, but through grace his triumph was complete, and he fell asleep in Jesus with a smile upon his countenance.

VI. DAVID ORVIS.

Died, in Colebrook, on the 9th ult., Mr. DAVID ORVIS, in the 96th year of his age.

Mr. Orvis was a soldier and pensioner of the revolution; he periled his life at the taking of St. John's, N. B., and was in many other exposed stations during the war. He was a true patriot, and sincere lover of his country and her glorious institutions.

Whatever respect he might claim as a soldier and a patriot, (and to much he was justly entitled,) he shone brightest as a Christian. For about 45 years he was a consistent and useful member of the First Baptist Church in Colebrook. He retained his mental faculties unimpaired until the last, and would recur with vivid recollections to the scenes of the revolution.

LITERARY.

NOTICES.

A RESIDENCE OF EIGHT YEARS IN PERSIA AMONG THE NESTORIAN CHRISTIANS, with Notices of the Mohammedans. By Rev. JUSTIN PERKINS. With a Map and twenty-seven Colored Plates. M.W. Dodd. New York. 1843. 8vo. 512 pp.

This is another noble addition to the department of letters from the Missionary field. During the past year, the churches of the United States have had many opportunities to see Mr. Perkins and his friend, the Nestorian Bishop, who accompanied him to our shores; and all who have heard Mar Yohannan on our platforms, will be interested to know his history, and that of his people.

While reading these truly interesting pages, we have thought how little of the good wrought by a single-hearted Missionary can ever be known on earth. The good seed is scattered broadcast over the heathen nation, and though it will be often choked, yet doubtless there will be vegetation, growth, and harvest. We entertain no doubts that the American churches have sent out as able and devoted a band of Christian pioneers as the church has witnessed in the field of labor since the apostolic days. Some of our best sons of the church are to be found among the heathen; and this is just as it should be: they who lay the foundations of the church, or attempt to restore the desolations of former generations, ought to be able as well as holy men.

The style of this volume pleases us, it is perfectly simple, necessarily in some measure egotistical, but always carrying evident marks of truth and exactness. The book evinces great knowledge of human nature, both in its fallen and sanctified forms, and there is an enlargedness of mind about it which is refreshing. The history of the attempts to make Mar Yohannan contribute capital stock to the worn out system of prelacy would be amusing if it were not lamentable. All church and

congregational libraries should give Mr. Perkins' book a place on their shelves, and few of the works there would be read with deeper interest.

MISSIONARY LABORS AND SCENES IN SOUTHERN AFRICA. By ROBERT MOFFAT, twenty-three years an Agent of the London Missionary Society on that Continent. New York. Robert Carter. 1843. (406 pages—price one dollar.)

We feel sure that we commit no mistake in the prediction that this work will have an immense circulation. Like D'Aubigne's immortal Reformation, it is all graphic.

The book is a sketch book of the wildest scenes in Nature, and the outlines are the work of a Master. What beautiful pictures an artist might furnish with this volume before him! The triumphs of grace recorded in this production, are second only to the early achievements of the cross in the days of the apostles. The story of Africaner, in his days of nature and grace, is one of the most thrilling we ever read. What an effect it would produce at a concert for prayer! We have tried it, and we know how it will call out praise and thanksgiving, and give emphasis to the language of prophecy as it is incorporated with mortal's prayer, "Now shall he be great unto the ends of the earth!" This would be a captivating book for the older pupils of a Sabbath School. No Sunday School Library should be without it.

A HISTORY OF MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS. By the late Rev. JOHN WILLIAMS. 2 volumes—for 75 cents. Danl. Appleton & Co., New York. 1843.

A few months ago, we strongly recommended this work to our readers—now it is brought out in a yet cheaper form, and we are anxious to call up general attention to as interesting a narrative of evangelical labor in the heathen world, as we ever read. The book is wonderfully cheap, and is finely embellished with a number of excellent engravings.

THE CHRISTIAN REVIEW. No. XXIX. March, 1843. Boston. Gold, Kendall, & Lincoln.

This is a superior number—quite equal to any of its predecessors. The Baptist who can afford to take this periodical and does not, is guilty of injustice to himself, his family, and the cause he professes to admire and support.

The article on Richard Baxter is worth the price of the number.

LUCILLA. By PASTOR MONOD. Robert Carter. New York. 1843.

Reader, have you a child, a friend, a neighbor, who has any unhappy doubts about the inspiration or authority of the Sacred Writings? We beg you get this precious gem, and place it in the hands of the individual. No where have we seen so charming an exhibition of the evidences for Christianity in so short a compass. Young Christians would act wisely not only to read this work, but to study it. It would enable them to teach others, and would render them useful.

THE LIFE OF THOMAS WALSH, composed in part from his own accounts. By JAMES MORGAN. New York. Lane & Sandford, Conference Office. 1843.

This little book contains a memoir of a very extraordinary man, a convert from Popery, who became one of Mr. Wesley's most efficient co-operators in the early days of Methodism.

No minister can read these pages without personal benefit. Rarely do we meet with such devotion and self-sacrifice. It is good to read the lives of the pious who belong to other departments of Zion.

THE AGE OF GOLD AND OTHER POEMS. By GEORGE LUNT. Boston. W. D. Ticknor. 1843.

A very spirited protest against the folly of the times, the love and idolatry of gold. We are almost quite reconciled to poverty, when we see many men who possess wealth. One thing is certain, God cannot regard riches as men do, or he would not commit it to such hands. Men forget that this is a probationary state, and that God tries men by prosperity as well as by adversity. The versification is easy and elegant, and the tendency of the whole good.

THOUGHTS FOR THE THOUGHTFUL. By OLD HUMPHREY. New York. Robert Carter, 1843.

Not a line does Old Humphrey write, that is not of great moment. Had his writings been buried up for three hundred years and now just had a resurrection, how the world would run after them. His books are full of materials for thought, they are exceedingly suggestive.

THE WISDOM AND GOODNESS OF GOD IN OUR CALAMITIES—a Sermon. By DANIEL SHARP, D. D. Boston. W. D. Ticknor. 1843.

How few men have sustained their reputation as preachers and pastors for thirty years, the lapse of years only encreasing their power and usefulness! We regard this sermon as a most satisfactory evidence that where time is improved, and talent cultivated, age affords the richest harvest in the labors of the pulpit. We suppose that Dr. Sharp has never preached better than he now does, and when we read this sermon we are ready to congratulate his people, who enjoy the ripe fruits of his experience. The venerable preacher wisely avails himself of passing events, and draws from them salutary instruction.

MASTERMAN READY: or, *The Wreck of the Pacific*—written for young people. By CAPTAIN MARRYAT. 3 vols. 4th edition. New York. D. Appleton & Co., 200 Broadway. 1843.

We wish Marryat had always written as he has in these admirable little books. There are few juvenile works that will maintain a more lasting popularity than this series. When parents complain that their children will not read, we think it generally may be traced to the fact that they have not had their taste consulted. Very few boys would lay aside these books.

CONFORMITY. By CHARLOTTE ELIZABETH. 2d edition. M. W. Dodd. New York.

FALSEHOOD AND TRUTH. By CHARLOTTE ELIZABETH. 2d edition. M. W. Dodd. New York.

Admirable lessons of wisdom and piety are contained in these pages. Well will it be for every house to read and ponder their contents.

CHRONICLE.

SOUTH BAP. CHURCH, NASSAU-ST., N. Y.

The great object to be effected in our fallen world, by church organization, seems to be the diffusion of truth, and a successful illustration of the aggressive principle of Christianity. Every Christian church should be making headway against the powers of darkness, and spreading light and knowledge all around. How much the churches of Christ may learn from the praise bestowed by Paul upon the church at Thessalonica, from which "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place!" These thoughts have been suggested by looking at the narrative sent to us of two ordinations, which have recently transpired in the South Baptist Church in Nassau-street, which has so long enjoyed the pastoral oversight of our esteemed brother, the Rev. Charles G. Sommers. This church has been singularly honored by the blessing of God in introducing a large number of its members into the work of the ministry, some of whom are occupying very important stations in the gospel vineyard, at home and abroad.

This church occupies a unique position in our city; it is so low down in the business part of this great commercial metropolis, that very few buildings are left around it except boarding houses, and nearly all its early and influential constituent members have removed up into other sections of the city, and been compelled to unite with other churches, or at least to become attendants upon their worship. Still the good will of Him that dwelt in the bush has been richly enjoyed by the devoted band of brethren who sustain the cause in Nassau-street. They have sent out no less than fourteen into the ministry, of whom twelve are ordained, two have deceased, six are now pastors of churches, one is a successful missionary, three are laboring with destitute churches in the vicinity of New York, and one is a student in the New York University.

We have pleasure in recording the following *communication* of the details of the ordination of the Rev. Sydney Dyer, which occurred on the 5th of ———. A large assembly was present, among whom were many ministers.

"The exercises were introduced by singing a hymn, given out by Rev. Mr. Jones, of Onondaga County. A portion of Scripture was then read by the Rev. T. G. Freeman, of Hudson; the introductory prayer, by Rev. I. H. Brouner, of the North Baptist Church: after which, the Rev. J. O. Choules, pastor of the Sixth-street Church, delivered an address, in which he examined, very critically, and presented in a very clear and satisfactory manner, the different orders of the ministry, which the churches in different countries recognized, arriving at the conclusion, that, according to the New Testament, only two were recognized in the formation and government of a Christian church, viz., BISHOPS and DEACONS, and proved that the office of a Bishop was synonymous with that of Elder, or overseer of a church, and that the plain and scriptural meaning was the pastor of a church, and that a church was composed of a number of believers, voluntarily associated together for the worship of God, choosing their own Bishop, Elder, or Pastor, and Deacons, and thus constituted, forming an independent body, irrespective of any earthly establishment, professedly governed by the rules laid down in the New Testament.

"The ordaining prayer was then pronounced by Rev. Thomas Wilks; after which the Rev. C. G. Sommers delivered the charge to the candidate, and dwelt with much minuteness and force upon the various duties which would devolve upon him as a minister of Christ, urging particularly, in the most solemn and eloquent manner, the great necessity of much and earnest private prayer. The right hand of fellowship was given by Rev. H. Davis, of Cannon-street church, who briefly welcomed the candidate as a co-laborer in the work of the gospel ministry. The exercises were then closed by brother Dyer, who gave out a hymn, after singing which, he pronounced the benediction."

"On Thursday evening, the 19th ult., brother Richard Thompson, a licentiate of said church, was publicly set apart to the work of the gospel ministry, by laying on of the hands of the presbytery; having been called to labor

with the First Baptist Church in Paterson, New Jersey.

"A very large assemblage was present on the occasion, and the exercises were of a deeply interesting character. The services were introduced by singing and the reading of the 6th chapter of Acts, by the Rev. A. Maclay, D. D. The introductory prayer was offered by Rev. George Benedict; after which the Rev. S. H. Cone, D. D., delivered an address from Acts 6: 4. 'But we will give ourselves continually to prayer, and to the ministry of the word.' The speaker dwelt with peculiar beauty and eloquence on the all-important subject of prayer, as a component, and inseparable companion of every minister of the cross. He presented several very happy illustrations of its power and influence, as exhibited in the ministerial character of eminently pious men, who have gone to their reward; one in particular, in relation to the great and good Whitfield, (the details of which, the limits of the present communication will not admit,) attributing his great success in winning souls to Christ, to prayer—continuous, fervent prayer—was presented in a manner that could not have failed to impress every Christian's heart with its immense importance. Upon this point, the speaker urged with great force and power, the necessity of imitating so good an example, admonishing the candidate in the most affectionate manner, that without prayer, much prayer, success in the gospel ministry could not be expected. The ordaining prayer was then offered by the Rev. John Peck, and the laying on of the hands of the presbytery; after which the Rev. Charles G. Sommers delivered the charge, touching with much feeling upon the happy intercourse which had subsisted between himself as pastor, and the candidate as a member of the same church for the last seven years, exhibiting in the most beautiful manner, how Christians, whose hearts are united, can walk together in brotherly love and kindness. He then proceeded to charge the candidate upon the important duties he was about to assume as a pastor: 1st, to be faithful to the word of God; 2d, to his own conscience; 3d, to the consciences of his fellow men.

"Upon each of these points, he dwelt briefly and eloquently, concluding with a fervent invocation of the divine blessing upon his future labors. The Rev. Duncan Dnnbar, then, in behalf of the denomination, gave the right hand of fellowship, welcoming our brother, as a laborer in the Master's vineyard. In doing which he illustrated most happily and eloquently the principles upon which he had been recognized, assuring him in the most emphatic manner, that so long as those principles were faithfully adhered to, the right hand of fellowship would never be withdrawn.

"The concluding prayer was then offered by the Rev. Mr. Harris, of England; and the

pastor closed the deeply interesting exercises of the evening, by pronouncing the benediction. Thus is the Lord of the harvest adding to the number of his faithful laborers."

To the Editors of the Baptist Memorial:

GENTLEMEN,—Permit me to send you, for publication in your highly interesting work the preface to the second edition of a letter addressed to Mr. Carlile, a distinguished English infidel, entitled, "The Truth of the Gospel Demonstrated from the Character of God Manifested in the Atonement." By Rev. Alexander Carson, L. L. D.

Dr C. is justly considered one of the most graphic, and best writers of the age. The letter itself, as well as the preface, displays talents of no ordinary grade. With great skill and success he demonstrates the truth of his position; and in the whole course of his argument displays much originality of thought; and in its management and discussion clearly evinces his strong attachment to the truth as it is in Jesus, and that his own heart is deeply imbued with its influence.

I am, gentleman,

Respectfully yours,

A. MACLAY.

If the truth of the Gospel is evident from a consideration of the attributes of God, manifested in the Lord Jesus Christ, it is a thing of the utmost importance. It places the evidences of Christianity upon ground higher than even Christians themselves have generally dared to rest it. It invests it not only with the highest kind of what has been called moral certainty, but ranks it among self-evident truths. Christianity stands upon prophecy, upon the most unimpeachable testimony, upon the most stupendous miracles. But, distinguished from every other truth not discoverable by the light of nature, it stands also on the ground of its own intrinsic evidence. It is at once a self-evident truth and a revelation. The very impossibility of its being discovered by the light of nature is self-evidence of its truth.

The truth of the Scriptures has often been proved from their internal evidence, in the most triumphant manner. An examination of this kind will afford an accumulation of evidence, to which there will be no end; and will afford increased satisfaction in every step of the progress. This may be called a kind of self-evidence. But my argument is not of this kind. It respects solely the view of the character of God; and from the nature and harmony of the divine attributes, professes to

demonstrate the truth of the Gospel. Without reference to any external source of evidence, I maintain that a true perception of the Gospel will afford self-evidence of its truth. There is not a demonstration in Euclid's Elements clearer to my mind, than the truth of the gospel, independently of all external proof. Christianity, it appears to me, claims attention, not only as resting on moral evidence—evidence that in all other things is accounted sufficient, though of a different kind from that on which the sciences rest; but also as resting on that kind of evidence that has always been accounted the highest—when the truth of the thing asserted is manifest in the very assertion.

In asserting that the truth of the Gospel is manifest from itself, I am borne out by the Scriptures themselves. It is called *light*, and Jesus Christ calls himself *the light* of the world. His appearing is predicted as the rising of the sun of righteousness; and the universal spreading of his gospel is represented under the figure of that great fountain of natural light diffusing his beams over every part of the earth. Now light necessarily proves itself, and needs nothing to manifest it. It serves to discover other objects of sight, but needs nothing to discover itself. The apostle, therefore, says, whatever doth make manifest is light. Our Lord himself, though he appeals to his works as proof of his mission, yet he declares the self-evidence of the truth to be the condemnation of unbelievers. "This is the condemnation," says he, "that light has come into the world, and men loved darkness rather than light, because their deeds were evil." It may be asked, if the Gospel is self-evident, why do not all men believe it? Jesus, in the above passage, supplies the answer. They shut their eyes against it, because they love darkness rather than light, their works being evil. The Apostle Paul also declares, that if this gospel be hid, it is hid to them only who are blinded by Satan. Were any man so constituted as to hate light, so as never to be induced to open his eyes, he might till his death remain in ignorance of the sun as being the fountain of light. A blind man has no self-evidence of the existence of light; he believes it on testimony. Man by nature is spiritually blind, and the only difference between a blind man and a spiritually blind sinner, is, that the former is unwillingly blind, the latter willingly and wickedly. The sinner is blind because he hates the light. If, according to the supposition of an ancient philosopher, a number of men had been all their lives kept in a cavern, they could have no evidence, except from testimony, of the existence of the sun; but the moment of their coming into light, they would behold the sun, and could not but believe that he exists, and is what they perceive him to be. Just so with sinners and the light of the gospel. They are all blinded by

natural aversion to the truth: and though the light of the sun of righteousness shines around them with intense clearness, they do not discover it, because that darkness covers their eyes. The light shines in darkness, but the darkness comprehends or perceives it not. But the moment that God opens their eyes, they behold the light of the gospel, and cannot but believe that it is real.

But this objection will not be made by any one acquainted with the history of theology or science.

Poperly stands on the ruins of self-evident and even necessary truth. Every Roman Catholic in the world must hold his religion by resisting the right of axioms. Ancient philosophy, from its very cradle, trampled on the light of nature, and founded some of its distinguishing principles on the ruins of common sense. The sceptical philosophy of Mr. Hume rested on a foundation self-evidently false. Such known facts, then, ought to prevent any one from being surprised that the gospel is self-evident, yet misunderstood and rejected by the bulk of the world.

That the gospel is self-evident, is evident from the words of the commission to preach it over the world. He that believes it shall be saved, he that believes not shall be condemned. This makes it condemnation for every man to hear the gospel and not believe it. Now it cannot be truly believed but upon evidence, nor can unbelief be criminal, if evidence is wanting. Suppose a man who had never heard of Jesus, comes into an assembly of Christians, and hears the gospel for the first and last time, dying in unbelief before he leaves the house—is this man's unbelief condemnation? It is so, if the language of the commission is true. If so, there must be evidence of its own truth in the gospel itself, for this man has no opportunity of consulting any other of all the evidences of Christianity. He cannot be justly condemned for not yielding to evidences altogether inaccessible to him. The testimony of the preacher is not a ground of evidence, for to a man unacquainted with the gospel, it is nothing better than the testimony of a preacher of Mahometanism. How is such a man to judge between the testimony of him who preaches Paul's gospel, and that of those who preach another gospel? It must, then, be the evidence of the truth contained in the gospel itself that will be the ground of condemnation. If he has heard of the just God and the Savior, of the union and harmony of justice and mercy in the salvation of sinners by the death of Jesus Christ on the cross, he has heard a thing that never could have suggested itself to the human mind. Nothing but criminal blindness can prevent him from perceiving, in some measure, the evidence, importance, and glory of the truth. He will see that such a salvation, and nothing but such a salvation, is suitable to himself, and available for his

redemption. Indeed, it is on this ground that the gospel is generally received. Christians in general have received the truth, not from a long previous examination of evidences, but from the Scriptural declarations in which it is so contained, either read or preached. When the mind is opened to perceive the true nature of the gospel, it brings light and conviction with it. They are afterwards charmed, and edified, and confirmed in their most holy faith, by investigating, according to their opportunities, the various sources of the evidence of their religion. Even when men have been brought to a knowledge of the gospel, after professedly searching for the pearl of great price, in the evidences of Christianity, their minds have been opened to perceive the evidence that it has in its own nature. As long as the mind is blind to this, conviction of the truth of Christianity, from other evidences, is not the faith of the gospel. It is a belief that the thing believed is true, but as the thing revealed is not understood, it is not properly the belief of the thing itself. Many a learned and useful defence of the gospel has come from the pen of those who do not understand it. Many a poor uneducated man knows almost nothing of the evidence of Christianity, but what he finds in itself. This subject peculiarly solicits the attention of ministers of the gospel. The substance of my view is, that the gospel is a manifestation of the divine character, and that in that character there is self-evidence of its truth. If so, the gospel is never preached except the character of God, as the just God and the Savior, is exhibited. To omit noticing that pious rant, that frothy declamation, that extravagant fanaticism, and all those effusions of feeling which are poured from the pulpit under the name of the gospel: many discourses may be both true and important, which afford not a sinner any view that will enlighten him to salvation. He who preaches the gospel must exhibit the Savior as a divine personage, making full atonement for sin. Without showing the character of Jesus, to speak of salvation by him in the most correct and decided terms, fails of fully preaching the gospel. To men who do not know Jesus as a divine personage, a call to believe in him will not give a sufficient ground of hope. It is necessary to show them who this Jesus is. Without this, the phrase believe in Jesus, will no more enlighten than the phrase, believe in Mahomet. There is no charm in the name. It is the character of him who is named the Lord Jesus, that makes his name the ground of the hope of his people. In preaching the gospel, therefore, the preacher ought to be careful, at one time or other, to state the ground of the hope of a sinner, in such a way as, by showing the divine character, there may be in his doctrine evidence of its own truth.

It is not intended by this, that nothing but the gospel, in the strict sense, should be the

subject of discourse. In most men there is an unhappy propensity to extremes; and when an error is seen on one side, the usual way taken to avoid it, is to run as far as possible to the other. Disgusted with the silly or dangerous substitutions for the gospel that are often found in the pulpit, some can bear nothing but what they call a simple statement of the truth. Every thing else is unnecessary, and even to reason from the truth, or demonstrate with sinners, is, in their estimation, merely human. Such persons have got only a flying view of truth. They have indeed discerned that some people have decked her with ornaments which are not natural, but much of her native dress they have not beheld. Instead of allowing her to sit for her picture, they have dismissed her with a mere glance, and represent her from their imagination. To teach and to preach, though they belong to the same office, are very different things. Every scriptural truth is to have its place, and every argument and motive that can affect the human mind, are to be employed by the Christian teacher. Reason and scriptural example have abundantly consecrated this procedure. Nothing but ignorance and fanaticism can look out for objections. But in all the diversified topics of public religious instruction, the gospel itself ought ever to be remembered, both with a view to the salvation of sinners, and the edification of those who have already believed. This view of the gospel, however, peculiarly encourages Christians to unremitting and ilimitable study of the truth itself. As it is the knowledge of the divine character, it is not a thing to be fully learned at once, so as to be incapable of increase. Though the least degree of it is salvation, yet the progress to be made from the first believing is altogether incalculable. Were an ignorant savage to die the moment after he believes the truth, he has that knowledge which is connected with salvation; yet how little does he know! Ignorant of every thing in the book of God, but the saving truth itself, and knowing that truth in a very small measure, yet he knows something of the way of coming before God, with acceptance through the great atonement. He has a glimpse of that plan of salvation that represents God as just, yet a Savior. His hope towards God is not from his own righteousness, but through our Lord Jesus Christ. But what a difference between his knowledge of the divine character, and that of an apostle!

If there is a progress in the Christian's knowledge of the gospel itself, every step in that progress, he must get rid of a proportioned degree of ignorance and error. This proves, then, that perfect uniformity of view, much less of language, even with respect to the gospel itself, is not to be expected among Christians. According to their respective progress, there will be a difference, whether expressed or not. As far as Christians are

taught of God, they will agree. But even in the gospel they are not all equally taught of God. And even in the things in which they are taught of God, there is a coloring taken from human teaching, and the language adopted from a sect or peculiar circumstances, may continue to be used when the mind is more correctly taught by the Holy Spirit. Nothing then is farther from my wish than to be understood as dooming to damnation all who are not prepared to adopt the whole of my views on this subject; that arrogance that makes a god and a savior of its clear views, that confines salvation to a mode of expressing faith, that looks with contempt on the body of Christians, as a sort of pious infidels, that seems to delight in the fewness of the saved, finds no sanction from the scriptures, and originates in the pride of human nature, not in godly zeal for the truth. When a man seems anxious to find out something in the faith of professing Christians at which to cavil, when he strains their language to condemn them, there is no ground to suppose that he is influenced by love. Keeping clear, therefore, of a censorious spirit, I would wish to impress Christians with the importance of my views of the subject. They have no sectarian tendency, but address themselves to the candor of all denominations of Christians. The strength, the beauty, the glory of Christianity will appear in proportion as it is viewed in this light.

If this is a valid mode of defending the gospel, it is of peculiar importance at the present moment, in the controversies of Protestants with the Church of Rome. To show the necessity of the authority and infallibility of their church, Roman Catholics cast discredit on the general evidence of the Scriptures, and undervalue their internal marks

of truth. They pretend that there is no solid reason for receiving them as the word of God, except the authority of the Church. This is the invariable way in which they proceed in their reasonings with Protestants, from the most learned of them to the most illiterate. They attempt to throw every thing loose, in order to convince their antagonists that the authority of an infallible living tribunal is indispensable. Protestants who are not aware of the artifice, are apt to think that Roman Catholics are generally infidels, whereas in truth, this is only a stratagem of war, which they have learned not from the deists but from the priests. They receive the Scriptures as they do every part of their system, not from their proper evidence, but on the words of their clergy. By this mode of defence, they often confound their adversary, or evade his attacks. The most illiterate and weak person may bring forward this allegation, but the most sensible Protestant may not at all times be able to avail himself of all the sources that supply arguments for the authenticity of the Scriptures. Now, in this situation, the ground of defence taken in this tract is capable of being understood by Christians in general, and of being instantly and effectually applied on any emergency. The most illiterate Christian may successfully contend against the most learned opposer, in proving the truths of the gospel from its own peculiar nature. It makes a discovery of God that proves it to come from God. The divine glory so shines on the face of Jesus Christ, as to prove him to be the Sun of Righteousness.

SONNET.

FROM THE FRENCH OF DESBARREAUX.

Great God! thy judgments are all righteousness,
 To show us mercy is thy chief delight,
 But I have sinn'd so oft against thy grace,
 That, if it pardon'd, 'twould thy justice blight.
 The greatness, Lord, of my impiety,
 Suffers thy pow'r but punishment to deal;
 Thy glory will not let thee pardon me,
 And ev'n thy mercy waits my doom to seal.
 Take then thy will, and thine the glory be,
 Frown at the tears along my cheeks that steal;—
 Give war for war; strike—thunder—thou art right,
 And, while I fall, thy justice I will own;—
 But on what spot will thy dread thunder light,
 Not sprinkled with the blood of Christ thy Son?

MISCELLANY.

ODE TO SPRING.

[This beautiful effusion is from the pen of JOHN WILKS, Esq., M. P., the son of the late venerable and Rev. MATTHEW WILKS.]

HAIL ! roseate spring !
 Bright morning of the year,
 To Nature and to Fancy dear !
 From what delightful bow'rs
 Com'st thou, with reviving pow'rs,
 To inspire unbounded joy
 In the vast caverns of the deep,
 On the black mountain's craggiest steep,
 Death, gloom, and silence to destroy !
 Thy praises shall the lyre employ :
 To thee a tributary Ode we bring :
 Hail, roseate, ever-blooming Spring !

The woody brake, the hollow dell,
 The river smooth, and silent cell,
 Of thy beauties love to tell ;
 And the daisy-spotted plain,
 With rapture, swells th' harmonious strain.
 Verdant the woods are seen,
 New-rob'd in liveliest green :
 Wild plants luxuriant grow,
 The primrose peeps, and violets blow :
 The garden's blossom and the orchard's bloom,
 Present to Thee their fragrant, pure perfume.
 How cold his heart who meets thee with disdain !
 How sad their woe who view thee and complain !
 When not alone the warm protected flower,
 But the chill ivy on the ruin'd tower,
 The mosses on the marble block,
 The herbage of the granite rock,
 The lily of the stagnant pool,
 And dusky greenswards, in the city full,
 With floral honors strew thy way,
 And their best tints and fairest forms display.
 How cold his heart who meets thee with disdain !
 How sad their woe who meet thee and complain !
 When, at thy presence, insects cheery hum ;
 And their probosces eager dip
 In the flowers of peach and plum,
 And at their honied fountains sip ;
 The torpid tribes awake,
 And reptiles leave the margin of the lake,
 Through waving wild flowers happy glide,
 And raise their shining heads with crested pride :
 From the deep weedy beds and delving shore,
 Fishes again the limpid streams explore ;
 Young birds, from ev'ry budding spray,

Sing their soft, mellow, tender lay ;
 The lark and thrush attune the morning song,
 Which, through the starry eve, the nightingales prolong ;
 And the wild pard and lowing kine,
 Together in their praises join :
 Domestic beasts in flow'ry meadows play,
 Whilst bears, 'midst arctic frosts, confess their sway.
 Fierce lions, in their rocky den,
 And tigers, in the wood-girt glen,
 Thy secret genial influence feel,
 And their glad hearts with savage joy reveal.
 ALL, all Creation teems with bliss and love ;
 Faint picture of far fairer scenes above !
 These are the simple themes the Muse delights to sing ;
 Hail ! roseate, ever-blooming Spring !

Mysterious change ! from silent, dreary gloom,
 To sweetest harmony and vernal bloom ;
 From northern blasts and ice-bound streams,
 Thick mists and transient wat'ry,
 To these warm breezes and inspiring beams !
 Joyful the change we hail, reviving Spring ;
 But for the *Source Divine* reserve the loudest string :
 His mystic process to explain,
 Science must ever toil in vain ;
 Laborious skill, and chemic care,
 Weary, from this pursuit forbear.
 Near the clear rills of joy we stray,
 The latent founts in secret caverns lay ;
 But, though to trace their course we vainly try,
 And the deep springs our anxious search defy,
 All Nature, grateful, points to thee, *O God Most High* !
 To thee we therefore strike the loudest, sweetest string,
 And hail thy boundless pow'r in each returning Spring.

But far more wond'rous deeds thy goodness can perform
 Than to revive the earth, and rule the raging storm ;
 When, to the sin-benighted heart,
 Thy mercies life and light impart,
 From minds more frigid than the polar snows
 Grow heav'nly flowers, more fragrant than the rose ;
 And men most sterile as the flinty ground,
 In the fair fruits of righteousness abound.
 More wond'rous yet !—Thy power can save
 Our vanquish'd bodies from the conq'ring grave ;
 Dissipate sepulchral gloom,
 Burst the cold fetters of the tomb,
 In our dead breasts kindle ethereal fire :
 Through scatter'd dust immortal breath inspire ;
 From this chill, barren state, transplant the soul
 To plains celestial, where no tempests roll ;
 Nor winter shall deform the year,
 Nor night nor death again appear :
 But thy bright smiles, unsetting, shall forever cheer.
 There, in more perfect strains, our hearts thy praise shall sing,
 And share th' unfading bliss of an Eternal Spring !

DENMARK.

Devotional Air sung by the Watchmen in Copenhagen. (From Travels of William Rae Wilson, Esq.)

The following is a literal translation of this composition. Whatever opinion may be formed as to either its poetry or propriety, there can be only one as to its affording a proof of their conviction that, "Except the Lord keep the city, the watchman waketh but in vain."

Eight O'clock.

When the dark begins,
And the day disappears,
It reminds us of our latter hour.
Assist us, Jesus, until death,
And give us all a happy end.

Nine O'clock.

Now the day is past,
And the night begins,
Forgive us all our sins,
For thy son Jesus' sake.
Protect our royal house,
And all those in our land,
From our enemies' invasion.

Ten O'clock.

If you will know the hour,
Master, maid, and boy,
The time is coming
That you to bed must go,
And deliver yourselves to God.
Be wise and good,
Take care of candle and of fire,
Our clock has struck ten.

Eleven O'clock.

God, our Father, watch us all,
Whether we are great or small.
Enclose us with thy arms,
Protect the city, our house, and home.
May we never forget God
During our hours on earth.

Twelve O'clock.

It was at midnight's time
Our Jesus Christ was born.
Never forget that hour,
Because, without his coming,
The world would not be saved.
The clock has now struck twelve;
We now commend ourselves to God.

One O'clock.

O Jesus, instruct us all
To bear our cross with patience,
As thou art the only Savior.
The clock has now struck one;
Uphold thy arm over us,
And we shall conquer all.

Two O'clock.

Benevolent Jesus,
Who loves us so much,
In this dark wilderness,
Teach us to know thy worth:
To thee belongs all honor.

Three O'clock.

Now the night will soon be past,
And the day begins;
Let all be banished
Who wish to make us sorry.
The clock has now struck three;
O! great Father, now assist us,
And grant to us thy love.

Four O'clock.

To thee, O God, be ascribed honor,
Because thou art our guardian
While we remain on earth.
The watchmen now depart;
For his protection during the night
Return thanks to God,
And profit by the new day.

Five O'clock.

O! Jesus, thou morning star,
We commend our king to thee,
Be to him a sun and shield.
The clock has now struck five;
Come, thou mild sun,
From the distant pole,
And shine on us and our home.

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. VIII.

Late Rev. Samuel Hilyard, of Bedford.

2d Peter 3: 18—"But grow in grace," &c.

The nature of this metaphor—

Look at the animal and vegetable worlds: there you mark progress. So in the divine life.

I. The excellency of the objects to which we are directed.

(1.) The knowledge of Christ.

This includes—

A knowledge of the evil of sin—of God's holiness, justice, goodness.

Our knowledge must be *scriptural, experimental*, in opposition to mere *theoretical* knowledge.

(2.) To divine grace—in this we are to grow.

Grace means free favor of God. 2d Ep. 5.

Also a new disposition of soul, which commences at regeneration—this *meaning* of text, and which must have growth.

II. Enforce the exhortation.

(1.) God expects it, in return for implanting his grace.

(2.) The church expects it, before whom you have professed to receive grace.

(3.) The world expects it, and will say, "What do ye more than others?"

(4.) Let me remind you of the benefits of growth in grace.

III. Means by which growth may be obtained: and here, of course, we include *God's Spirit*.

(1.) Hearing the word, and use of ordinances.

(2.) Private meditation and devotion.

This should follow all public exercises.

LETTER OF REV JOHN BERRIDGE.

The Rev. John Berridge, M. A., was the son of John Berridge, farmer, of Kingston, and was born March 1, 1716. At the early age of fourteen years, God was pleased to convince him that he was a sinner, and must be born again. He entered Clare Hall, Cambridge, on October 28, 1734. In the year 1755, he was admitted to the vicarage of Everton, where he continued to reside till the end of his life. His ministerial labors were very extensive, and greatly blessed of God. He was truly an itinerant and village preacher. His first sermon out of doors, was on May 14, 1759. He did not confine his labors to the narrow limits of Everton, but, like the majestic sun, illumined an extensive tract of country. He knew the worth of an immortal soul. In his itineracy, he would take the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, making the episcopal mandate the invariable rule of his operation, "Go, and seek Christ's sheep wherever thou canst find them." In this circuit he preached, upon an average, from ten to twelve sermons a week, and frequently rode a hundred miles. He entered the joy of his Lord, whom he had long and faithfully served, January 22, 1793, in the seventy-sixth year of his age.

"EVERTON, November 4, 1795.

"*Dear Sir,*—When I came to Everton, I brought a cassock from Clare Hall, which has laid thirty years neglected by me. Will you accept of it? Some little service it may be of; at least, the skirt of an old itinerant, (the Devil of Everton, as he was long called,) may hang up in your bed-room, by way of curiosity. My breath is now so feeble, I can preach but once a week, and that too with difficulty, in hot weather—a poor substitute of labor for twenty-one good meals in a week! But I esteem it a mercy not to be wholly laid aside. My ears were almost gone in the summer, and my eyes seemed to be going; but Jesus has given me a better pair of ears a week ago, which puts me upon asking for a better pair of eyes; and if my suit is not granted, I must not quarrel with him, for a merciful denial is a favor, as well as a gracious grant. I am now gradually retiring from the pulpit stage, which you are entering upon; and if you wanted a character of your Master, I could give you a very good one; yet not

half so good as he deserves. When the Lord has placed you in any station, remove not from it for worldly advantage, without his mittimus; stir not without his cloud. If you are pleased with a present station, and the Lord would remove you, because your work there is done, but you know it not, how must he effect this, but by employing the devil to drive you away? else you could not stir; and when this happens, do not bawl at the devil or his agents, who are only accomplishing Christ's will. For rest assured, if you are faithful, all the host of hell cannot drive you from a station, till your work is done. Job did not say, the Lord gave, and the devil took away; but, the Lord took away, by his instrument the devil. When you are driven from one threshing-floor, ask the Lord to open another threshing-door; and if he has given you will and skill to labor, he will certainly find you employment; but wait his time, and do not, through impatience, break open a door. Let his cloud direct you; so also, when your purse is empty, ask the Lord for some cash. He has commanded you to ask for daily bread; bread for the body, as well as bread of life for the soul; and what he commands you to ask, that you have a right to expect, and believing you will receive it. I have been obliged to fall down upon my knees more than once for money, and kept praying till the cash came. Take heed of an imprudent marriage, till the Lord provides you with a maintenance; else your heart will soon be filled with distress, when your ears are stunned with the din of brawling children, and a snarling wife, the usual effects of matrimonial imprudence; for poverty begets peevishness. Give my love to Mr. —, when you see him. Peace and grace with you, dear Sir, and with your affectionate servant,
JOHN BERRIDGE.

"Jesus will bring you into trials, to quicken prayer; and bring you out to strengthen faith, and show his long care of you. So we are bid to count it a joyful matter, when we fall into "divers trials;" trials, not in their plurality, "divers" not in diversity. For how many or various soever they be, they are all sent from God, and work the good of them that love him.
J. B.

MINISTERIAL INDUSTRY.—It is related of Oliver Heywood, one of the Nonconformists ex-scinded from the persecuting Church of England, at St. Bartholomew's day, 1662, that for a term of thirty-six years, of which only sixteen were years of liberty, and most of these after he had reached the age of sixty, he preached 3004 sermons, kept 1212 fast days, 309 thanksgiving days, and travelled in his Master's service 31,315 miles. This man was one of the class that Episcopacy persecuted, silenced, and put into corners. O the folly, the cruelty, the wickedness of a Law Religion, and the utter vanity of attempts at *uniformity*

CHRIST THE CENTRE OF ATTRACTION TO
THE CHRISTIAN.

We find that the Psalmist *considered* the heavens. Ps. viii, 3. Nor was he an "un-devout" astronomer; his views led him to exclaim, "Lord, what is man, that thou art mindful of him!" But as his seems to have been an evening meditation, principally confined to the "moon and stars," it may not be without its use to offer to your readers a few thoughts on the solar system, as affording an instructive illustration of the important place which Jesus holds in the economy of redemption.

The sun is placed in the centre of the planetary bodies, around which they respectively move in their appointed orbits. He is the source of attraction to all, while they derive their every advantage from his enlightening, animating, and cheering influence. The sun is the "greater light," which God made to rule the day; and as the inhabitants of this planet, we cannot be ignorant of the vast benefits which we derive from his presence; all the affairs of this life being, in a sense, subject to his control. And is not Jesus, as mediator, so set in the firmament of the church, as to give light, and life, and happiness to all that are therein? Yes: but for the beams of the sun of righteousness, we had been left destitute of the life of God in our souls: had known nothing of Christ as the light of life; and had remained in total darkness of the things that make for our everlasting peace and comfort. And as we feel his light, can we be indifferent to him who is the source thereof? Impossible! Where he enlightens, he warms, and secures to himself the ardent love of all who rejoice in his light. The following lines express their most cordial views of him:

"The fairest of ten thousand fairs,
A sun amongst ten thousand stars."

Yet there is a tendency in the heavenly bodies to fly off from their orbit; appropriately called the centrifugal force; so, I find within me an evil heart of unbelief, prone to depart from the living God. But when I read of the counteracting influence which powerfully draws those bodies, so as not to suffer them to be carried out of their course, I feel instructed in the glorious truth of the all-powerful virtue there is in the grace of Christ where implanted. Yes; "The love of Christ constraineth us," says the apostle. Which love, notwithstanding all my wanderings, draws my heart to himself, and holds me fast. I trust, in a direction ever inclining towards himself, as to the one altogether lovely.

"Gently he draws my heart along,
Both with his beauties and his tongue."

But as there was a time when we saw no form of comeliness in him, whence is this

permanent tendency of the heart towards Jesus? This may be illustrated, by a reference to the powerful and constant inclination which the *magnetic needle* shows towards the polar point: a faithful emblem of the heavenly direction which the grace of Christ gives to that heart where its virtue reaches. But the needle must be first touched before its peculiar direction can be produced: so the heart of man is never inclined towards Christ until the influence of the Holy Spirit makes us willing in the day of the Redeemer's power; therefore, wherever this new inclination is enjoyed, let it be viewed as an undeniable evidence that a supernatural power has effected it. The woman, in the gospel history, was indebted to the same influence for both her eager desire to touch the hem of the Saviour's garment, and for the success of the means; "Some one," says Christ, "hath touched me, for I perceive that virtue is gone out of me." Nor is it likely, that those who have had but a taste of his love should ever be induced lightly to depart from him. "Will ye also go away? To whom, Lord, should we go? Thou hast the words of eternal life." "Whom have I in heaven but thee! And there is none upon the earth that I desire besides thee." However liable to deception from our own hearts, yet the love of every disciple would compel him in sincerity to say, "I will follow thee, Lord, whithersoever thou goest." External causes may force the needle from the pole, but take that force away, and it instantly moves towards its proper place. Its motion is observed to be tremulous while driven to either side of its mark; and though it cannot in an instant be fixed at the point which may peculiarly be called its own, yet every turn it takes, it plainly shows where its inclination is.

"So a soul that's born of God,
Pants to view his lovely face;
Upward tends to his abode,
To rest in his embrace."

Truly, it is not possible for the soul to abide at a distance from its Lord; it must be again coming to him, who, as the only mediator, is chosen of God, and precious to them that believe; hence their language is, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." The saint may for a time be dazzled by the glittering, but false appearances of earthly things; yet, when he finds that their baleful influence has carried them away from pursuing after the prize of his high calling, which is in Christ Jesus, we may hear him addressing his best beloved thus:

"I see from far thy beauteous light,
Inly I sigh for thy repose:
My heart is pain'd, nor can it be
At rest, till it find rest in thee."

One look from Christ brought the departed

Peter back, with bitter weeping, that he had ever left his Lord.

But it is said that the needle derives great advantage from being at times re-touched by the magnet. The best impressions, as every true Christian knows, by painful experience, are apt to wear away, and the most powerful influence to be impaired. Few are they who can always realize the blessedness they once spake of. "Oh, that I were as in months past!"

"What peaceful hours I then enjoy'd;
How sweet their memory still!"

"Restore unto me the joy of thy salvation." And will not God who heard the prayer of Jonah, when "the weeds were wrapt about his head," set his hand again the second time to his own work, to "revive the spirit of the contrite ones?" Yes; then he is preparing the soul for some special enjoyment of renewed mercy, when it is enabled to say, "Out of the depths have I cried unto thee, O Lord." "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." He, who like Noah's dove can find no rest for the sole of his foot, but in the ark, Christ, shall ere long, without fear of interruption, recline where John found his repose, even in the bosom of his Lord.

THE LABORIOUS MINISTER.

The late Rev. THOMAS SCOTT, author of the celebrated Commentary, for many years performed the most laborious duties: at four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose—for he could not go out without his breakfast. He then set forth to meet a congregation at St. Margaret's Church, Lothbury, about three miles and a half off; here he had about two or three hundred auditors, and administered the sacrament each time. He used to observe, that if at any time, in his early walks through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings. From the city he returned home, and about ten o'clock assembled his family to prayers; immediately after which he proceeded to the Lock Chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays when he did not go to Lothbury. His sermons were composed in about an hour, and took about the same time in delivery—yet, so far from being crude or destitute of thought, they were rather overcharged with matter, and were

too argumentative for the generality of hearers. In the afternoon, he engaged in his lectureship at St. Mildred's, Bread St., nearly as far as Lothbury, after taking his dinner without sitting down. His sermon was prepared by the way, for the bustle of the streets of London did not occasion any interruption to his meditations: he would generally rather prepare his sermons walking than in his study. Thus he could not go less than fourteen miles on a Sabbath, and frequently performed the whole on foot, besides the three services, and at times a fourth sermon at Long Acre Chapel, or elsewhere, on his way home in the evening, and then he concluded the whole with family prayer, and that not very short. He even did all this soon after, if not the very Sunday after he had broken a rib by falling down the cabin stairs of a Margate packet; and from an asthmatic complaint, he rarely passed a week at the time without taking an emetic. But his heart was in his work, and he was a devoted servant of Christ. His week days were also passed in ministerial duties, preaching at least four times between the Sabbath, and pursuing other laborious studies, which his Commentary would testify; and his relaxation seemed to be talking over some text when he met his family. His stated emoluments for his ministerial labors, great as they were, did not amount to more than £119. 15s. per annum: namely—at the Lock Chapel, £80. half of which necessarily went for rent and taxes; St. Mildred's, £30.; and St. Margaret's, £9. 15s. per annum. From some kind friends he received other helps.

THE INFANT PREACHER.

From the Journal of a Missionary.

I give you an interesting conversation between one of my Sunday School children, between five and six years old, named —, and her grandfather, with whom she was on a visit. The old man was then in a declining state:

Child. "I think you are very ill, grandfather."

Grandfather. "Yes, my dear; I'm very ill."

Child. "Where do you expect to go when you die?"

Grandfather. "To heaven, I hope."

Child. "I hope you will; but if you do, you must leave off swearing and saying bad words; if you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ for ever. But you must pray and

keep on praying, and if you awake in the night you must pray. Grandfather, *do you ever pray?*"

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him in tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentations from his lips: "What a sinner I have been! What means I have slighted! What a vile creature I am!" He also manifested an unusual abstractedness from the world. "O," said he, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died in peace; and who knows but, at the last great day, it will appear that this was a brand plucked out of the fire, through the instrumentality of a little child belonging to a Sunday School?

THE APOSTATE.

As Dr. Doddridge was once discoursing on the dignity of the Christian's calling, and his glorious hopes and prospects, he had accidentally a man for his hearer, who, after worship, went into the vestry, and addressed him in the following terms:

"You have made an excellent and encouraging discourse, Dr. D., on the privileges of the people of God; but these privileges do not belong to me, nor shall I ever have the least interest in them." "What reason have you for saying so?" replied the doctor: "Jesus Christ is able to save to the uttermost." "I will tell you, sir, my circumstances, and then you will not be surprised at my speaking so decisively on the subject. I once made a profession of religion, which was supported with great decorum and regularity, for several years. I was very strict and conscientious in the discharge of those various external duties which are connected with the Christian system. None could charge me with immorality of conduct, or the neglect of positive commands. But, in course of time, my zeal departed from me, and I became careless and remiss in my walk and conversation. I felt no satisfaction of mind arising from the performance of devotional exercises, and gradually declined my customary observance of them. Instead of praying twice or thrice in a day, I only prayed once; the same with respect to family religion; and, at last, these sacred engagements were entirely omitted, which

soon discovered itself by my outward conduct, which received an impression of my dissipation. Ungodly company, and the gratifications of sense, were then the only sources of enjoyment in which I could indulge, free from those strong convictions of guilt and dreadful apprehensions of future punishment, which retirement and calm reflection impose on the mind. Soon after this change took place, I was left guardian to a young lady, whose fortune was committed to my care till she came of age; but I expended the money and debauched the girl. Still I was sensible how far preferable a virtuous and good life was to vice and profaneness, and I was careful to instruct my children in the principles of religion; and on the Sabbath day would give them portions of Scripture to commit to memory. When I returned one evening from the sinful amusements of the day, I asked them, as usual, if they could repeat their lessons: 'Yes,' says the youngest child, 'and I have a lesson for you too, dear papa.' 'Well, what is that, my dear?' She opened the Bible, and read to me that awful passage in Ezekiel, xxiv. 13: 'In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.' This I received as the seal of my irrevocable doom, and I now know there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

CHOICE SAYINGS.

Where the sun of mercy shines the hottest, there the fruits of grace should grow the fairest.

The great hindrance to well living, is the expectation of long living.

The world has a great many servants and friends: but none praise it at parting.

Many have passed the rocks of gross sin, that have been cast away upon the sands of self-righteousness.

In the worst of times there is still more cause to complain of an evil heart, than of an evil world.—*Fleming*.

Places or conditions are happy or miserable, as God vouchsafeth his gracious presence more or less.—*Sibbes*.

God draweth straight lines, but we call or think them crooked.—*Rutherford*.

He that hath slight thoughts of sin, never had great thoughts of God.—*Owen*.

He wants no company who hath Christ for his companion.—*Sibbes*.

When we are most ready to perish, then is God most ready to help.—*Luther*.

Whatever below God is the object of our love, will, at some time or other, be matter of our sorrow.—*Cecil*.

Self-will is so ardent and active, that it will break a world to pieces to make a stool to sit on.—*Ibid*.

A good man suffers evil and doth good : a natural man suffers good, and doth evil.—*Sibbes*.

He that would be little in temptation, let him be much in prayer.—*Owen*.

When a child of God wants peace, he can have no peace till God speaks it.—*Goodwin*.

Seek to be pardoned ; but above all, seek to be beloved.—*Ibid*.

It is the glory of a Christian not to be faint-hearted under trials.—*Dorney*.

Let all seen enjoyments lead you to the unseen fountain whence they flow.—*Halyburton*.

No man dare ask of God so much as he is ready and willing to give.—*Luther*.

The countenance of Jesus Christ disgracefully spit upon, and smitten, has restored in us that image which had been disfigured, and even effaced by sin.—*Calvin*.

Jesus Christ is no otherwise made our own, but when our faith lays hold of his humanity. For he that despises his humanity, will never attain to his divinity ; would we, therefore, have part with Christ, let us, above all things, beware of disdain his flesh.—*Ibid*.

That humility which courts notice is not *first rate*. It may be sincere, but it is sullied. Do not sound a trumpet, nor say, "Come and see how humble I am!"—*Cecil*.

The very heart and root of sin, is an independent spirit. We erect the idol self ; and not only wish others to worship, but worship it ourselves.—*Ibid*.

Many things are spoken of in the Scriptures, as good ; but there is not one thing emphatically called good, which does not relate to Christ, or his coming.—*Ibid*.

To venture upon sin to avoid danger, is to

sink the ship for fear of pirates.—*Dr. Amessey*.

The path to glory carries us along the brink of a precipice, at whose base the flames of everlasting punishment range in all their fury.—*R. Watson*.

Faith is the key that unlocks the cabinet of God's treasures ; the king's messenger from the celestial world, to bring all the supplies we need out of the fulness that there is in Christ.—*J. Stephens*.

Sin is ever active ; no ill thought or disposition lies long dormant, but speedily, if we spare it in the bud, becomes as an upas in the heart, blighting and blasting the surrounding blossoms. What are words but the pictures of our thoughts !—*C. Wesley*.

The Christian is like the sun, which pursues his "noiseless track," and every where leaves the effect of his beams in a blessing upon the world around.—*Bogue*.

The settled calmness of despair is to the soul what the ease produced by mortification is to the flesh.

We should act with as much energy, as those who expect every thing from themselves ; and we should pray with as much earnestness as those who expect every thing from God.

Faith and works are as necessary to our spiritual life as Christians, as the soul and body are to our natural life as men ; for *faith* is the soul of religion, and *works* the body.

Vice stings us even in our pleasures ; but virtue consoles us even in our pains.

Many who find the day too long, think life too short ; but short as life is, some find it long enough to outlive their characters, their constitutions, and their estates.

The duplicity of pride.—He who blames himself takes a bye-road to praise ; and, like the rower, turns his back toward the place whither he wishes to go. He would be irritated if what he says against himself should be believed ; and from a principle of sheer pride, he desires to appear humble.—*Janse-nius*.

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"To put you always in remembrance of these things."—PETER.

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HISTORICAL.

THE ANABAPTISTS of the 16TH CENTURY,
AND THE
BAPTISTS OF THE 19TH CENTURY.

—
BY THE LATE W. T. BEEBY, ESQ., OF LONDON.

—
(Continued.)

WE will show, 2ndly. The manner of administering the ordinance.

As the learned writers already quoted, declare so distinctly the sense and meaning of the word baptism, we shall consider it sufficient to say (without quoting their own words), that they also acknowledge the mode of administering the ordinance in primitive times to have been by immersion; and produce merely a few other authorities in proof of this practice.

GROTIUS. "*Buried with him by baptism.* Not only the word *baptism*, but the very *form* of it, intimates this. For an *immersion of the whole body* in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. There was in baptism, *as administered in former times*, an image both of a *burial*, and of a resurrection."

ARCHBISHOP SECKER. "*Burying*, as it were, the person baptized in the water, and raising him out of it again,

without question, was anciently the more usual method, on account of which, St. Paul speaks of baptism, as representing both the *death*, and *burial*, and *resurrection* of Christ, and what is grounded on them, our being *dead and buried* to sin, renouncing it, and being acquitted of it; and our *rising again* to walk in newness of life."

MR. JOHN WESLEY. "*Buried with him*; alluding to the ancient manner of baptizing by *immersion*."—On Rom. vi.

BISHOP TAYLOR. "*The custom of the ancient churches was not sprinkling*, but immersion; in pursuance of the *sense* of the word (baptize) in the commandment and example of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not account it lawful to receive him into the clergy, who had been only sprinkled in his baptism, as we learn from the Epistle of Cornelius to Fabius of Antioch."

ARCHBISHOP USHER. "Some there are, that stand strictly for the particular action of *diving* or *dipping* the baptized under the water, as the only action which the institution of the sacrament will bear; and our church

allows *no other*, except in case of the child's weakness; and therein is expressed our Saviour's baptism, both the *descending into the water*, and the *rising up*."

ARCHBISHOP TILLOTSON. "We see that to be baptized into the death and resurrection of Christ, is to be baptized into the similitude and likeness of him; and the resemblance is this, that, as Christ being dead was buried in the grave, and, after some stay in it, was raised out of it, so Christians, when they were baptized, were immersed into the water, their bodies being covered all over with it, which is therefore called our being buried with him by baptism into death, and after some short stay under water, were raised up again out of it, as if they had been recovered to a new life."—Works, vol. x. pp. 252, 253.

Archbishop Secker, Bishop Burnett, Bishop Hoadley, Dr. Wall, and many others, state the same.

CHURCH OF ENGLAND. "As we be *buried* with Christ by our baptism into death, so let us daily die to sin, mortifying and killing the evil motions thereof. And as Christ was raised up from death by the glory of the Father, so let us *rise* to a new life, and walk continually therein."—*Homily of the resurrection*.

ENCYCLOPEDIA BRITANNICA. "The Muscovite priests plunge the child three times over head and ears in water."—*Art. Russia*.

WITSIUS. That immersion may be practised in cold countries, without any great danger of health and life, the Muscovites prove by their own example; who entirely immerse their infants three times in water, not believing that baptism can be otherwise rightly administered. Nor do they ever use warm, except for those who are sick and weakly."

DR. WALL states, that the Greek church does still use immersion, and that *so do and ever did* all other Chris-

tians in the world *who never owned the Pope's usurped power*. Further, that "all the Christians in Asia, all in Africa, and about one-third part of Europe are of the last sort, (i. e. practise immersion) in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, &c.; and even the Muscovites, who, if *coldness* of the country will excuse, might plead for a dispensation with the most reason of any."

MR. GEO. WHITEFIELD. "*It is certain*, that in the words of our text, (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by *immersion*: which our own church allows; and *insists* upon it that children should be immersed in water, unless those that bring the children to be baptized assure the minister that they cannot bear the plunging."

CHURCH OF ENGLAND CATECHISM. "Ques.—How many parts are there in a sacrament?

"Ans.—Two: the outward visible sign, and the inward spiritual grace.

"Ques.—What is the outward visible sign, or form in baptism?

"Ans.—Water; *wherein* the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost."

MR. RICHARD BAXTER. "It is *commonly confessed* by us to the anabaptists, as our commentators declare, that in the apostles' time, the baptized were *dipped over head* in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth (Col. iii. and Rom. vi.) and though we have *thought* it lawful to *disuse* the manner of dipping, and to use less

water, yet we presume not to change the use and signification of it."

DR. WHITBY. "It being so expressly declared here (Rom. vi. 24, and Col. ii. 12) that we are *buried with Christ in baptism* by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by *all Christians for thirteen centuries*, and approved by our church; and the change of it into sprinkling, even without *any allowance* from the Author of this institution, being that which the Romanist still urgeth to justify his refusal of the *cup to the laity*; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or those in present danger of death."

DR. WALL. "Their (the primitive Christians') general and ordinary way was to baptize by *immersion* or *dipping* the person, whether it were an infant, or grown man, or woman, into the water. This is so plain and clear by an infinite number of passages, that as one cannot but *pity the weak endeavors* of such Pedobaptists as would maintain the negative of it; so also we ought to *disown* and show a *dislike* of the *profane scoff*, which some people give to the English Anti-pedobaptists, merely for their use of dipping.

"Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates jealousy of all the rest that one says. 'Tis plain that the ordinary and general practice of St. John, the apostles, and primitive church, was to baptize by *putting the person into the water*, or causing him to go into the water.

"John iii. 23, Mark i. 5, Acts viii. 58, are *undeniable proofs* that the baptized person went ordinarily into

the water, and sometimes the baptist too. We should not know by these accounts whether the *whole body* of the baptized was put under water, head and all, were it not for two later proofs, which seem to me to put it *out of question*. One, that St. Paul does twice, in an allusive way of speaking, call baptism *a burial*; which allusion is not so proper, if we conceive them to have gone into the water only up to the armpits, &c. as it is if their whole body was immersed."

The first book of Common Prayer, appointed by authority of the King and Parliament, to be used in all churches, was that at the time of the Reformation, in the reign of Edward VI. 1549; in which "*Trine immersion*" was the prescribed mode of baptism; but this was altered three years after, in the edition of 1552, to single *immersion*, as it continues to the present day.

CHURCH OF ENGLAND. *Public Baptism of Infants*. "Then the priest shall take the child into his hands, and shall say to the god-fathers and god-mothers, 'Name this child.' And then, naming it after them (if they shall certify him that the child will endure it), he shall *dip* it in the water, discreetly and warily, saying," &c. But if they certify that the child is weak, it shall suffice to *pour* water upon it, saying the aforesaid words." (Book of Common Prayer. Editions of 1552, 1559, 1638, 1774, to the present time.)

"*Baptism of such as are of riper years*. 'When any such persons as are of *riper years* are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before, at the least, by the parents or some other discreet persons, that so a due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be ex-

horted to prepare themselves with prayers and fasting for the receiving of this holy sacrament." After various prayers, questions, and answers prescribed, "Then shall the priest say, 'O merciful God, grant that the old Adam, in these persons may be *buried*, that the new man may be *raised up* in them. Amen!'" After which and other prayers, "then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask the godfathers and godmothers the name; and then *shall dip him in the water, or pour water upon him.*" At the close of the service, speaking to the newly-baptized persons, he shall proceed and say—"And as for you who now have, by baptism, put on Christ, it is your part and duty also, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; *remembering always that baptism representeth unto us our profession*: which is to follow the example of our Saviour Christ, and to be made like unto him; *that as he died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness*, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."—(Book of Common Prayer. Editions of 1774 to the present time.)

As to the introduction and process of sprinkling, the Edinburgh Cyclopædia gives the following account:

"The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether, in case

of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed—which, however, some Catholics deny—yet pouring, or sprinkling, was admitted only in *cases of necessity*. It was not till the year 1811 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church."—*Art. Baptism.*

Such is the testimony which these learned, and some of them eminently pious, men afford us of the meaning of the word *baptism*, and the practice of the apostles, primitive Christians, and more modern churches. The fact, as Dr. Wall says, "is so plain and clear," that it would be "a great want of prudence and of honesty" to attempt to deny what can thus be proved.

Having, then, as we trust, satisfied the reader as to the word and the practice, that baptism or immersion was the emblem used by the apostles and first churches; to signify that Christians "are *buried* by baptism with Christ their Lord;" and as he was *raised up* from the dead by the glory of the Father, so they, at their baptism, are likewise *raised up* to walk in newness of life, *through the faith* of the operation of God, which alone can produce the spiritual and saving effect which the sacred right was to signify: we will now inquire who are,

3rdly, The proper subjects to be baptized.

BISHOP BURNETT says, "There is no *express precept or rule* given in

the New Testament for baptism of infants."

DR. WALL. "Among all the persons that are recorded as baptized by the apostles, there is no express mention of *any infant*—there is indeed no express mention of *any children* baptized by them."

MR. FULLER. "We do freely confess, that there is neither *express precept* nor *precedent*, in the New Testament for the baptizing of infants."

LUTHER. "It *cannot be proved* by the sacred Scripture, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

MR. BAXTER. "If there can be *no example* given in Scripture of any one that was baptized without the profession of a saving faith, nor *any precept* for so doing, then must we not baptize any without it. But the antecedent is true; therefore so is the consequent. In a word, I know of no one word in Scripture that giveth us the least intimation that ever man was baptized without a profession of a saving faith, or that giveth the least encouragement to baptize any upon another faith."

CALVIN, in his fourth Book of Institutes, chap. xvi. confesseth, that it is *nowhere* expressly mentioned by the Evangelists, that *any one child* was by the apostles baptized. To the same purpose are Staphilus, Melancthon, and Zuingleus quoted.

VITRINGA. "That some in the ancient church, long ago, doubted, and that others now doubt, whether infants ought to be baptized, proceeds principally, I think, from hence; *it is not related, in fact*, in the Gospels and Acts of the primitive church, that infants were baptized by Christ, or by the apostles."

MR. SAMUEL PALMER. "There is nothing in the words of the institution, nor in any after-accounts of the

administration of this rite, respecting the baptism of infants: there is not a *single precept* for, nor *example* of, this practice through the whole New Testament."

STAFFERUS. "There is not any *express command*, in the Holy Scripture, concerning the baptism of infants."

LIMBORCH. "There is no *express command* for it (infant baptism) in Scripture; nay, *all* those passages wherein baptism is commanded, do immediately relate to *adult* persons, since they are ordered to be instructed, and faith is pre-requisite as a *necessary qualification*, which are peculiar to the adult alone. There is no instance that can be produced from whence it may indisputably be inferred, that *any child* was baptized by the apostles. The necessity of Pædobaptism was never asserted by any council before that of Carthage, held in the year 418. We own that there is no precept, no undoubted instance, in Scripture, of infant baptism."

MR. CAWDRY. "The Scriptures are not *clear*, that infant baptism *was* an apostolic practice." (On the contrary; they are so clear, that there is no mention whatever of any such practice.)

DR. FIELD. "The baptism of infants is therefore named a *tradition*, because it is not *expressly delivered* in Scripture, that the apostles did baptize infants; nor any express precept there found, that they should do so."

BISHOP SANDERSON. "The baptism of *infants*, and the sprinkling of water in baptism, instead of immersing the whole body, must be exterminated from the church, according to their principle; i. e. that nothing can be lawfully performed, much less required in the affairs of religion, which is not either *commanded* by God, in the Scripture, or at least recommended by a *laudable example*."

BISHOP STILLINGFLEET. "Whether baptism shall be administered to infants or no, is not set down in *express words*, but left to be gathered by analogy and consequences."

DR. TOWERSON. "That which seems to stick much with the adversaries of infant baptism, and is accordingly urged at all times, against the friends or asserters of it is, *the want of an express command*, or direction, for the administering of baptism to them;—which objection seems to be the more reasonable, because baptism, as well as other sacraments, receiving all its force from *institution*, they may seem to have a right to, or benefit by it, who appear not by the institution of that sacrament to be entitled to it; but rather by the *qualifications* it requires, to be excluded from it.

"These Pedobaptists, it will be seen, agree that there is no *express precept* nor *plain example*, for infant baptism recorded in the New Testament. That all those places where baptism is commanded, regard none but *adults*. That there is no *instance* from which it can be inferred, incontrovertibly, that any child was baptized by the apostles. And here we may demand, in the remarkable words of Mr. Baxter, 'What man dare go in a way which hath neither *precept* nor *example* to warrant it, from a way that hath a *full current* of both?' And we may add, shall we then presume to say, that we have obeyed the positive institutions of the Saviour, for which we have in his Testament both precept and example, when we have neither attended to the precept nor the example, viz., previous repentance and faith, and the emblematical rite, by immersion, of death, burial, and resurrection?

"Those baptized by John *confessed their sins*, and were baptized in Jordan, and at Enon near to Salim, because there was much water there. Matt. iii. 6; Mark i. 5; John iii. 23.

Do those who pour or sprinkle, go to a river to do it, or ever give as a *reason* for their pouring or sprinkling at a *certain* place, that there was *much* water (or *many* waters) there?"

"Jesus Christ was baptized in Jordan when he was about thirty years of age, and was sanctioned and approved by his Heavenly Father." Mark i. 9. Luke iii. 22, 23.

"John's disciples informed him, that all men came to Christ to be baptized, and the Pharisees heard that Jesus *made* and baptized more disciples than John." John iii. 26, and iv. 1.

"The Lord Jesus Christ gave the command to *teach* and *baptize*." Matt. xxviii. 19; Mark xvi. 15, 16.

"At the day of Pentecost, they who *gladly received the word* were baptized, and they afterwards continued stedfastly in the apostle's doctrine and fellowship, and the Lord *added* to the church daily such as should be saved." Acts, ii. 41, 42, 47.

"At Samaria, those who *believed* were baptized, both *men and women*." Acts viii. 12.

"The Eunuch openly *avowed* his faith (in reply to Philip's statement, If thou believest with all thine heart thou mayest), and *went down into the water*, and was baptized." Acts viii. 35—39.

"Saul of Tarsus, after his sight was restored, and he had received the Holy Ghost, arose and was baptized." Acts ix. 17, 18.

"And that he was *immersed*, is clear from Rom. vi. 4. *We are buried* with him in baptism." See Whitfield, Wesley, and Doddridge, on this text.

"Cornelius and his friends heard Peter, *received* the Holy Ghost, and were baptized." Acts x. 44—48.

"Lydia heard Paul and Silas, the Lord *opened her heart*, and she was baptized, and her household." Paul afterwards went to her house, and

"comforted the brethren." They were not infants. Acts xvi. 14, 15, 40.

"The jailer and all his house, heard the word and were baptized, believing and rejoicing in God." Acts xvi. 32—34.

"Crispus and all his house, and many Corinthians, heard, believed, and were baptized." Acts xviii. 8.

"The disciples at Ephesus heard, and were baptized." Acts xix. 5.

The household of Stephanas, baptized by Paul, were the first fruits of Achaia, and addicted themselves to the ministry of the saints." 1 Cor. i. 16, and xvi. 15.

To be Continued.

IV. BAPTIST CHURCHES IN BOSTON.

Historical Sketch of the Baptist Denomination in the City of Boston, from its Settlement in 1630 until the present Year. Prepared expressly for the Baptist Memorial.

[This article, which we have the gratification to lay before our readers, has been kindly furnished by a brother editor in Boston, whose numerous labors in the Christian field of enterprise compel us to view his contribution with peculiar feeling of regard. We know the subscribers to the Memorial will join with the editors in appreciating the excellence of the article and the friendly feeling of its respected and beloved author.]

No man can become attached to an enterprise without having his curiosity awakened to know its history. It is impossible to be an honest patriot, and remain in willing ignorance of the great events and distinguished men, whose histories are the nation's pride and property. But our religious attachments are stronger, even, than those which bind us to country and home. They are the deepest feelings of our nature. They inspired the breast, and tuned the lyre, of the Hebrew poet to sing so eloquently the praises of Jehovah, and to commemorate with such enthusiasm the great things

which God had wrought for Israel—"his wonders and the judgments of his mighty hand." It is on the same principle, that the great facts in the history of Christianity are received by the well-informed Christian with so deep and sublime an interest. The history of that branch of the church, whose system of belief, and order, and discipline, he regards as most accordant with the word and will of his Divine Master, interests him yet more; for the affections he cherishes to that body of believers are still purer, and better defined. We gather our materials, and take up our pen, to sketch a history of the Baptist denomination in Boston. But for what purpose? *Cui bono?* Whom will it gratify? It ought to gratify and benefit all the Baptists in America; for it is an important chapter in the history of the great brotherhood to which they are linked by all the ties of a common faith. The Baptists in America number more than *seven hundred thousand*. Would that our "Memorial" had found its way to *one in ten* of the firesides of this great "sacramental host!" But limited as its circulation is, compared with what it should be, our labor will not, we believe, be lost. Boston Baptists are scattered all over the Union, and to a large extent they are readers of the Memorial. But besides them, we reckon a host of kindred minds, whose love for Baptists and their principles is such, that they will highly value a sketch of what our fathers have done and suffered to maintain these principles, whatever may have been their sphere of action or the city of their abode. We are not *alone*, then, as we proceed to the execution of the pleasing task assigned us.

There are now, in the city of Boston, nine Baptist churches, embracing *four thousand and two hundred* members. These churches were constituted at the following dates:

First Baptist Church,	May 28, 1665.
Baldwin Place "	July 27, 1743.
First Independent "	Aug. 5, 1805.
Charles Street "	Aug. 5, 1807.
Federal Street "	July 16, 1827.
South Baptist "	Aug. 28, 1829.
Harvard Street "	Mar. 27, 1839.
First Free "	Ap'l 18, 1839.
Bowdoin Square "	Sep 17, 1840.

[The following plate gives a very correct view of the present building occupied as a meeting house by the first Baptist Church in Boston. It stands at the corner of Hanover and Union Streets, and is a very neat edifice. Its interior we have always admired. We believe it was erected in 1829.—Eds.]

FIRST BAPTIST CHURCH, BOSTON.



The first Christian church in Boston, which was organized immediately upon the settlement of the town, in 1630, was a Pedobaptist church of the Congregational order. Twenty years elapsed, and a second church, of the same faith and order, was formed. Both have since renounced the doctrines to which they primarily held, and become Unitarian; so that the *First Baptist* is now the oldest evangelical church in the city. It has breasted many a storm, and endured trials protracted and severe; but it has never departed from the principles on which it was established, and in the love and support of which its faithful founders lived and died. This church was the third formed in Boston, and for a period of seventy-eight years the only *Baptist* church in the city; a period longer than the common life of man—the

day of small things indeed, and yet a period fraught with incident the most affecting, if not with events the most important, in our whole history. The religious leaders and influential citizens of Boston, at that time, were men of stern and noble qualities, who had been persecuted in the old world for conscience' sake, and who preferred exile, on a distant and desolate coast, to the impositions and restraints of religious despotism. But notwithstanding their painful experience, those great principles, which, to their descendants, are like axioms for simplicity, and the consolations of a Christian hope for their preciousness, they had never learned, and seemed utterly unable to comprehend. They still cherished a veneration for, and confidence in religious establishments. They supposed it essential to the life of religion, that it be under the care

and protection of the civil magistrate, although their own experience could not but teach them that civil and ecclesiastical authority united was exceedingly liable to be abused. They felt how absurd and cruel it was in the rulers of their native land, to deny them the right to judge and act for themselves in reference to matters for which each soul is responsible alone to its Maker, but they could not understand how any one could disagree on religious subjects with them, and be a conscientious Christian, or even a loyal citizen. To our minds, this is a strange anomaly, as Mr. Winchell says, in his jubilee sermons, "it was the evil of the times, and considering how long the minds of men had been held under the bondage of papal superstition, not to be wondered at." "An entire emancipation from *every* thing popish—a complete translation out of Babylon into the pure light and liberty of the kingdom of Jesus Christ, was not at once to be expected."

The first church difficulty, of a serious nature, which our puritan fathers had to encounter, was with persons who denied the scriptural authority and validity of infant baptism. It is stated on the testimony of Dr. Mather, that some of the first settlers of New England were Baptists. But the elders of the people were resolved that there should be no separate interests—no sectarian schisms. "How shall we suppress these heretical opinions?" was the question they considered, rather than "what do the scriptures indeed testify, and what is our duty as followers of Christ?" That question, which they too hastily asked, they were not qualified to answer, and consequently they were led to the commission of the greatest practical mistakes. They attempted to control consciences and correct erring judgments, by the imposition of fines, the torture and disgrace of the whipping post, the confinement and gloom of the pri-

son, and banishment from civilized circles to the horrors of the wilderness and tender mercies of the savage. The thrilling tale of Roger Williams' exile has many a counterpart in the relics and traditions of that trying day. In Weymouth, near Boston, a number of Baptists resided, who were driven from their firesides, and scattered abroad by persecution. A distinguished lady, says Winchell, purchased an estate in Lynn, but she was compelled to leave it and fly for safety and refuge to another region; and a few years after, three men from Newport, R. I., being on a visit to friends in Lynn, were apprehended by public authority while attending divine service, and the next day sent to the prison in Boston. There they were incarcerated two weeks, and then required to pay a fine, or to suffer a public castigation. One of them refused to pay the fine, and received thirty stripes, unmercifully inflicted, for no other crime than denying the validity of infant baptism! This was no other than Obadiah Holmes, who afterwards became pastor of the Baptist church in Newport.

But these measures, although they might in some instances have retarded their progress, by no means suppressed Baptist principles. The number of persons by whom they were embraced and avowed, increased rather than diminished. It is said by Mr. Backus, that the first President of Harvard College, HENRY DUNSTAR, was led to inquire into the Baptist sentiments by the violence used against them; and that "he was brought so far on the Baptist ground, that he not only refused to have his own infant baptized, but bore his testimony against the practice in public." This, however, was deemed an unpardonable offence, and Mr. Dunstar was obliged to resign his office. He passed the remainder of his days in retirement, residing in the town of Scituate.

One of those who listened to the sermons of President Dunstar, and who was led by them to examine the subject of baptism for himself, was THOMAS GOULD, a member of the Congregational church in Charlestown. He hesitated not to declare his conviction that infant baptism was not authorized in the New Testament. For this avowal, he was "censured, admonished and perplexed," seven long years, and finally, he was, in the language of those times, "delivered up to Satan" for not hearing the church. But Thomas Gould, though he was thus distinguished, was not alone in his views on the subject of baptism. Among the recent emigrants from the old world, were four men who had belonged to Baptist churches in England, and who rejoiced to find in a new and distant country, one who had been led to embrace, and was resolved to maintain, sentiments according with their own. Three others—one, a member also of the Congregational church in Charlestown, were found to cherish the same views. This mutual discovery led them to mutual pledges, and finally to the organization of themselves into a church. Both rulers and people were unprepared for any such movement. It took them by surprise, and it aroused their indignation. The Baptists were denounced as disturbers of the peace, as innovators, as heretics; and a law was passed ordering them out of the jurisdiction of the colony. And yet, the records of that period show, that they were charged with no other crime than that of believing in adult baptism on a profession of faith, and presuming to constitute themselves into a church, independent of the ministers and rulers. The testimony of Dr. Mather is full and decisive to this effect. He says, that "in other points, they were most worthy Christians; and as holy, watchful, fruitful, heavenly people, as perhaps any in the

world." Still they must be treated as heretics and disturbers of the peace. Within three months after their organization, they were arraigned before the Court of Assistants. To this court they exhibited their confession of faith, which certainly contained little that could endanger the peace and safety of the community. It was a brief and simple statement of their religious views, embracing the following article:

"We acknowledge magistracy to be an ordinance of God, and to submit ourselves to them in the Lord, not because of wrath only, but also for conscience' sake. Thus we desire to give unto God that which is God's, unto Cesar that which is Cesar's, and to every man that which belongeth to him; endeavoring always to have a clear conscience, void of offence towards God and towards man, having hope in God, that the resurrection of the dead will be of the just unto life, and of the unjust unto condemnation at his coming."

Of course, the court could find no fault with this article; but there was another article, in which their belief was expressed, that none but believers were "fit subjects of a visible church of Christ." This was the offensive clause, and enough to condemn them, in the view of that enlightened and impartial Court. They were accordingly charged "to desist from their schismatical practice." Before a month had elapsed, they were arraigned again, and a formal sentence was passed upon them, in which they are said to be "justly convicted of high presumption against the Lord and his holy appointment, as also the peace of this government," and they are accordingly declared to be "disfranchised," and on their persisting in such conduct, they were to be imprisoned; that is, if convicted before a magistrate. It does not appear that this conditional sentence of imprison-

ment was carried out at that time, but in the month of April following, they were indicted before the county court, and the three principal brethren were fined four pounds each, and ordered to bind themselves in a sum of twenty pounds each, for their appearance at the next Court of Assistants. Refusing to do this, they were thrown into prison; and strange to relate, more than three years elapsed before they were again allowed their liberty; and then they were dismissed, only that they might hasten into exile! They made appeals, but made them in vain. The court was resolved to subdue them, and to extirpate the heresy. A short time previous to their release, some circumstances occurred which deserve a particular relation. The facts are recounted by Mr. Winchell, as follows:

"The Governor and Council appointed a day for them to hold a public dispute in defence of their principles. Six learned Congregational ministers were appointed to argue the case with them, in the presence of the Governor and Council, in one of the meeting houses in Boston, on the 14th of April, 1668, at 9 o'clock, A. M. When the news of this appointment reached the Baptist church at Newport, R. I., they sent three of their brethren to Boston to assist in the dispute. But instead of being allowed to vindicate their sentiments, it appeared that the Baptists were only called together to be tantalized and abused. A record drawn up at the time says, 'that when the disputants met, there was a long speech made by one of them, of what vile persons the Baptists were, and how they acted against the church and the government, and stood condemned by the court. The others desiring liberty to speak, they would not suffer them, but told them they stood there as delinquents, and ought not to have liberty to speak. Then they desired

that they might choose a moderator, as well as they, but they denied them.' Two days were spent to little purpose, and at the close, John Mitchell, minister of Cambridge, pronounced that sentence in Deuteronomy 17: 8—'And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die, and thou shalt put away the evil from Israel.' This dispute was held in April. The May following, the general court ordered that Thomas Gould, William Turner, and John Farnum, should, before the 20th of July coming, remove out of their jurisdiction; and if they, or either of them, were seen in any part of their jurisdiction after that time, without license from the court or council, they were to be thrown into prison, and there to remain without bail or mainprize, until they should give sufficient security to the Governor, that they would immediately depart, never to return. Gould was therefore let out of prison, that he might prepare to go into banishment. In the mean time, the court ordered that no meeting should be held, no ordinances administered by them, under penalty of imprisonment; to within ten days of the period fixed upon for their departure."

Mr. Winchell well adds: "The relation of these facts is painful in the extreme; but they are just such facts as are connected with a history of this church, which included nearly the whole of the Baptist interest in Massachusetts for above forty years. It was by such measures as these, that the Baptists had, hitherto, principally been driven from this colony, and therefore their history is made up of one continued series of law-suits, fines and imprisonments; much like the history of the Puritans in England."

Every incident connected with this

series of persecutions, it is not important to relate. But the reader will be interested to learn, that Gould and his associates preferred imprisonment rather than to submit to this sentence of banishment, and consequently were compelled, for several months, to endure it. The sympathy of the public at length began to be excited. A petition, signed by some gentlemen of high respectability, was presented to the government on their behalf. Letters of remonstrance came from England, and even from Pedobaptists there, urging them to desist from persecuting their "erring brethren." An extract from one of these letters, directed to a gentleman of influence in the colony, lies before us. The writer speaks of the liberality with which they are treated in England, where, he says, they are numerous; and he adds, "How it grieves and affects us that New England should persecute!" "Whatever," he says, "you can plead for yourselves against those that persecute you, those whom ye persecute may plead for themselves, against you. And what! is that horrid principle crept into precious New England, who have felt what persecution is, and have always pleaded for liberty of conscience? Have not those men equal hazards with you for the enjoyment of their liberties; and how do you cast a reproach upon us, that are Congregational in England, and furnish our adversaries with weapons against us. We blush, and are filled with shame and confusion of face, when we hear of these things." This difference of feeling between dissenters in England, and the same class of men made governors and prelates in America, strikingly exhibits the dangerous influence always attending a union of civil and ecclesiastical power. The feeling in England became so strong in behalf of the imprisoned Baptists in Boston, that in addition to the private epistles sent, a letter came

signed by thirteen dissenting ministers in London, among whom were Dr. Goodwin, Dr. Owen, Mr. Nye, and Mr. Caryl, urging their immediate liberation. They were finally released, although the sentence of banishment still remained in force against them. They did not, however, leave the colony, and it is known that, in 1670, Turner was again in prison, and warrants were issued for the apprehension of Gould. One of the Baptist brethren, writing to Newport during this year, acknowledges gratefully the sympathy cherished and manifested for them, by members of the first Congregational church, and the elders, Mr. Oxenbridge and Mr. Allen, are spoken of as having "labored abundantly," as for "their best friends in the world." Still the government was relentless in its persecutions. The Baptists at this time held regular meetings at Noddle's Island, now East Boston, and some additions were made to their number. Six brethren, among whom was Elder John Russell, who resided at Woburn, joined them this year, and as often as they could, met with them for worship. When unable to come to Boston, those brethren held a meeting in their own neighborhood, and from them ultimately arose the Woburn church. Matters were more quiet for a time; but in the autumn of 1671, persecution was again renewed, and Elder Russell, with his son, and a Mr. Foster, was arrested and imprisoned, and six months elapsed before their release. In May, 1672, the general court passed an act, sentencing to banishment "every person who should openly condemn or oppose the baptism of infants." In 1673, Messrs. Trumbull and Osborne were fined twenty shillings each for not attending the *established* meetings. The election of a new governor, directly after, who was opposed to the persecution of sects, secured the peace of the Baptists, and for six

years following they enjoyed uninterrupted liberty. In 1675, Mr. Gould died. He had acted as pastor of the little church during the first ten years of its painful history. Little is known of his private character or personal history. All the testimony left, however, is highly favorable. He was evidently well adapted to the trying situation in which the providence of God had placed him; and his name deserves a high place and honorable mention, in New England ecclesiastical history.

After the decease of Mr. Gould, Mr. Isaac Hull, in conjunction with Mr. Russell, became pastor of the little flock still worshipping at Noddle's Island. They were much aided, also, by the Rev. John Miles, who was one of the two thousand ministers ejected from their livings in England, by the act of uniformity in 1662. The church rapidly increased, under the joint labors of these excellent men, and in 1678, they resolved to erect a house of worship in Boston. The death of Gov. Leverett, however, was the occasion of renewed persecutions; and although they succeeded in finishing the house, and in February, 1679, commenced meeting in it for religious worship, they were obliged soon after to desert. The general court passed a law that no person should erect or make use of a house for public worship, without license from the authorities; and every house in which a meeting should be held more than three times without such license, should be forfeited, together with the land on which it stood. An order came not long after from the king, requiring that "liberty of conscience should be allowed to all Protestants," and that none should "be subjected to fines or forfeitures for not agreeing in the Congregational way." So the Baptists again entered their house; but attempts of various kind were employed to expel them.

They were arraigned, questioned, and threatened; and finally, by order of the general court, the doors were nailed up, and a notice, forbidding any to enter, posted upon them. The church met in the yard the Sabbath following, but on the second Sabbath they found the doors open. They continued to worship in it undisturbed, until the next session of the court; when they were publicly admonished, and charged not to meet in the house, and then dismissed. Further proceedings against them were suspended, and they ventured still to worship God as they chose, although by law forbidden. In December, 1680, Elder Russell was removed by death. His "gifts and graces," says Backus, "were not small," and his memory is precious."

Mr. Hull continued to act as pastor. Ellis Callender and Edward Drinker officiated as deacons. The increasing age of Mr. Hull soon disqualified him, however, in some degree, for the discharge of his official duties, and the church wrote to England for an assistant pastor. Mr. John Emblen was sent in return. He arrived in 1684, and remained fifteen years. The records of that period are very scanty, and it is not known that any events of special interest occurred. Mr. Hull died about 1690, but no particulars of the event, or of his previous history, beyond those we have recorded, are known. Mr. Emblen is supposed to have died in 1699, and from that period, for several years, the church was destitute of a pastor. They wrote to England, but no man could be found to come and serve them. They then sent an invitation to the Rev. William Screven, of Charleston, S. C. His engagements compelled him to decline, but he recommended them to employ gifts among themselves, and referred particularly to Mr. Ellis Callender. Mr. C. had been active among them

for many years, and at this suggestion, they invited him to become their pastor. He was accordingly ordained in 1708, "and continued in the pastoral office, highly honored, for more than ten yeas." Public opinion was now rapidly changing with reference to the Baptists. Mr. Callender was highly esteemed by Dr. Mather, and

treated with marked kindness and respect, by the citizens generally.

[The Second Baptist Church in Baldwin Place, is one of the largest meeting houses in Boston, and is as elegant and commodious an edifice as any congregation can desire. It has just gone through extensive repairs, and will long remain, we trust, to be filled with attentive worshippers.—Eds.]

[To be continued.]

SECOND BAPTIST CHURCH, BOSTON.



ANDREW FULLER'S WORKS.—A new and complete edition, in one vol. 8 vo., with a Portrait, price 30s. in cloth; edited by his son, Andrew Gunton Fuller, has just been published in London. The following notice is just praise:

"The Rev. Andrew Fuller has been styled by the Americans, 'The Franklin of Theology;' and it is said of him that 'all his writings bear the powerful stamp of a mind which, for native vigor, original research, logical acumen, profound knowledge of the human heart, and intimate acquaintance with the Scriptures, has had no rival since the days of President Edwards.' The celebrated Robert Hall has also said of him, 'He was a man whose sagacity enabled him to penetrate to the depths of every subject he explored; whose conceptions were so powerful and luminous that what was recondite and original appeared fa-

miliar; what was intricate, easy and perspicuous in his hands: equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology.' He rose to high distinction among the religious writers of his day; and, in the midst of a most laborious life, left monuments of his piety and genius, which will survive to distant posterity. His 'Calvinistic and Socinian Systems examined and Compared as to their Moral Tendency,' is a work that ranks him among the most able and useful of divines, and did more than any book ever written to expose and cripple the Socinian heresy. And his 'Gospel Worthy of all Acceptation,' is a work which accomplished more in checking ultra Calvinism than any thing that has ever appeared, either before or since its publication. No judicious divine should be without the works of ANDREW FULLER."

LITERARY.

REVIEWS.

REVIEW OF THE BAPTISMAL QUESTION.

1. PENDLETON ON BAPTISM AND COMMUNION. Cleveland: 1841.

2. A DISCUSSION OF THE BAPTISMAL QUESTION. By the Rev. Messrs. COOKE & TOWNE, and the Rev. WM. HAGUE. Boston: 1842.

3. BAPTISM ITS OWN WITNESS. By WM. HAGUE. Boston: 1843.

4. FREY'S ESSAYS ON CHRISTIAN BAPTISM. 5th ed., revised and enlarged. N. York. 1843.

We have grouped together here, several important works recently issued, and some of which deserved at our hands an earlier notice. The number might easily have been greatly increased; for fortunately or unfortunately, for good or for evil, this "watery war" seems destined to a very wide extension. Almost every month the teeming press sends forth some new attack or defence; and one who should determine to read all that is published on this subject, would scarce be able to read any thing else.

It has often occurred to us to inquire, what is the cause of the continual and increasing controversy on this topic? What is the spirit with which it is conducted? and what results may be safely reckoned on as its legitimate fruits? We would respectfully invite our readers to a few thoughts on these questions, affecting as they deeply and widely do, the peace of Zion, and the cause of truth and righteousness in the earth. We would wish, as far as practicable, to divest ourselves of the partizan spirit and the dictatorial air, and treat these inquiries rather suggestively than dogmatically. To this course both our feelings and our principles strongly incline us. Our sympathy and love for very many who are opposed to our views, and the paramount regard which we would ever feel for the honor of the Savior and the welfare of souls, prompt us to the course which is above indicated. We would sedulously comply in this article with the apostolic injunction, to put away from us, "all malice and all guile, and hypocrisies and envies, and all evil speakings." If we do not

receive the truth in the love of it, it will do us very little good; and if we do not speak the truth in love, it will not be likely to benefit others.

The cause of the continual and increasing controversy in regard to baptism, is at least two-fold; and it presents a different aspect as it regards the parties. Pedobaptists have usually been the assailants, and the reason for their course it is not at all difficult to perceive. The progress of Baptist sentiments and practice can scarce fail to be annoying to many of those who had long held an undisputed ascendancy. The real extent and wide diffusion of Baptist views within the last half century requires to be taken into account, if we would at all appreciate the state of feeling which is frequently evinced towards us. In many communities where a dominant sect were for a time established by law, and in others where they held undisputed ascendancy in numbers and influence, it would betray great ignorance of the ordinary principles and feelings of human nature to suppose that this long continued preponderance should not give something like the idea of a prescriptive right to the perpetual control. Could such communities see the sceptre pass from them without something more than mere regret? Could they see the "plebeian sect" of Baptists coming in to share with them the dignity and honors of an equal participation in all religious immunities, and in some instances outnumbering them upon their own soil, without regarding them as intruders? In such cases, too, they are regarded not merely as intruders, but supplanters. For the very nature and constitution of Pedobaptist communities causes their early seal of ownership to be put upon nearly all, and of course when they grow up, if any of them claim the privilege of judging and acting for themselves in this matter, they are peculiarly obnoxious to the displeasure of those who affect to feel such a pious horror for this sacrilegious disregard of their early consecration.

We have thought that these very natural and powerful impelling incitements to restiveness, under the common provocation of Baptist success, have not, perhaps, been adequately considered and allowed for by our own brethren, when they have been inclined to wonder at the pugnacity and unlovely bitterness which is not unfrequently evinced toward ourselves and our cause.

Whenever an attack is made upon our principles and practice by our Pedobaptist brethren, it would be very strange and unreasonable, that those who are conscious of having truth on their side, should shrink from any discussion to which they are challenged. How very natural, too, that those who feel full confidence, as the result of their own patient and extensive examination, that their course is identified with the full carrying out of the fundamental principle of Protestantism, THE BIBLE, AND THE BIBLE ONLY, that such should desire discussion as the means of disabasing the minds of the more candid, of their long-cherished errors, and carrying the light of truth to the eyes of even the most unwilling and prejudiced. It seems but the part of candor also to admit that less worthy motives may often mingle with the love of the truth for the truth's sake; and the fact that these discussions rarely fail to carry conviction to some minds that were before opposed or undecided. and thus help to swell the onward current of our success, may have operated disproportionately to its real value, to increase the desire for controversy. On the whole, therefore, the parties in this contest may divide the blame of seeking and promoting it, pretty equally between them.

The spirit in which this controversy has, for the most part, been conducted, is perhaps as unexceptionable as could well be expected, allowing for the infirmity of human nature. With some unhappy exceptions on both sides, in which a warmth and acrimony altogether unbecoming have been evinced, we are happy to perceive that a proper regard for the opinions and feelings, for the character and conscientiousness of each other, is indicated by both of these polemical parties. A decided improvement in this respect has been witnessed within the last few years. While it affords us happiness as reviewers, to notice and chronicle this amelioration, impartial fidelity seems

to demand some more searching discrimination into the various phase and tinge of the discussion.

It must be obvious to an attentive observer, that the direct purpose of the more intelligent disputants, on each side, is a different one. The Pedobaptist would be content with making out a plausible apology for his practice; for if he can satisfy those who have hitherto adhered to his views, that it is safe and politic still to adhere, his purpose is accomplished. On the contrary, the object of the Baptist in the discussion, is to produce a change of views and practice in those with whom the controversy is conducted. Hence, both this direct purpose in view, and also the very strong confidence he feels in the soundness and truth of his sentiments, makes him anxious to discuss the question thoroughly, with a searching extent which shall lead the whole subject to be laid open, and probed to the bottom. His opponent is content if he can offer a plausible apology; or if he can adroitly call away attention from the true point at issue, and by any extraneous matter, such as the appeal to prejudice, or to false charity, dwelling on the inconvenience, the indecency or any supposed infelicities of Baptist ordinances; or the hue and cry raised against the monstrous *close communion* every where spoken against, though it has, in reality, nothing to do with the mode or subjects of baptism, is adroitly foisted into the discussion, so as to pervert the minds of those who are not accustomed to guard against so artful a fallacy. We have noticed in those defences of "infant sprinkling," (we use the term not reproachfully, but merely for distinction) which have fallen in our way, especially in the abler ones, chiefly relied on and largely circulated, a kind of cautious and skilful tact in saying just little enough, and seemingly glossing over some weak and impracticable points with a species of address which would do no discredit to Jesuitism itself. Skilfully selecting the points to be dwelt on and magnified and reiterated, so as to awaken parental sympathy, or some of the powerful emotions which sway the human mind, does indeed evince adroitness as a disputant, but not much confidence in the impregnable strength, and sterling truth of one's position.

To a notice of the spirit of this controversy

properly enough belongs the consideration of the effects which the previous mental habits of the respective parties might be expected to produce, and which are seen to result from them. On the one side you will frequently see more general learning, and more reverence for venerable usages, coupled with not a little real or affected disdain for the illiterate who are so recently rising into notice. On the other side you will see a concentration of thought and investigation on this one thing, coupled with a determination to venerate nothing which is not distinctly authorized in the word of God. Hence the one may be expected to be more vain and assuming, while the other is calmly confident of the appeal he is ever ready to make to the law and to the testimony. For the honor of Baptists, we could wish them as well informed on every subject as they are, almost universally, on this distinguishing feature of their initiating ordinance. Many of them, indeed, have waded out of long cherished errors, and have, as the result of convictions of a self-denying character, come out from Pedobaptist communities, by the constraining force of truth. Can it be expected of such individuals, that they will not be masters of this question at least! Their greater familiarity with the facts and arguments on this subject, gives them a considerable advantage over their opponents. It ought, also, to make them very kind, considerate and forbearing towards those who probably have had their attention but slightly turned to this subject.

The effects of the controversy are twofold, affecting the external and internal relation of the parties. Undoubtedly it has done much hitherto, in adding to the number of adherents to the Baptist side. This might be true, without supposing that their views are necessarily correct, for errors of the most hurtful and dangerous character may sometimes prevail, and this extension may be the result of discussion. It is not just to infer the correctness of our creed because the assaults made upon it seem to give it a wider diffusion. Mere prevalence, so far as the augmentation of our numbers is considered, may be a blessing or a curse. It will prove anything but favorable, if there be not a corresponding improvement in spirituality, and in all the graces of the Holy Ghost. We have

some reasons to fear that this has not hitherto been the case. It is too natural to poor, weak and partially sanctified human nature, to be unduly elated by success. Unfortunately, too, the full confidence of superior correctness in adhering to the scriptural requisitions in administering Christ's ordinances, may elate unduly those who ought to be humbly grateful; and instead of being more conscientiously scrupulous in obeying all our Master's will we may unconsciously take license to pass over other matters of not inferior importance, with slight regard.

The effect of the controversy, in many instances at least, upon our Pedobaptist friends, has not been as salutary as could be desired. The abundant use which we have made of the candid concessions of leading and upright minds, from the ranks of our opponents, has at length induced great caution not to add hereafter to the amount of such concessions. The usages of most Pedobaptists, in allowing the correctness of our views by reluctantly practising them where all efforts fail to persuade that *something else will do as well*, have probably recoiled upon them, and hence they evince more and more disinclination to it. This we deeply regret; for our hope has at times been high raised, that the leaven of our principles would in this way infuse itself into the whole mass of evangelical Pedobaptist communities; that a larger and larger number would from year to year obey the command, as illustrated by the example of the Saviour, in being buried with him in baptism; and hence, as a very natural result would refrain from the unauthorized and corrupting practice of bringing the unbelieving and unconscious, to the participation of an ordinance which should be the obedience of faith. Perhaps we may, in part, charge upon our own too greedy use of these fruits of candor and concession, both in words and practice, this apparent recoil. Let us, for the future, profit by experience; and instead of the air of triumph with which we have appealed to these things, let us wait with more patience for the fruits of their own reflections. Many a man, if you give him time and space, will work out the correct solution of his doubts; when if you should undertake to dictate to him, and push him to the wall, he will become blind to every thing but a more determined opposition.

Sure we are, that wisdom and duty now demand of American Baptists to take heed to themselves, and make their spirit and example more lovely and winning, by a sedulous cultivation of all those Christian graces, which while they are the fruits of the Holy Ghost, are no less, in their development, proportioned to the care and solicitude with which each individual and each church, and each pastor of a flock, strives to inculcate and exemplify them.

But it is more than time we should notice the works named at the head of this article. Our design is so to describe them, and perhaps extract a few passages, that those who wish to avail themselves of the aid of such volumes, may better know which to procure. The work of Mr. Pendleton—an intelligent layman, and in this respect a singularity among the writers on the subject before us—is in the dialogue form, between a Baptist and Pedobaptist. We confess that for this costume of discussion we have rather a disrelish. When a thorough partizan puts into the mouth of his interlocutor just such arguments and concessions as he pleases, it may seem too much like setting up a man of straw, and this appearance often disgusts. The exception to this general rule which we should be disposed to make, is where the real arguments in their strongest form are brought forward, as in Fuller on Communion. He actually takes all the arguments of the chief champion of the cause which he opposes—Robert Hall—and presenting them in his own words, unmutated, answers them as best he can; and then does not offer the farce of a concession, a giving up the case by either party, but leaves his readers to draw their own conclusions. This is the only fair way of conducting such a dialogue. Justice to our author demands the acknowledgment, that he has not abused the advantage of writing both sides, as many others have done. And still we should prefer his work in another shape. It is a well written, and elaborately studied defence of Baptist principles and practice, which surely deserves a more attractive typographical dress. He has crowded on to some 140 large duodecimo pages, an amount of reading matter quite sufficient to fill a volume of twice or thrice the size. He has carefully studied most of his predecessors on his side of the argument, and has cited a numerous and pretty

men, which deserves a careful reading for its intrinsic truth and excellence: able list of authorities. His work may be read with great advantage by candid inquirers on this subject. We subjoin a single specimen.

“Baptist.”—I am very willing to acknowledge, that there is something wrong about this close communion, as you term it. But are the Baptists wrong in this matter? If so, then it must either be in their principles, or their practice, or in both? and as you have frankly acknowledged that their principles are in harmony with Scripture, it follows, as their practice is the carrying-out of those principles, that if they are wrong, then the Scriptures are equally wrong;—a position, my friend, I am sure you will not maintain. But as the question still returns; what, or where is the wrong? In reply I will endeavor to specify some things that I deem wrong in the Pedobaptists. It is wrong in them to appeal to the sympathies of community, by exciting and keeping up a continual outcry about the close communion of the Baptist, in order to render them odious in the eyes of community. It is manifestly wrong, for any person to give currency or publicity to even a questionable report, calculated to diminish the reputation which a man sustains in community. In doing this, one may be guilty of propagating falsehood as well as slander. Again, it is wrong for any man to make another the object of ridicule, and in this manner prejudice others against him; and thus impair his reputation, by lessening him in the estimation of community. In the epistle of Titus, ‘aged women are cautioned against being false accusers, The original is still more impressive. This infernal disposition of slanderers is frequently seen in the manner in which they attack persons most eminent for piety and usefulness. Baxter was represented as a murderer, Whitefield as all that was vile, Our Savior as a glutton and drunkard.’ Again the Jews called him an imposter, and then crucified him. The martyrs were represented as heretics, before they were beheaded, or burned at the stake. This same disposition still exists. Almost all denominations of Christians, even in this age of unbounded charity, unite in applying the epithet close communion as a term of reproach to the Baptist denomination. This corroborates the remark you made at the commencement of this conversation, viz: that the Baptist denomination are ‘every where spoken against.’ They are stigmatized and calumniated by almost every sect as close communionists; when in fact that epithet is no more applicable to them than it is to the Pedobaptists. Is it not plainly the design of those who raise this outcry about the close communion of the Baptist, (especially those who are acquainted with their principles and practice,) to stigmatize them, and in this manner prejudice ignorant minds against them? How often does this old leaven of vile mis-

representation sour, prejudice, and disgust many liberal minds, and prevent them from making any thing like an impartial examination of our distinguishing sentiments? Have not these slanderous reports been circulated to a great extent, and produced too general an impression, that we are a rigid, illiberal, self-righteous, and bigoted people? Thus it seems that our opponents in the absence of better arguments, intend to load us down with reproach, and if possible impair our religious influence in community.

"Now the effects produced by these unwarranted representations, are truly lamentable. It is an undisguised fact, that the great majority of young converts are unacquainted with the sentiments of the Baptists, and the doctrine and precepts of the New Testament; and are, therefore, incapable of drawing the dividing line between Christian communion or affection, and Church communion or fellowship. It is also well known that these persons regard with feelings of peculiar affection all who bear the name of Christian. Knowing these facts, Pedobaptists are well aware that nothing will exert a more withering influence upon their affectionate feelings towards us, than the glowing representation that we are *rigid close communionists*. Hence we conclude, their main object in stigmatizing us with this offensive epithet, is obviously for effect. Now there are multitudes, who, by reading the New Testament, have been solemnly impressed with the conviction, that believers are the only proper subjects, and immersion the only Gospel baptism, who nevertheless have been deterred by these statements, from the performance of their duty. Many of these persons are thus prevailed upon by these and other representations, to give up the idea of being immersed; and to unite with those denominations, which are represented as being open and liberal in their communion and feelings. It is in this manner, my friend, that the misrepresentation of our views and sentiments, produces wrong impressions upon tender minds, and induces many to deviate from the plain path of duty, and to disregard the monitions of conscience; the impressive example of our Savior, and the institution of his own appointment at the very outset of their Christian career. Many of this class may now be found in every division of the Pedobaptist church who have never 'answered a good conscience' in this matter; and consequently will live in trouble all their days, unless they possess moral courage enough to come out and follow the dictates of their own consciences and the plain directions of the word of God. Query. Does the observance of rantism (sprinkling) for baptism (immersion) *save these persons by the answer of a good conscience towards God?* or are they saved by the troubles of a *guilty conscience?* On this subject we speak from experience, and from facts that have come

within our own observation.—That the Baptists are too deficient in the superior grace, *charity*—this Sun and Centre of the Christian system, must be conceded. But that other denominations possess a greater share of this superior, crowning grace, and that, in consequence of their particular views of communion, cannot be admitted. For you know, my brother, that with a single exception, we are all agreed as it respects the terms of communion.—In addition to this I would also remark that one of the peculiar and prominent characteristics of the Baptist denomination and Clergy, is a kind and liberal feeling towards the members of other communions. It is true, they tenaciously adhere to what they deem *the faith, and order of the gospel*. But then where can you find a denomination that is more willing, or ready to unite with all christians in spiritual communion, and in efforts to advance the cause of Christ, than the Baptists, when no sacrifice of conscience or duty is required? But they are even traduced because they are unwilling to sacrifice these. Now, my friend, I object to this course pursued by many Pedobaptists, as unchristian. If we are wrong, let them convince us of our error by argument, and not resort to the clamorous outcry about close communion, in order to prejudice people against us. Again we object to their decrying the ordinance of Baptism, as a mere non-essential, and then exalting the Lord's Supper, as the soul, sum and substance of all Christian affection."

The second of the volumes we are now reviewing, consists of four distinct but connected tracts. First we have "Hints to an Inquirer on the subject of Baptism," by Parsons Cook, editor of a pedobaptist paper in Boston, and Joseph H. Towne, one of the city pastors. It is in the shape of a dialogue between an *INQUIRER* and *TEACHER*. If these Reverend gentlemen really carried on a *dialogue*, like the one which is here given, we have some curiosity to know which acted the part of the "Inquirer." He must be a curiosity. A more perfect nose of wax, capable of being turned either way, and moulded into any shape, could not be imagined. The whole of this pretended dialogue is a fair illustration of the common abuses of this kind, noticed on a preceding page. The motive for attempting something of this kind is obvious on the very face of this publication. The success of the "immersionists," as this pamphlet calls us, was intolerable; it could not be submitted to any longer. Hence this spasmodic energy, in the endeavor to head them at any rate. It is a daring attempt to retract the concession of the wisest and best pedobaptists for ages past;

and to set up some of the defences which had fallen down and been abandoned.

Almost immediately on its appearance, Mr. Hague, another pastor of the same city, sent forth a brief review of some of the principal positions in the "Hints." This was followed up by "Strictures on the Review," by the authors of the Hints. In these Strictures, a spirited effort is put forth to sustain their former positions, and to overturn those of their reviewer. This was soon succeeded, by an examination of the strictures, by Mr. Hague, in which he reaffirms and sustains, triumphantly, as we think, his first positions, and, of course, leaves his two antagonists "*looking up*," as the Irishman described himself when on his back and unable to rise. This verdict of ours may be attributed to our partiality; and if any man of sense and candor is disposed so to regard it, we beg he would faithfully read through the examination, and if he is not then convinced of its correctness we shall be greatly surprised.

Mr. Hague rather incidentally had occasion, in his first review, to allude to President Edward Beecher, whose labored efforts in the Biblical Repository to prove that baptize has but one meaning, namely, *to purify*, are probably known to our readers. Messrs. Cook and Towne obtained a letter from President Beecher, in which he undertakes to defend his views by some array of learning. These citations Mr. Hague has examined. Alas for the scholarship of the President. He will, most assuredly, wish his letter had never been written. The following extract embraces the conclusion of this volume, which may, with advantage, be put into the hands of those who have time and relish for studying both sides of this controversy.

"In closing my examination of the Rejoinder, I would now commend the suggestions which it contains to the calm and prayerful consideration of the reader. Let him remember, that, although the observance of an outward rite has not in itself any saving efficacy, it does not thence follow that it is of little importance. A few words from Dr. Barnes, in his commentary on Mark 16: 16, is quite to the point in this place. He says, 'It is worthy of remark, that Jesus has made baptism of so much importance. He did not say, indeed, that a man *could not be saved without baptism*, but he has strongly implied that if this is neglected, *knowing it to be a command of the Saviour*, it endangers the salvation of the soul. Faith and baptism are the beginnings

of a Christian life; the one, the beginning of piety *in the soul*, the other, of its manifestation before men, or of a profession of religion. And no man can tell how much he endangers his eternal interest, by being ashamed of Christ before men.' To this it may be added, that no one can tell the ultimate results upon the church herself, of any departure from the institutions of Jesus Christ. The grand anti-christian apostacy was brought about by slight deviations from apostolic practice; and the principle, that the church has a right to alter or dispense with a divine command, is a basis strong and broad enough to bear up the main pillars of the system of popery.

The little advance which Protestants have made in Europe since the days of Luther, the increasing influence of the Romish Church in England and on the Continent, and the tendency to Papal doctrines throughout the realm of Protestantism, are sufficient to suggest the inquiry, whether there be not something wrong in the *constitution* of many churches, which have, as to cardinal doctrines, a correct confession of faith. The decline of piety, years ago, among the churches planted by the Puritans in Massachusetts, is a moral phenomenon worthy of study. What an instructive fact is that which occurs in the history of President Edwards—the dissolution of his pastoral relation to his church in New England. How remarkable, that even he, whose mental powers so far transcended those of other men, and whose piety was commensurate with his intellect, could not urge the Christian rule, that none should partake at the Lord's table except those who gave evidence of a change of heart, without loosening the bonds which united him to his people! Time was, when even in Boston, the spiritual doctrines of the Puritans were scarcely heard at all, except from a Baptist pulpit, then occupied by the venerable Dr. Stillman, on whose lips, for more than a quarter of a century, crowds habitually hung with delight and profit. This fact was once candidly recognized by Rev. Dr. Lyman Beecher, when addressing the church to which Stillman once ministered. Said he, 'your lamp was burning when ours had gone out.' Great as was the personal piety of the Puritans, and of many of their successors, the *constitution* of their churches was not adapted to preserve the purity of their doctrines.

"And let it be asked, what can be better fitted to secularize the church, and ultimately to embarrass her progress, than the operation of the principle that an infant comes into the church as well as into the state by virtue of its natural birth; and, as in the latter case, it is entitled to the privileges of citizenship, so, in the former, it is entitled to the sealing rite of baptism. Such a principle must be corrupting, and where its deleterious results are not seen in the general condition of the church, it may be for want of time fully to develop them, or because its legitimate tenden-

cies are mercifully arrested by the providence of God, or the gracious influences of his Holy Spirit. Deeply was I once affected by this thought, when a missionary of the Presbyterian church, who has for years been laboring in Europe, frankly confessed to me, that he wished the nation to whom he had been sent, knew nothing of infant baptism, because then, he might have a closer access to their consciences, and by rousing in their bosoms a sense of sin, might lead them to embrace the gospel.

"But while I speak thus of the tendency of a constitution and the effects of a system, I rejoice to know that there are so many in the various denominations of Christendom whom I can hail as fellow-disciples, and with whom I can cherish spiritual communion. Yes, even among the Catholics, who have changed both the ordinances of Christ, and among the Quakers, who have extirpated both, I have met with those who hold the Head, Jesus Christ, and who seem to be acting 'according to their light.' The first of these sects inculcate a gorgeous and unauthorized system of rites, and the other have no rites at all; yet among them both, I have known those whom I hold as Christians, and hope to meet in heaven. Their peculiar systems, I must oppose—the arguments for them I would fain refute, and the effects of them I deplore; but as to themselves personally, if they honor the cross of Christ, cherish his spirit, and love him as a Saviour, I would esteem them as brethren, honor them for their virtues, and rejoice that, in any respect, they are 'fellow-helpers to the truth.'

"Still, while I hold my heart and mind open to a just appreciation of all that is good in those who differ from me, and say with Paul, 'as far as we have attained, let us walk by the same rule, and mind the same thing,' my desire is, that the day may soon come, when the principle, that the Bible is the only rule of a Christian's faith, shall be exalted to a practical supremacy throughout Christendom.—when, in regard to baptism, the simple object of each inquirer will be to know *what the Saviour meant by the command contained in his Great Commission*, and when, in the spirit of universal obedience, the united church, bowing at the feet of Jesus, shall say:

"Our gracious God, how plain
Are thy directions given!"

"thy word giveth life, it giveth understanding to the simple."

We have not room to notice at length the remaining works mentioned at the beginning. They are valuable reprints, the last especially much enlarged, of works already favorably known.

NOTICES.

THE YOUNG MECHANIC. New York: Saxton & Miles. 1842.

This is precisely *the book*, to put into the

hands of every lad as soon as he leaves school, and enters upon labor or business of any kind. It holds up a clear view of the path to self-cultivation, and that best of all education, that which a man gives himself. Every father should give this book to his son at 15 years of age, and every master should present it to his clerk or apprentice as soon as he enters his employ. We regard it as a capital book.

HISTORY OF THE HAWAIIAN OR SANDWICH ISLANDS; embracing their Antiquities, Mythology, Legends, Discovery by Europeans in the 16th Century, re-discovery by Cook, with their Civil, Religious and Political History to the present time: by JAMES JACKSON JARVES. Boston: Tappan & Dennet. 1843.

This is a very beautifully printed octavo volume, of 407 pages, illustrated with 25 steel plates and engravings on wood—all which are well executed. But we can speak very satisfactorily of the work itself. It supplies a deficiency in our literature, and is furnished in such a manner that it will not have to be done again.

Mr. Jarves has had great advantages in the preparation of his history. He has spent several years at the Islands, and obtained a thorough acquaintance with the localities, traditions, and habits which he describes. Our readers know that some of the noblest triumphs of grace have been achieved by the missionary efforts of the church among these islanders, and this volume affords the amplest testimony to the reality of the moral transformation which the gospel has effected. This testimony is peculiarly valuable, because Mr. Jarves is a Unitarian, and visited the Sandwich Islands under strong prepossession against the missionary enterprise. He landed at Oahu in 1837, and says that, "from his course of reading and inquiries among those, whose opportunities had allowed them to form correct opinions, (had not their prejudices been too deep to be eradicated by reason,) he had formed the opinion, that the Hawaiians, though bettered in morals, were a priest ridden people; that sectarianism and worldly aggrandizement were the cogent motives of their spiritual teachers, and that they had succeeded in establishing a system of government which, for influence and secrecy of design, might justly be compared to the dominion of the Jesuits in South America. A

close examination, it was expected, would confirm these views. How far these opinions have been retained, the following pages will show. They are the results of convictions derived from a nearly four years' residence at these islands, with a diligent study of their ancient history, and its connection with the political and religious changes. If the writer were of the same sect as that body whose missionary labors have been instrumental of so much good, he might be accused of a bias toward them. But such is not the case; he feels it a duty frankly to bear testimony to truth, in whomsoever it may appear, and whatsoever may be its shape. Had his former views been established, they would have been as freely proclaimed; his earnest desire being to contribute even a mite to the pages of history."

Mr. Jarves bears a full and cheerful testimony to the genuine character of the moral change effected by Mr. Bingham and his coadjutors of the American Board of Foreign Missions, and is a strong advocate in favor of their future labors and support. We are much pleased with the views which he takes of the infamous conduct of the French government, in obtruding popery upon the islanders, and trust that this volume will do great good.

Mr. Jarves is a very young man, but was thrown in early life into the active duties of business; he possesses great activity both of mind and spirits, his powers of observation are of a high order, and very few men at his age have given to our country a more creditable offering, to be placed in the permanent treasure house of our national literature. This work will be a favorite; it affords information not easily found elsewhere, and if *attainable at all*, only to be collected by great labor, and from a variety of sources. We hope Mr. Jarves will pursue his literary labors, and if so, we anticipate other favors from his pen. The work is dedicated to the Hon. Abbott Lawrence—a name which associates the honors of an American merchant, with the patronage of American arts, science and Literature.

INCIDENTS OF TRAVEL IN YUCATAN, by JOHN L. STEPHENS. Illustrated by 120 Engravings, in two volumes 8vo. New York: Harper & Brothers. 1843.

These volumes have been anticipated by the

reading community in England and America, with more than ordinary interest and impatience, and from the celebrity of the author's former productions, this is a matter easily to be accounted for. Now that the work is published, of course they will have a general perusal. Mr. Stephens has obtained a widespread reputation, and at an earlier period of life and authorship than almost any other writer. He wrote a book and published it, and went to his bed unknown except to his friends, but he woke up and found himself famous.

We regard Yucatan and Central America as yet destined to furnish the most interesting ground for exploration and research. Dr. Hawke's magnificent lectures—Mr. Norman's volume—and Mr. Stevens' four charming books, and the attractive drawings of his friend and companion, have called up public attention to a degree of excitement which will call for a close and minute investigation of every portion of that hidden wonder. Our readers may imagine the rich treat which awaits them when we mention that forty-four ruined cities are described in these two new volumes, and that the 120 engravings are in the highest order of the art as it exists among us. Some idea may be formed of the fascination presented in this work, which, we think, is unsurpassed, in interest, by any book of travels we recollect, if, perhaps, we make a case of exception for Humboldt. The Frontispiece to the first volume, "Casa del Gobernador, Uxmal," is one of the finest plates we have seen in an American publication; it is more than two feet in length, and conveys most vividly to the mind of the reader, an impression of the stupendous remains of a departed people. No one, who reflects for a moment upon the subject, will complain of the price of these splendid volumes. Had the author published his book in London, the price would have been at least 30 or 40 dollars, and we are really surprised to see it executed in such style, with such an amplitude of *original* illustrations, at so small an expense.

The popularity of Messrs. Stevens and Catherwood, in Great Britain, may be inferred from the fact, that orders for 2000 copies have been received by the enterprising publishers.

CHRONICLE.

DOMESTIC.—The features of our passing religious history, which most impressively arrest attention, are the revivals of religion so extensively enjoyed in almost every part of our country. Some of the features of the present effusions of the Spirit, if not entirely new, are still so marked and peculiar, that we should love to see them properly analyzed. It may be difficult to group together those features which would form the basis of a useful generalization. So variant in some respects are the methods employed for promoting revivals, and so frequent are the changes, and the apparent preference in many of the churches, that it may seem premature, at present, to attempt the formation, and for still stronger reasons the expression, of any definite opinion as to the ultimate results of this rapid augmentation of our numbers.

One view has, however, forced itself upon us with uncommon power of late. We allude to the obviously enhanced obligation of American Baptists to abound more and more in works of benevolence for the diffusion of the Sacred Scriptures and a preached gospel. If it be true, as we have seen stated with apparent data to warrant it, that not less than 100,000 communicants will this year be reported as added to our churches, what just expectations should this fact awaken, of enlarged liberality in sustaining our noble Bible Society in its endeavor to circulate the Scriptures faithfully translated, in all lands? To reinforce and amply sustain the little band of missionaries in the foreign field, is so obviously a duty, that our churches, thus wonderfully enlarged, cannot but feel it most sensibly. Nor could it be thought credible, that while the Lord is so richly blessing our home missionaries and those that sustain them, that the duty of supporting them, and adding to their number, could be lost sight of. What then will be the inference, if at the anniversaries of our benevolent Societies the present month, it should appear that these objects, instead of having a deeper hold on the hearts

and hands, the love and the co-operation of our churches, are receiving less and less attention and aid? We would not indulge in gloomy forebodings; but it is impossible to look forward to the reports of these beloved organizations indicating diminished receipts, from our replenished churches, without feeling that there is a wrong, a lamentable, dreadful wrong, somewhere. Either these converts, that have been rejoiced over and numbered up with a too boastful exultation, have not really given themselves and their substance to the Lord; or else the type of piety prevalent in our churches has moulded them unhappily—the nucleus around which they have been gathered has not been of the right character—the instruction poured into their open hearts when they were most susceptible of a forming influence, has not awakened them to the holy and sublime purpose of living for the glory of God, and the salvation of priceless souls, who are by myriads of thousands thronging the dark road to death, and have never heard of the law or the gospel, of Christ or heaven. These thoughts have awakened in us unusual emotions of late. May they be sounded out, in loud and impressive truthfulness, by the pulpit and press all over the land, and especially where revivals have been enjoyed. How dare we gather our rich and glorious harvests, and let no wave offering of the first fruits be consecrated to God! We have been forcibly reminded of a remark of a good missionary brother from the West Indies, who spent some time visiting among our churches, and deliberately recorded the verdict against us, “*that American Baptists had yet to learn the blessedness of self-denial.*”

FOREIGN—How delightful is the contemplation of the enlarged liberality of British Baptists, in their contributions for Missionary purposes. As an extra thank-offering, their contributions the last year have amounted to 150,000 dollars. They are not more than one-fifth or one-sixth as numerous as we, and yet

on this occasion of their Missionary Jubilee, they contrive to furnish three times the amount of our ordinary annual receipts for Foreign Missions, besides carrying forward their regular and praiseworthy endeavors on a larger scale than ours.

Our attentive correspondent in London has forwarded to us the anniversary sermons preached at the Jubilee meeting in London last October. The first by Rev. James Ackworth, on "Consecration to the Lord." The second by Dr. Carson, from the text, "Occupy till I come," is a noble production. We shall try to make these useful in our future numbers. Several other rare and valuable pamphlets were received in the same parcel, and will be laid under contribution for the entertainment and instruction of our readers.

From the same source we are advised that at last, the legal proprietors and guardians of the Serampore College, are desirous of putting it under the control and patronage of the English Baptist Missionary Society. It is not, perhaps, generally known, that a considerable portion of the ten or twelve thousand dollars collected in this country by Dr. Marshman, for the endowment of that institution, more than twenty years ago, is still invested here, and its interest faithfully transmitted to India, for the promotion of the objects originally contemplated.

From our dear brother Bennett in Tavoy, we have the "EIGHTH ANNUAL REPORT OF THE Tavoy Baptist Missionary Society," from the Tavoy Missionary press, as late as August or September last. This organization for Missions, on missionary ground, evinces its praiseworthy zeal. Out of their deep poverty, they raise and expend annually some five hundred rupees, to make the light there received shine out upon the surrounding darkness.

We perceive that in England, a mighty movement is now in progress, to do something commensurate with the present exigency, for the evangelization of China. Thrown open, in some degree, to our efforts as well as theirs, by a favoring, but mysterious Providence, how noble should be the emulation between the two nations who have long been most enriched by her commerce, to

give to her pagan population, reckoned by hundreds of millions, the glorious gospel of the blessed God!

CONSUMPTION.

Some interesting facts have been collected respecting the prevalence of consumption in various countries. Beginning from the North, we find some diversity in the reports respecting Iceland. Harrebo mentions the disease as prevalent there; Clossen as occurring in persons about fifty; and Hakenrie and Hooke as occurring occasionally. In Russia, it is certainly rare, though pleurisy is common; in Denmark, too, it seldom occurs; in Germany nearly as in England. One-fifth of the deaths at Berlin appear to be of consumption; at the Hague somewhat more, perhaps, for some local causes; at Vienna, from one-tenth to one-sixth only.

It has been observed that there are more consumptions at Cæen than at Rouen, which is a closer town. In Italy, consumptions are well known. Nice and Naples are said to be unfavorable to the consumptive, from the neighborhood of mountains. In Malta and Sicily, and in other islands of the Mediterranean, the disease is rare, though its progress does not appear to be retarded by a removal to these islands. It is little known in Egypt, according to several authors, though not uncommon at Aleppo. In Bengal, consumption is rare, though it appears, from M'Gregor's account, that six cases occurred annually in a European regiment at Bombay, which is nearly as many as we would expect in Great Britain. Chardin says the pulmonary complaints are rare in Persia. In Greenland, the disease sometimes occurs; in Canada it appears to be uncommon. At Philadelphia, one-sixth of the deaths are by consumption; in South Carolina it is more rare; in Parmacia, and all the West Indies, it is almost unknown; Barbadoes and Bermuda seem the most liable to it; it occurs occasionally at the Azores, and even at Madeira.

We publish the following communication from an esteemed brother in Pennsylvania, who occasionally furnishes us with an interesting article, and now and then a good subscriber. We hope that many of our dear brethren will go and do likewise. How much

might thus be done in spreading abroad the great principles of truth and righteousness. Try it, brethren—try it.

For the Baptist Memorial.

ONE WAY OF DOING GOOD.

Travelling Baptist Ministers as well as settled pastors might effect much for the truth by supplying themselves with Bibles, Testaments, and Tracts, and carrying them through the country where they go preaching the glad tidings of the kingdom, and distributing to many who would be glad to buy. Only let all the ministers of our denomination take this method in hand, and carry it into effect, and soon we shall see the leaven at work. Good must and will result. For one, I have been too neglectful of this duty till of late, and I know of many who from some cause or other are slumbering over the duty of Baptists to spread the truth in Jesus, who might be far more useful, were they to lay hold of our publications, and circulate them into the highways and hedges, and thus bring many to the marriage supper of the Lamb. I make it a part of my business in preaching the word, to urge upon the several flocks of my charge their duty to purchase our publications. When I start from home, I put a bundle of tracts and books in my saddle-bags, and then make free to exhibit them among the families where I visit. Scripture Guide to Baptism, Booth's Vindication, Knapp on Communion, Memoirs of Mrs. Judson and Jones, together with Missionary Tracts, Bibles and Testaments, will sell in most places. Let us, as preachers of the gospel and ministers of the New Testament, not only give attendance to reading, but give others a chance for it. Edify the body of Christ, and then the power of both press and church, by the blessing of God, will be savingly felt to the glory of his name in the salvation of sinners.

AN ITINERANT.

REVIVALS.

ALBION, N. Y.—A very large number are rejoicing in hope. One hundred and twenty have been baptized.

The Register reports interesting revivals in several towns in Western New York, and a very large number of baptisms.

KINGSTON, ULSTER COUNTY, N. Y.—About two hundred persons here are indulging hope in Christ.

POULTNEY, N. Y.—Nearly two hundred persons here are numbered among the recent converts.

STATEN ISLAND.—A very interesting and powerful work of grace is in progress at the Quarantine, in the bounds of the First Church.

A number of the churches in New Jersey are enjoying very precious seasons.

The churches in this city are still receiving interesting additions.

NEW BRUNSWICK.—The church under the pastoral care of our esteemed brother Webb is much favored, and a large number of believers have been added to the Baptist church in Piscataway.

BAPTISTS IN MISSOURI.—An extract of a letter from Rev. A. Broadbuss, dated Palmyra, Mo., March 9th, is published in the Religious Herald, giving a gratifying account of the increase of Baptists in that State. The Bethel Association added last year 728 members. Precious revivals are now in progress in many of the churches. More than 100 have been hopefully converted recently in Lewis and Clark Counties. The churches are in harmony, and while the few anti-effort churches that are left are rapidly retrograding, the mission churches are receiving large accessions.

☞ Since our number has been passing through the press, we have received two works, which we regard as among the most interesting we have lately perused. We refer to "THE ADVANCEMENT OF RELIGION THE CLAIM OF THE TIMES," by Andrew Reed, D. D.—and "JUDAH'S LION," by Charlotte Elizabeth. Both books are published by M. W. Dodd. New York.

Dr. Reed's work is ten lectures, on various views of religion. It is a choice work, so wise, so rich in truth, and so beautifully simple; just the thing to set a thinking Christian to work, and to look out for ways and means to do good.

"Judah's Lion" is only 25 cents, for a thick volume, and such a volume as was rarely ever written, for thrilling interest. It is a narrative of the conversion of a Jew, and has much to do with the return of Israel to Jerusalem, "all which" we are believers in.

We have heard it lately remarked, that those who believe in the restoration of the Jews, carry the Jews on their backs. Well, we still think that Christ carries the seed of Abraham in his heart, and engraven on the breastplate of his triumphal priesthood!

☞ We shall endeavor to condense into our next number, a complete and accurate view of the anniversaries to be held at Albany the last week of the present month.

MISCELLANY.

ADDRESS TO THE SAVIOR.

Blessed Savior, risen Lord,
 Glory of the written word,
 Ancient of eternal days,
 Tune my heart to sing thy praise.

Let my noblest thoughts arise,
 Far above the azure skies,
 Soar to worlds of light unknown,
 Gaze with rapture on thy throne.

There with joy my soul would trace,
 Justice sweetly mixed with grace,
 There behold thee all divine,
 While I humbly call thee mine.

While within this world I stay,
 Let thy Spirit guide my way;
 When on Jordan's shores I stand,
 Be thou still at my right hand.

When in grandeur all unknown,
 I shall stand before thy throne,
 Be thou still my constant friend
 Love me, Savior, to the end.

When terrestrial things expire,
 When this world is wrapt in fire,
 Then may I behold thy face,
 Through the riches of thy grace.

Blessed Savior, risen Lord,
 Glory of the written word,
 Ancient of eternal days,
 Tune my heart to sing thy praise.

MATTHEW 15: 19.

"Out of the heart," we're told, proceed,
 Things evil and unclean;
 The perjured word, the daring deed,
 Lascivious and unclean.

Can this be so? the Spirit cries,
 The flesh loud answers, "No!"—
 Such sins from outward foes arise,
 From *other* sources flow.

But hark! these are the Saviour's words,
 Would ye *His* words repeal,
 Can finite wisdom purer be,
 Than *His* who set the seal
 Upon those lines? Stay, mortal, stay!
 Search well thy heart, and scan thy way.

LANOVELD.

[We are happy to receive the following communication, written for our pages by a young lady, who, we doubt not, is commencing a course of effort which will render her useful. We like the subject she has selected, and wish that every family altar could be enlivened by the aid of sacred song. There is something very sweet in the conclusion of the tumults of the day in a cheerful family chaunt of praise. Some one remarks, and we think it is Richard Cecil, that "he who prays in his family does well, he who reads the Scripture and prays does better, and those who sing and read, and pray, do best of all."]

INFLUENCE OF SONG.

Various and dissimilar, yet nevertheless powerful is the influence of song: so that, whether we contemplate the tendency of *war-songs*, or of *love-ballads*, or of *devotional praise*, we shall find that all produce effect. The rude war-song of the Indians seems well adapted to the barbarous usages they practised, as it tended to harden whatever of tender feelings they might possess, and thus better fit them for their bloody deeds.

The first specimens of poetical song are found among the Italians, and it is not to be wondered at, as their smooth flowing language is so favorable to versification. Much as it is to be regretted, their songs were chiefly composed of love-ballads, and consequently poets and painters most frequently picture to us the Gondolas of Venice and her moonlight serenades as the customary pleasures of her effeminate populace. Though we are not in a land of romance; though we live not in Venice, and enjoy not her cloudless skies, yet our ears are sometimes greeted with the strains of moonlight music,—and we can tell from experience as well as hearsay, how pleasantly they fall upon the ear.

If we turn our attention to the effect of song on the minds of the ignorant, in the dark ages, we shall find that it induced, if it did not create, superstition. Roman Catholic priests knew this, when they caused song to occupy so prominent a place in their religious devotions. The Vesper Hymn, sung to the Virgin Mary, invoking her blessing, is an example.

From the earliest ages, songs have afforded amusement and consolation to mankind: nor does it seem at all strange that they have been so universal. Those songs which are

calculated to refine and soften the feelings, produce a beneficial effect. It is worthy of remark that the present generation may be considered as decidedly more musical than preceding ages, and the truth of the theory is now proved from day to day that *all can sing*. We have often heard from the pulpit, that if we would prevent bad thoughts, we must store the mind with good ones. Thus it is with our songs. Children will learn songs of one kind or another. If they are not taught sacred songs, they will use as a substitute what they may chance to hear in the streets. If any one does not credit this, let them glance back to the time of Gen. Harrison's election to the Presidency. Then, both boys and girls sung political songs. Now, as a substitute, and a much better one, too, temperance odes seem *a la mode*.

Songs of praises are most appropriate to the people of God. The grandeur of song is best seen in the united praises of the great congregation—where all, as with one voice, celebrate the adorable perfections of the Most High. Who has not felt his soul thrill within him, when the noble strains of Old Hundred, in the words

"From all that dwell below the skies,"

have been poured forth by the assembled worshippers of God?

The Scriptures tell us that Moses and the Israelites sang a song of thanksgiving when they had passed over the Red Sea; and it was a custom, if not an ordinance of the Israelites, to set apart a large portion of the people for the express purpose of praising Jehovah. The Psalmist David is frequently spoken of as "the sweet singer of Israel." And again, the news of the Saviour's birth caused songs to gush forth in the hearing of "Bethlehem's shepherds in the lowly vale."

Sacred songs are great aids to family devotion. They exalt the thoughts and sanctify the affections. When we enter with zeal and spirit into this melody, we cannot fail to be blessed. There is such a calm and holy influence exerted by them, stifling all unworthy thoughts, that we at once admit their superiority. Let us picture before us a family in their devotions. I rely not on fancy for the sketch, for not long since I had the pleasure of seeing an aged Christian, whose head was whitened with the frost of time, but whose

heart and lips were tuned to the melody of song. He was not alone in his devotions.— Oh no ! His family were gathered around, and though all seemed happy in the act, their countenances evinced different emotions. The younger members of the family felt happy in the belief that they were pleasing both their heavenly and earthly parent. But on the face of the patriarch, there shone a heavenly calm, such as those only can feel who enjoy intimate communion with “the Father of lights.” His heart was already in heaven, and he felt that very soon his *spirit* would be numbered with those who “circle God’s throne rejoicing.”

Look in upon a Christian family, smarting under the rod of recent bereavement. They

are gathered at the hour of prayer, but the place of one of “the loved and early lost” is now vacant. They struggle with the almost overpowering emotion that scene awakens. But even then, after reading from the blessed volume of heaven, the words of Him who is the resurrection and the life, their voices blend in the subdued tones of a sacred song, which, as it seems to bring them into full communion with the departed, is admirably adapted to sooth the surcharged heart. What can be more touching than these words of the gifted Heber, sweetly breathed forth in some appropriate air, and constituting a natural apostrophe to the loved spirit released from its clay tenement :

“Thou art gone to the grave ; but we will not deplore thee,
Though sorrow and darkness encompass the tomb :
The Saviour hath passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave ; we no longer behold thee,
Nor tread the rough paths of the world by thy side ;
But the wide arms of mercy are spread to enfold thee ;
And sinners may hope since the Saviour hath died.

Thou art gone to the grave ; and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long ;
But the sunshine of heaven beamed bright on thy waking,
And the sound thou didst hear was the seraphim’s song.

Thou art gone to the grave ; but we will not deplore thee,
Since God was thy ransom, thy guardian and guide :
He gave thee, he took thee, and he will restore thee,
And death has no sting since the Saviour hath died.”

The seraphic, heavenly-minded Samuel Pearce, when suffering under affliction’s keenest smart, could say,

“Sweet affliction ! sweet affliction !
Singing as I wade to heaven.”

Nor is the beneficial influence of song to be confined to its social character. It may, under certain circumstances, be delightfully and profitably employed by the individual in his own private meditations and devotions. There are some effusions which seem just adapted to meet the requirement of such a case, and it would not be difficult to multiply them. Take, as an illustration, the following :—just conceive of a heart warmed with love to Christ, and with the early light of day, lifting up its orisons in grateful, filial love to the divine and glorious Being, whose infinite claims have won the soul’s best offerings. Who can even conceive of the following stanzas of one of our young but gifted bards, Ray

Palmer, and not see its fitness to elevate and purify, to ennoble and bless him who offers it

“My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine !
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart ;
My zeal inspire :
As thou hast died for me,
O may my love to thee,
Pure, warm and changeless be,
A living fire.

While life’s dark maze I tread,
And griefs around me spread,
Be thou my guide—
Bid darkness turn to day,
Wipe sorrow’s tears away,
Nor let me ever stray
From thee aside.

When ends life's transient dream,
 When death's cold, sullen stream
 Shall o'er me roll,
 Blest Saviour, then in love,
 Fear and distrust remove ;
 O bear me safe above,
 A ransomed soul !

However fitting praise is for us in our present state, we know it will be far more accordant with our sanctified natures in the paradise above. Most of all, therefore, should we love praise, as it will be the chief employment in the courts of heaven.

He who sings most with "the spirit and understanding," will be best prepared to join in the Hallelujahs above.

And if songs increase so much our enjoyment here, who can estimate the extent of our happiness in that world, where nought is heard but "the song of Moses and the Lamb?"

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. IX.

The Rev. Joseph Hughes, A. M., of Battersea, (Founder of the British and Foreign Bible Society.)

Luke viii. 1, 2, 3.—"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God ; and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalane, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

The public life of our incarnate Saviour presents a succession and unbroken chain of kind offices : "he went about doing good." A centurion applies in behalf of a much esteemed servant, who was sick and ready to die ; the Saviour restores him to health. A mother weeps over the bier of her only son, and when the Saviour saw her he had compassion on her, and said unto her, "Weep not," chap. vii. 13-15. A woman who had devoted her days to sin, comes into a house where he sat at meat, and weeps, v. 38 ; the Saviour pronounced her pardon, and bade her depart full of that peace which passeth all understanding. He quits the house, and agreeably to the information conveyed in the text, "went throughout," &c. He took with him the twelve, that they might be the better qualified to go and do likewise ; and he permitted the other persons named in the narration to attend him, because he knew they wished it, and because such was his poverty that he stood in need of that temporal supply

which some of them, it appears, were able to furnish. Hence arise these reflections, universally important, and not unsuitable, I trust, to the present occasion :

1. The purport of the Christian ministry is joyful ; it is the glad tidings of the kingdom of God. Though God, from the beginning of time, had maintained his authority as a great King over all the earth, the Jewish prophecies announced a period when his kingdom, or according to an after vision, his reign should emphatically approach. That period was now arrived. Now the Lord was making bare his arm ; now was the divine authority displayed more widely ; now the Framer of the Mosaic economy dissolved it, and a dispensation more spiritual, more comprehensive and durable was now established. These were the grand facts Jesus taught ; these the glad tidings proclaimed by the gospel. The Gospel ! it is the reign of grace ;—grace ! it is the source of salvation. What are glad tidings ; pardon to the guilty ? Then the gospel is glad tidings, for it declares God to be reconciling the world to himself, not imputing their trespasses. What are glad tidings ; to be informed of deliverance from sin ? then the gospel is glad tidings, for therein believers are assured sin shall not have dominion over them ; Christ was manifested to take away sin ; he gave himself for the church, &c., Eph. v. 26, 27. What are glad tidings ; the proclamation of protection and friendship ! then the gospel is glad tidings, for in it God invites us to come out from sinners and to be separate, for then he will receive us as his sons and daughters. What are glad tidings ; life from the dead ? then the gospel is glad tidings, for it informs us that Christ hath abolished death and brought life and immortality to light ; that it doth not yet appear what we shall be, but that when the Lord shall appear, &c., that whoso believeth in him shall not perish, but have everlasting life. What, I demand, finally, are glad tidings ; the arrival of a blessing in which multitudes are interested ? then the gospel is glad tidings, for it is addressed to every nation ; it comprehends bond and free, the refined and the rude, male and female, Jew, Mahometan, Pagan ; aged, young, rich, poor, moral, profligate. Hence, sinners, though oft rejected, we renew our addresses, in the hope that you will one day be convinced 'tis your privilege to listen. Hence, believers, we exhort you to be steadfast, immovable, &c. ; and having, much beloved brethren and fathers, received such a ministry, we faint not, but go on our way rejoicing.

2. This joyful subject should be widely circulated. We have great authorities for this assertion ; the authority of Jesus who began the good work, the authority of the apostles who succeeded to the employ, the authority of those private Christians who ministered to our Lord of their substance. The first creates

admiration: the second, fellow-ministers, urges to diligence: the third, fellow-Christians, forms a claim on your bounty.

1. Our first authority is Jesus Christ; "he went," &c. Surely he is to be admired in all that believe. Thus our faith is confirmed; he who procures salvation publishes it; we are sure our Teacher comes from God; it is he of whom John the Baptist said, "I am not worthy; it is He whom that voice from the excellent glory declared to be the Son of God; it is He with whom the end of one miracle was the beginning of another; it is He who 'spake as never man spake.'" You know the plainness of his style, the fervor of his spirit, the graciousness of his manner, and have you not said, "Lord we will follow thee whithersoever thou?" &c. When I read that Jesus "went throughout," &c., I am struck with his condescension; in him dwell all the fulness, &c.; he had glory with the Father before, &c.

"What could He find beneath the poles,
To tempt his chariot downward thus?"

The apostle Paul dwells on it as a peculiar mark of the divine goodness that,—Hebrews i. 1. Painful it is to reflect that such love should meet so poor return.

Jesus "went throughout," &c. How important the message! He thought fit thus to accomplish the proposed deliverance; 'tis not a vain thing, but our life; it filled the heart of the Saviour: it was the end of his birth, his life, his death. How shall we escape if we neglect?" &c.

2. Our second authority for the circulation of the Gospel is apostolic. "The twelve were with him." This article addresses itself, brethren in the ministry, to us; and persuades us to feed the sheep of the fold, and to compel others to come in. Is not the word of reconciliation committed to us? are we not enjoined to watch for souls as they that must give an account? is not one soul's salvation more to be desired than the temporal prosperity of a thousand generations? Let us then give a due portion to seven, not forgetting the eighth; let us go through the towns and villages; let us lift up our voices with strength; let us say to all that gather round, "Behold your God." Such, brethren, is the design of our lately formed institution. Oh! that we may have health, opportunity, and inclination, to pursue our plan. Oh! that missionaries, stated and occasional, may evangelize the whole kingdom. Oh! that we may soon reap the fruit of our labor. This, at least, we know, we have a good master, a good cause, honorable associates, and great promises.

3. It was asserted this joyful subject ought to be circulated; we have a third authority in those private Christians who ministered to the Lord of their substance. This forms a claim on universal bounty, v. 2, 3. All are not called to teach, but all that are taught in

the word should communicate to him that teacheth; the persons named were women; more courageous than Nicodemus; they avowed through all the country their faith and veneration. One was "Mary called Magdalane, out of whom," &c. I never quote this woman as an instance of singular guilt, for I want proof. The circumstance of her having been possessed was a calamity, not a crime; with her "there were," &c., who, it appears, were women of property, and as such united in the support of Jesus and his disciples on their mission; they did what they could; go you, Christian friends, and do likewise, being in the same cause, after a godly sort. Poor people, you can pray; and you in easier circumstances, as God has prospered you, minister of your substance. It is as much the concern of private Christians as of ministers, though in a different way. Let each be ambitious of heaving a stone to this building. This day let our united prayers ascend, and to the end of our lives—

"Let our united efforts prove
How much the Saviour's cause we love."

3. The best qualification for such engagements is intimacy with Jesus. "The twelve were with him." They first heard, that they might afterwards preach. There are three things of which this intimacy supposes us to be conscious.

1. The first is, attention to the word of Jesus, that we may understand it.

2. The second is, affection to the person and cause of Jesus, that we may be willing to spend and be spent for his sake.

3. The third is the encouraging presence of Jesus, that we may endure the contradiction of sinners; weather the tempests of affliction; quench the fiery darts of Satan; pluck brands from the burning; comfort the mourner; establish the weak; reclaim the backslider; multiply the few; and finally, pursue our work when there appears not a single symptom of success. On these particulars, evidently involved in the idea of intimacy with Jesus, I was going to expatiate, but I recollect this part is more immediately addressed to ministers, upon whose candor I must throw myself for the freedom already used. Their private meditations will suggest better than I can describe the importance of intimacy with Jesus, as a qualification for the messenger of Gospel tidings. Oh! that what we acknowledge to be so important an attainment, we may be able confidently to pronounce our own.

OBJECTS OF BEAUTY AND NOVELTY SUITED TO THE IMAGINATION.

1. Judah's affecting address to his brother Joseph.

2. What an object of newness and beauty was the sudden surprising discovery of Joseph's person and love to his brethren! And

what a lively type of an infinitely greater person, and his transcendent love! Joseph's sudden advancement from a prison to a throne, is a new, surprising, and beautiful object.

3. Jonathan's ardent love and friendship for David.

4. The happy interposition of the wise and virtuous Abigail saved her husband and family from instant destruction.

5. Solomon's dedication of the temple.

6. Queen of Sheba's interview with Solomon.

7. Ahasuerus' grand feast.

8. Our Saviour at the marriage of Cana.

9. Christ feeding 5,000.

10. Christ's transfiguration on the mount.

11. Resurrection of Lazarus.

12. Our Saviour's calming the tempest.

13. Surrounded with the children.

14. His appearance to Mary Magdalene.

15. His converse on going to Emmanus.

16. His appearance to the twelve and to five hundred brethren at once.

17. His ascension from Mount Olivet.

18. The glorious day of Pentecost.

19. His appearance at Paul's conversion.

20. His appearance to John in the first chapter of the Revelations.

REMARKS

Upon the Life and Character of the late Rev. JAMES HERVEY, author of the Meditations, Theron and Aspasid, &c. By the late John Ryland, A. M., Senr., of Northampton.

All the knowledge of this great and good man was carried on and attained by books. Truly speaking, he had no tutors: before he went to college he had none: while he was at college he had none. His nominal tutor taught him nothing, nor were regular lectures to be found in his college; consequently he was left to make his own way, and for a long time that way was in the dark. At last Mr. Jenks and Rawlin, on Justification by Christ's Righteousness, octavo, 1741, were put into his hand by divine Providence. These were the books which, under the direction of the Spirit of God, first directed his apprehensions to Christ's righteousness. Marshall on Sanctification first led him to the great spring and means of Gospel holiness. The great Mr. Thomas Hall, on Final Perseverance, in the Lime-street lectures, first led him into the comfort of that doctrine; and when he came to read Witfius's *Œconomy of the Covenants*, he found a treasure, infinitely rich, divinely excellent and inexhaustible. He used to lament it as one of his greatest losses that he was acquainted with that excellent author no sooner.

Boston's *Fourfold State of Man* laid very near his heart. He has described from him the whole process of conviction and conversion, in a most lively and instructive manner.

See Theron and Aspasio, Dialogue ix. page 29, large octavo edition.

How exceeding defective and erroneous are our public and private schemes of education! or rather, we have no wise and good schemes at all. Every man who sets himself up as a tutor of youth, pursues the dictates of his own wild imagination, and the scholars fare accordingly. But the method of education at our public colleges are beyond description defective and bad. This is displayed in most lively and affecting colours, in the essays of the Rev. Vicesimus Knox.

If we survey our two universities, the beauty and grandeur of the buildings, the pleasantness of the gardens, the shady walks, the pleasant bowers, the public and private libraries, the instituted lectures upon all the liberal arts and sciences, the noble professorships, the large endowments and rich incomes of those colleges, with a thousand other advantages, which I cannot so much as name.

Amidst all this profusion of advantages, Hervey had just as much help as though he had been born on the Coast of Guinea, or in the Sandwich Islands; and we have reason to think that thousands of our young men, who reside at the colleges, meet with the same fate. They go thither ignorant of science and divinity, and they come away ignorant as they went.

What a most affecting consideration is this! that a young man of so fine a genius and capacity to receive all kinds of instruction, should be so vilely neglected!

I have as great an esteem and veneration for learned and good men at our public colleges, as most persons in the world: they must know that I do not write from a spirit of ill will and bitterness. If the concealing these errors and blemishes in public education would cure them, I would be the first man in the world to keep them secret, but the matter is impossible. The ignorance and insufficiency of our young nobility, and the great defects in the knowledge of divinity in the younger ministers of religion, is visible in every part of Great Britain, and cannot possibly be concealed from the common people in every parish.

What unspeakable encouragement doth this example give to excite young persons to increase in knowledge and virtue.

In this case you see every obstruction removed, every obstacle demolished, every objection answered.

The obstructions in the way to knowledge are chiefly these three, *i. e.* indolence, cowardice, and self-conceit.

Now what reason can there be for indolence, when they see the pattern of a man of indefatigable diligence? What ground can they have for cowardice, when they see a person of great tenderness of constitution surmount all difficulties, conquer all obstacles, and rise to such transcendent heights of

science and virtue? What reason can they have for pride and self-conceit, when they see a man of such shining genius and such accomplishments, to be one of the humblest persons in the world?

Only stand still, my reader, and consider for a few moments; here is a poor raw boy, kept at the grammar school for ten years, without any person to teach him one scrap of science, or so much as to lead him into the beauties of the classics, not suffered to hear Dr. Doddridge preach the Gospel, though he lived in the same town for several years.

When he was sent to Lincoln College, in Oxford, he had no tutor; or one that was worse than none, a proud and haughty man, who had no true taste; no genius for teaching; no humanity and fatherly compassion; no faithfulness and honesty of soul. Under this man he was taught nothing; and after staying near five years at college, making his way by his own industry and the blessing of Christ.

His works will be read with wonder and delight, the works of a man born in the Sardinian state of the church, on Friday, the 26th of February, 1714, at Hardingsstone, a country village, one mile from Northampton, and who died December 25th, at four o'clock in the afternoon, at Weston Favel, 1758, in the 45th year of his age.

They will wonder to think of a man who was trained up in total ignorance of the spiritual nature of the gospel to the year 1733. They will then see the light of God gradually dawning upon his soul to 1791. In that year his letter to Mr. Whitfield shows that his soul centered in Christ's righteousness: from this time his path shone brighter and brighter to the year 1746. In that happy period, his Meditations among the Tombs, and his Reflections on a Flower Garden, burst out all at once on the astonished world. People of the finest sense, of the most elegant taste, and the highest relish for the gospel, saw a new species of writing, which pleased the mind, instructed the understanding, charmed the imagination, fired the passions, and spread a glow of devotion and delight through the whole soul.

They were at a loss which to admire most,

the genius of the writer, or the productions of his pen. Sometimes they turned their thoughts to the man, and were ready to ask themselves this question, What a strange creature is here? Is this a seraph or a human being? where was he born, where was he educated? How did he attain this knowledge? Who gave him these powers, to paint to the imagination, to prove to our reason the truths of the Gospel, and move the passions of the heart?

MARRIAGE.

The Rev. Philip Henry used to give two pieces of advice to his children and others, in reference to marriage. One was, "Keep within the bounds of profession." The other was, "Look at suitableness in age, quality, education, temper," &c. He used to observe, from Gen. ii. 18, "I will make him a helpmeet for him,"—that where there is not meetness, there will not be much help. He commonly said to his children, with reference to their choice in marriage, "Please God and please yourselves, and you shall never displease me;" and greatly blamed those parents who conclude matches for their children, without their consent.

RESULT OF A CANDID CONFESSION.

An eminent servant of Christ being suddenly introduced into a large and respectable assembly, was requested to deliver an extemporary address on "The Peace of God." To this request he replied, in terms of the deepest humiliation, that it was impossible for him, at present, to speak on that subject, as he had unhappily deprived himself of that invaluable blessing by his unfaithfulness to God. He then sat down, silently humbling himself before the Lord. This noble and frank confession was rendered so impressive to one of the company, that it was made the effectual means of entire conversion.

While we live, the eye of God is ever upon us; his arm upholds us, his mercy offers salvation, and we form the character that determines our destiny to weal or woe.

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OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

“To put you always in remembrance of these things.”—PETER.

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HISTORICAL.

THE ANABAPTISTS of the 16TH CENTURY,
AND THE
BAPTISTS OF THE 19TH CENTURY.

—
BY THE LATE W. T. BEEBY, ESQ., OF LONDON.
—

(Continued.)

4thly. The doctrinal import of baptism.

According to divine authority, baptism teaches and represents the following particulars:

1. It teaches the penitent sinner's *purification* from sin. “Repent and be baptized for the remission of sin.” “Be baptized, and wash away thy sins, calling on the name of the Lord.”

2. It teaches a believers's *burial* to the evil practices of the world, and *resurrection* to a new life of piety. “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together *in the likeness of his death*, we shall be also *in the likeness of his resurrection*.”

3. It teaches the *union* of the Christian with God. “Baptized into the

name of the Father, Son, and Holy Spirit.”

4. Baptism represents the *merits* of Christ as the “fountain opened for sin.” “Ye are washed, ye are sanctified in the name of the Lord Jesus.” “Washed from our sins in his blood.”

5. It represents Christ's *sufferings*, *burial*, and *resurrection*. “I have a baptism to be baptized with,” &c. &c.

The reader will observe, that in Scripture there is nothing that indicates any *benefit which can be realized in a person destitute of genuine piety*. Nothing about *ingrafting*, *incorporating*, *regenerating*, &c. A *believer* enters into the visible church through baptism; but the ordinance does not *effect* it—does not *bring* him in—communicates no spiritual *fitness* for it. This is the work of grace and of God. There is no intimation of *relative obligation in reference to baptism*. Nothing that refers to parents in respect of their children. Parents are instructed to bring up their children *in the nurture and admonition of the Lord*; but *no obligation is ever in any way intimated respecting their baptism*. All that is said of the ordinance is *inseparably associated with spirituality*. In support of what is

here stated, a few authorities will be quoted, the reader being referred, at the end, to works where he will find much more than can possibly be inserted in a tract or pamphlet such as this.

PENNY CYCLOPÆDIA. "The meaning of Christian Baptism differed little, if at all, from the baptism of John. It implied *repentance and faith in Christ*." "The manner in which it was performed appears to have been, at first, by *complete immersion*. John baptized in the Jordan; and in another place (John iii. 23) it is said that he baptized in Enon, near to Salim, because there was much water there. The Ethiopian Eunuch went down into the water to receive baptism from Philip." "The opinions of the Christian world have been much divided with respect to the time of life at which it is proper to administer the ordinance. Without entering at large into the controversy which has been raised on this point, we may observe, that on the one hand, profession of faith or repentance can only be made by persons of some maturity of judgment, and therefore, that the ordinance seems better adapted to the case of persons who have attained to those years, in which it may be expected that there is some acquaintance with the evidence by which the divine commission of our Savior is proved, some knowledge of the nature of the doctrine taught by him, and some real sense of the advantages which will attend the true believers in Christ."

WITSIUS. "Our Lord would be baptized, that he might conciliate authority to the baptism of John; that he might show, that he is equally the head of those who are baptized, as of those who are circumcised; and that he has communion with both, and came that of both he might make one: that by his own example he might commend and sanctify our baptism, equally as other sacraments to

which he submitted; that men might not be loth to come to the baptism of the Lord, seeing that the Lord was not backward to come to the baptism of a *servant*; that by his baptism he might represent the future condition, both of himself and his followers; now mean and low, then glorious and exalted; that represented by *immersion*, this by *emersion*; that by the use of this sacrament, the promises of the covenant which was between himself and the Father, might be confirmed to him, concerning the entire expiation of those offences which he took on himself, the justification and sanctification of those persons whom he represented, and concerning a glorious resurrection, by which he should soon emerge out of the waters of tribulation; and finally, to declare by his *voluntary* submission to baptism, that he would not delay the delivering up of himself to be immersed in the torments of hell, yet with a certain faith and hope of emerging."

"Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ, for our sins, which he took on himself, was for a time as it were absorbed.

"More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ; while his continuance in water, however short, denotes the *burial* of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed, and guarded by the Roman soldiers, he was considered as entirely cut off. Emersion out of the water exhibits an image of his *resurrection*, or of the victory which, being dead, he obtained over death, in his own dark domain, that is, the grave. Baptism also represents those *benefits*, both present and future, which believers obtain in Christ. Among the *present benefits*,

the principal is, communion with the death, burial, and resurrection of Christ, and, which is consequent upon it, the mortification and burial of our old, and resurrection of the new man, in virtue of the blood and Spirit of Christ."

MR. RICHARD BAXTER. "In our baptism, we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are *dead and buried to sin*. They (your lusts) are *dead and buried* with him, for so your baptism signifieth; in which you are *put under the water*, to signify and profess that your old man is buried. We are raised to holiness by his Spirit, as we *rise out of the water* in baptism."

BISHOP DAVENANT. "In baptism, the *burial* of the body of sin, or of the old Adam, is represented, where the person to be baptized is put down into the water; as a *resurrection*, when he is brought out of it."

ARCHBISHOP LEIGHTON. "That baptism doth apply and seal to the believer his interest in the death and resurrection of Christ, the apostle St. Paul teaches to the full. Rom. xi. 4. 'We are buried with him by baptism into death; that as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.'"

BISHOP FOULER. "*Christians, being plunged into the water in baptism, signifieth, their undertaking and obliging themselves, in a spiritual sense, to die and be buried with Jesus Christ (which death and burial consist in an utter renouncing and forsaking of all their sins), that so, answerably to his resurrection, they may live a holy and godly life.*"

CHURCH OF ENGLAND CATECHISM.

"Ques. *What is required of persons to be baptized?*

"Ans. *Repentance*, whereby they forsake sin; and *faith*, whereby they

stedfastly believe the promises of God made to them in that sacrament."

The only fathers of the first century whose writings are extant, are those of Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp; Justin Martyr lived in the second century; and where any of these mention baptism, they make it evident that *adult* baptism by *immersion* was the practice of the primitive Christians.

Tertullian, as before stated, was the earliest writer who can be found to have alluded to infant baptism, viz., in the third century, and did so by arguing against it as an innovation, and unreasonable thing, viz., "Jesus Christ says, Hinder not little children from coming to me, but that they should come to him as soon as they are advanced in years, as soon as they have learnt their religion, when they may be taught whither they are going, when they become Christians, when they begin to be able to know Jesus Christ. What then shall *compel* this innocent age to receive baptism? And since they are not yet allowed the disposal of temporal good, *is it reasonable* that they should be entrusted with the concerns of heaven? Let them know how to *desire* this salvation, that you may appear to have given to him that *asketh*." In another place he says, "Baptism is the seal of faith, which faith is begun and evidenced by the faith of repentance; we are not, therefore, washed that we may *cease to sin*, but because *we have ceased* to do it, and are already purified in heart."

But we will conclude this part of the subject with the following summary of facts, which the evidences adduced have proved, viz., that,

1st. The baptism of persons professing to *believe* the gospel of Christ has divine authority, and is supported by every example of this ordinance recorded in Scripture, where the persons baptized are described.

2ndly. There is no intimation of any infant baptism, either by John or the apostles of Christ, nor any trace of the practice having began to be introduced, until the *third century*; but clear evidence that believers were the subjects, and immersion the mode, of baptism during the time of, also immediately and for a considerable period after, the apostles.

3rdly. That infant baptism is first mentioned (and then as an *innovation* upon the practice of the apostles) at the very time when, as history records, the Roman churches had become, in various respects, most corrupt and worldly.

4thly. That those Christian communities which were beyond the influence of the Roman church (as the English and the Waldenses,) adhered to the primitive practice for many centuries after the Roman churches had departed from the simplicity of the Christian faith.

5thly. What the Scriptures teach respecting the spiritual design of baptism, is incompatible and irreconcilable with the administration of it to infants; and hence, infant baptism is incompatible with the spiritual nature of Christ's kingdom.

6thly. All the evidence the Scriptures afford in reference to the mode of baptism; as in the sense of the command; the places of administration; the circumstances attending it; and the allusion to it in the apostolic epistles; all go to establish the practice of immersion.

7thly. Immersion was, by known historical fact, the general practice of all Christendom for full thirteen hundred years after Christ; it is what the Church of England still enjoins; and there is reason to believe, that at this time it is the practice of the majority of Christians throughout the world.

PART III.

THE PEDOBAPTISTS.

Having laid before the reader a brief history of the Baptists, including their origin, principles, and practice; it has seemed advisable to the compiler to add thereunto a short account of the origin of infant baptism, that the claims of both to divine authority might be compared.

It has been shown in the preceding pages, that adult baptism by immersion was clearly the practice of the primitive Christians in the *first century*, and, that there is no trace of or allusion to infant baptism until the *third century*.

It has also been stated that various errors had begun to mingle with, and in some respects, to take the place of Christian principles towards the second century. In proof of this assertion, we will, therefore, now see what some Pedobaptist historians have recorded.

A. D. 170. "About this time arose those heretics called Antitactes or Opposites; as opposing one God against another, being a branch of the Valentinians and Marcionites, who held abominable principles, and taught that sin deserved rather reward than punishment. Not long after, Justin's (Justin Martyr) scholar Tatian, who had been so serviceable to the church, being swelled with an extraordinary conceit, fell from his orthodox principles, and leaving Rome, in Mesopotamia he joined several of the errors of Saturninus, Marcion, and Valentinus with his own, and formed a new sect, called by the name of Encratites or Continents; because these heretics condemned the use of marriage, as also, of divers sorts of meat and wine."—*Echard's Eccl. Hist.*

A. D. 172. "Flourished several Christian writers, as Pinytus, Philip-pus, Modestus, and Bardesanes, all mentioned by Eusebius. About this

time, this man (Bardesanes), adorned with so many virtues, fell into heresy, suffering himself to be infected with the errors of the Valentinians, and denying the resurrection of the dead. He acknowledged, indeed, the law and the prophets, together with all the New Testament; but then he admitted several apocryphal books along with them, so that he became the author of a new heresy, his followers being called Bardesanestres, who still added other errors to his."—*Echard*.

A. D. 190. "In the same year, there appeared two heresiarchs in Galatia, named Seleucus and Hermias, who did not only teach, with Hermogenes, that matter was eternal, and that the body of Jesus was lodged in the sun, but also that God himself was corporeal, that men's souls were taken from the earth and created by angels, and that there was no other resurrection than the generation of children."—*Echard*.

A. D. 196. "The catholic church, which had hitherto been at unity within itself, was now in danger of a schism, about the inconsiderable controversy of the time of keeping Easter, which was with great violence revived by Pope Victor, Bishop of Rome, who endeavored imperiously to impose the Roman custom of keeping it on the next Sunday after the Jewish passover, upon the churches of the lesser Asia, and all others who observed the contrary usage. And because they did not yield, he rashly sent out his excommunication against them; not only endeavoring, but as Eusebius explains, *actually proscribing* and pronouncing them cut off from the communion of the church. The Asiatics, little regarding the fierce threatenings of this bishop, under the conduct of Polycrates, Bishop of Ephesus, stood their ground. For the composure of this unhappy division, synods or councils were called in divers parts of the world, as be-

sides one in Rome, one in Palestine, under Theophilus, Bishop of Cesarea, and Narcissus, Bishop of Jerusalem, another in Pontus, under Palmus, another in Corinth, under Bacchilus, another in Osdroena in the East, with many bishops in other places, who were very ready in their endeavors to quench the common flame; and though they agreed with Victor in the main controversy, yet they all in their epistles blamed his management, and advised him to mind what concerned the peace of the church, and the love and unity of Christians among each other. But the most considerable of all was the excellent Iræneus, who, as Eusebius observes, in this matter, truly answered his name in his peaceable and healing temper. This Father also wrote many other epistles of the like nature to other bishops, and probably with very good effect; for though the Asiatics did not lay aside their customs, yet it does not appear that the union between them and the Bishops of Rome, was thereupon discontinued. *All continued their own customs in all places, till a further determination was made of this matter in the Council of Nice, 129 years after.*"—*Echard*.

In alluding to the death of Origen and describing his character, the same historian says, "Though his parts and learning have been admired by all men, yet his errors were too many and dangerous to be excused; though they proceeded more from a curious and philosophical head, than from a stubborn and unsound heart. There arose a certain sect, which called themselves Origenists, maintaining some of his principles, as that the sun, moon, and stars had souls; that the torments of the devils and the damned should have an end. To which they added several other errors."

Mosheim, Chancellor of the University of Gottingen, says with reference to the state of things in the sec-

ond century, "Towards the conclusion of this century, a new sect of philosophers arose of a sudden, spread with amazing rapidity throughout the greatest part of the Roman empire, swallowed up almost all the other sects, and was extremely detrimental to the cause of Christianity. Alexandria in Egypt, which had been for a long time the seat of learning, and as it were the centre of all the liberal arts and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonics, though, far from adhering to all the tenets of Plato, they collected from the different sects, such doctrines as they thought conformable to truth, and formed thereof one general system. This new species of Platonism was embraced by such of the Alexandrian Christians as were desirous to retain, with the profession of the gospel, the title, the dignity, and the habit of philosophers. It is also said to have had the particular approbation of Athenagoras, Plantanus, Clemens the Alexandrian, and all those who in this century were charged with the care of the public school which the Christians had at Alexandria."

"This philosophical system underwent some changes, when Ammonius Saccas, who taught with the highest applause in the Alexandrian school about the conclusion of this century, laid the foundations of that sect which was distinguished by the name of the New Platonics."

Ammonius associated the sentiments of the Egyptians with the doctrines of Plato, which was easily done by adulterating some of the opinions of the latter, and forcing his expressions from their obvious and natural sense; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects by the violent succors of art, invention, and allegory, that they seemed at length to bear some

resemblance of the Egyptian and Platonic systems."

The extravagant attempts of Ammonius did not cease here. To reconcile the popular religions of different countries, and particularly the Christian, with this new system, he fell upon the following inventions: 1st. He turned into a mere allegory the whole history of the gods, and maintained that those beings whom the priests and people dignified with this title, were no more than celestial ministers, to whom a certain kind of worship was due, but a worship inferior to that which was to be reserved for the Supreme Deity. 2dly. He acknowledged Christ to be a most excellent man, the friend of God; he denied, however, that Jesus designed to abolish entirely the worship of demons, and of the other ministers of Divine Providence, and affirmed on the contrary, that his only intention was to purify the ancient religion, and that his followers had manifestly corrupted the doctrine of their Divine Master.

"This new species of philosophy, imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the gospel, and to the beautiful simplicity of its celestial doctrines. For, hence it was that the Christian doctors began to introduce their subtle and *obscure erudition* into the religion of Jesus, *to involve in the darkness of a vain philosophy, some of the principle truths of Christianity that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity*, and to add to the divine precepts of our Lord *many of their own, which had no foundation in any part of the sacred writings.*"

Milner confirms these statements as follows: "It has often been said, that many have been enlisted among heretics, who were real Christians. When I see a proof of this I shall take no-

tice of it; but of the heretics in the second century, I fear in general, no such favorable judgment ought to be passed. We shall now perceive that the most precious truths of the gospel begin to be less attended to, and less brought in view. St. Paul's caution against philosophy and vain deceit, it appears, was now fatally neglected by the Christians. False humility, 'will-worship,' curious and proud refinements, bodily austerities, mixed with high self-righteous pretensions; ignorance of Christ, and the true life of faith in him, miserably superseded by ceremonies and superstitions, all these things are divinely delineated in the second chapter to the Colossians; and so far as words can do it, the true defence against them is powerfully described and enforced."

Much, very much more might be added to prove the corrupt state of Christianity towards the close of the second, and during the following centuries. *Previous* to this state of things, and while the primitive church was pure and free from error and vain philosophy, it has been shown that adult baptism by immersion was practised. Whereas the earliest mention of infant baptism, can only be traced to that era of the Christian church which is notorious for its errors, heresies, corruptions, and vain philosophy. Judge then, reader, for yourself, which is the most likely to be in accordance with the intention of the blessed Redeemer, that which was the practice of Christians during, and immediately after the time of the apostles, *or that*, the first mention of which, and *not the observance*, can only be traced to a period of almost universal corruption.

Attempts have been made to induce the belief that Origen of the second, and Cyprian of the third century, asserted in their writings that, "the church received a tradition from the apostles, to give baptism to chil-

dren." These writings have, however, been proved to be forged, and if any entertain a doubt about this, what has been related of Origen himself, and the general corruption in his and Cyprian's time, will suffice to show that such a tradition passed through hands far from pure; and, therefore, that this circumstance cast a dark cloud over any such obscure testimony.

It is, moreover, remarkable that if such traditions deserved any faith, while many other facts are recorded, there is no trace of such a tradition being observed until the close of the fourth century; a fact in itself, considering the state of the church then and previously, demonstrative of the falsehood of such tradition. For, although during the first four centuries, numerous accounts of the baptism of adults are recorded, yet there is not one of a child until the year 370, when Galetes, the dying son of the Emperor Valens, was baptized by order of that monarch, who swore he would not be contradicted!

Before leaving the third century, however, we will just mention what Cyprian said with reference to the effects which had been produced upon the Christian churches by a state of tranquillity, from the death of Severus, A. D. 211, to the persecution which broke out under Decius, A.D. 249. "It must be owned and confessed," says he, "that the outrageous and heavy calamity which hath almost devoured our flock, and continues to devour it to this day, hath happened to us because of our sins, since we keep not the way of the Lord, nor observe his heavenly commands, which were designed to lead us to salvation. Christ, our Lord, fulfilled the will of the Father, but we neglect the will of Christ. Our principal study is to get money and estates; we follow after pride, we are at leisure for nothing but emulation

and quarrelling, and have neglected the simplicity of the faith. We have renounced this world in words only, and not in deed. Every one studies to please himself, and displease others."

Eusebius, the Bishop of Cæsarea, the great historian of ecclesiastical antiquity, who was nearly contemporary with Cyprian, drew a similar picture, stating, that the churches, "through too much liberty, grew negligent and slothful, envying and reproaching one another; waging, as it were, civil wars among themselves, bishops quarrelling with bishops, and the people divided into parties. Hypocrisy and deceit were grown to the highest pitch of wickedness. They were become so insensible as not so much as to think of appeasing the divine anger, but like atheists, they thought the world destitute of any providential government or care, and thus added one crime to another. The bishops themselves had thrown off all concern about religion; were perpetually contending with one another, and did nothing but quarrel with, and threaten, and envy, and hate, one another, they were full of ambition, and tyrannically used their power."

Here then is evidence of the corrupt state of the Christian church at the very period when the first mention of infant baptism is made; a deviation from the apostles' practice, the more easily accounted for, since, as Cyprian says, "they kept not the way of the Lord, nor observed his heavenly commands, which were designed to lead to salvation," and that the same state of things continued and increased is obvious from the history of the subsequent times; for "when Constantine, the Roman Emperor, declared himself a Christian, early in the fourth century, he lavished his imperial treasure on the bishop of the then predominant sect, and exercised his power against their oppo-

nents. The consequences of these proceedings were such as might be expected. Worldly men coveted and obtained the highest offices in the Christian church, and regulated its doctrine and its worship by worldly principles. To make Christianity more palatable to pagan neighbors, many of their customs were borrowed as Christian rites. Judaism having much in it adapted to dazzle the imagination, many Levitical institutions were incorporated with the simple religion of Jesus."

It would extend these pages to too great a number, otherwise the opinions of many of the Fathers of the third and fourth centuries could be quoted as opposed to infant baptism, and the names of some of these and other eminent persons could be recited, who were not baptized till of adult age; a powerful evidence that infant baptism could not then have been a common practice, or generally believed to be that of the apostles.

To be Continued.

BAPTIST CHURCHES IN BOSTON.

Historical Sketch of the Baptist Denomination in the City of Boston, from its Settlement in 1630 until the present Year.

(Continued from page 110.)

The few Baptist ministers of this early period were not, as some have supposed, indifferent to learning, or destitute of all literary and scientific attainments. There is abundant evidence that Mr. Callender, whose pastoral labors terminated in 1718, was not only a friend to education, but a man of studious habits and no mean acquirements. His advantages, however, had been limited, and his consciousness of this induced him to seek for his children privileges greater than those which he had enjoyed himself. Among the graduates of the college at Cambridge, since named Harvard University, in the year 1710, was a son of Mr. C. Three years after his matriculation, he was baptized, and received a mem-

ber of the church. He subsequently studied theology, and in 1718, on the 21st of May, this son, Mr. Elisha Callender, was ordained pastor of the First, and at this time, the only Baptist Church in Boston. This is described as an occasion of deep and peculiar interest. For forty years, the venerable father had, with an affectionate interest, watched for the spiritual interests of this beloved flock. And now, like Elijah of old, having in times of trial, and amid distresses and conflicts peculiar to his people and his age, vindicated the honor of his Master and the faith of the gospel, he saw, with grateful pleasure, his beloved Elisha, his own dear son, who had been educated in the school of the prophets, invested with the office which his approaching departure compelled him to resign. The mantle of the father fell upon the son. This event was rendered still more interesting by the fact that the services of the ordination were attended by those very ministers, who, a few years before, had used their influence to expel the Baptists from the Colony. Nor this alone : these congregational clergymen expressed their cordial approval of the act of the church, and performed the principal services of this solemn and delightful occasion ; and that, too, in the very house which had once been nailed up by the authority of the town. Why they were invited to do this, and how they were induced to accept the invitation, history does not inform us. The result seemed to be favorable to all parties, under the peculiar circumstances of that period ; although the propriety of such a mutual recognition would doubtless be questioned now by many of both denominations. It has been said that it was this act of liberality on the part of the Pedobaptist ministers of Boston, which induced Thomas Hollis, Esq., of London, a wealthy merchant and a Baptist, to bestow those large benefactions upon the University at Cambridge, by which his name has become permanently connected with

the Professorship of Divinity. The elder Dr. Mather, referring to this ordination, says : " It was a grateful surprise to me, when several of the brethren of the Antipedobaptist persuasion came to me, desiring that I would give them the right hand of fellowship, in ordaining one whom they had chosen to be their pastor." Dr. Cotton Mather preached the sermon ; and in it he alluded to the severities which had often been used against Christians, and proceeded in the following remarkable strain : " Cursed the anger, for it is fierce, and the wrath, for it is cruel ; good for nothing but only to make divisions in Jacob and dispersions in Israel. Good men, alas ! good men have done such ill things as these ; yea, few churches of the reformation have been wholly clear of these iniquities. New England, also, has in some former times done something of this aspect, which would not now be so well approved ; in which if the brethren in whose house we are now convened, met with any thing too unbrotherly, they now with satisfaction hear us expressing our dislike of every thing which looked like persecution in the days that have passed over us."

The time of the elder Mr. Callender's decease is not recorded. Mr. Backus says, however, that he continued in high esteem among them until after 1726, when he must have been about eighty years of age. The church continued to flourish under the labors of their younger pastor, whose usefulness was very great, and by no means confined to the city of Boston. Many other towns in the commonwealth were visited by him, in which he frequently baptized, and received persons into membership with his own church. His whole ministry appears to have been blessed. Scarcely a month passed, without some new accessions to the flock over which he watched. But in the midst of life and usefulness, he was arrested by disease, and removed by death. His pulpit labors terminated on the 29th of

January, 1738. He had expected to administer the ordinance of baptism on that day, to several persons who were waiting to receive the ordinance, but his health, deeply to his regret, forbade his doing so. "I am heartily concerned," he says in a private letter, "that it is so with me, but there is no resisting the Divine Providence." The records of the church state that "his illness increased, but his faith and patience continued to admiration." His dying testimony was remarkable. "When I look on the one hand," said he, "I see nothing but sin, guilt, and discouragement; but when I look on the other, I see my glorious Saviour and the merits of his precious blood which cleanseth from all sin. Through grace, I can say, I have gotten the victory over death and the grave." Among the advice which he left to his church was this: "Away with lukewarmness, and away with such remissness in attending the house of prayer." He died on the 31st of March, 1738; and his death was noticed in the Boston newspaper as follows: "On Friday morning last, after a lingering sickness, deceased the Rev. Mr. Elisha Callender, minister of the Baptist Church in this town—a gentleman universally loved by people of all persuasions for his charitable and catholic way of thinking. His life was unspotted, and his conversation always affable, religious, and truly manly. During his long illness, he was remarkably patient, and in his last hours, like the blessed above, pacific and entirely serene; his senses good to the last. 'I shall,' said he, 'sleep in Jesus,' and that moment expired, very much lamented by all that knew him."

Mr. Callender was the first Baptist minister, who enjoyed the advantages of a liberal education in this country.

After his decease, a letter was sent to England on the authority of the church, soliciting Mr. Jeremiah Condy to become their pastor. The pulpit was supplied, until his arrival, by the Congregational ministers of Boston in the morning of each Sabbath, and by Mr. Edward Upham, one of the members, in the afternoon. Mr. Condy reached Boston on the 17th of August, and his ordination took place on the 14th of February, 1739. Baptist and Pedobaptist ministers joined together in the services of this occasion. Mr. C., we infer from the records before us, was a native of this country. He graduated at Cambridge College, and afterwards went to England, where he resided until called to be pastor of this church. He was a man of unblemished character, but not as successful a pastor, evidently, as his predecessor. It seems, too, that his doctrinal sentiments did not perfectly accord with those of Mr. Callender. However this may be, under his ministry a separation took place in the church. Four brethren at first withdrew from his ministry for reasons which they had fully declared in a written communication, and in connection with some others, started a new interest in the north part of the city, which was the origin of the church now worshipping in Baldwin Place. This separation took place, with the constitution of a new church, in 1743—just one hundred years ago. Here then we may properly conclude the first, and perhaps the most interesting period of our history. From this point, we shall have the progress of two churches to trace for more than sixty of these one hundred years, when another period properly commences, each of which may constitute a separate chapter in succeeding numbers of the Memorial.

BIOGRAPHICAL.

HON. ELISHA PAYNE.

DIED, in Hamilton, Madison county, N. Y., Feb. 4, 1843, ELISHA PAYNE, aged 80 years. His parents, Abraham and Rebecca Payne, were from Cape Cod, Mass., and were among the first settlers of Dutchess county, in this State. For a while they resided in Cornwall, Ct., but returned to this State about the commencement of the revolution. They had been made acquainted with the power of experimental religion under the preaching of Whitfield, and had publicly professed their faith in Christ.

Elisha, though then but a lad, was called to participate in his country's struggle for liberty. At the close of the war he entered upon the pursuits of agriculture in Amenia. It was not until the twenty-sixth year of his age, that Mr. Payne was brought to feel deeply the importance of a religious life. From a short memorandum which he has left, it seems that about this time, while reading the Bible on the Sabbath, he was visited by an awful sense of the justice of that God whose calls to repentance he had disregarded. He was quite overpowered—so much so, that he lay for more than an hour upon his bed in an almost helpless condition. He remained for some time without hope, or any discovery of pardon; at length, hearing of an extraordinary attention to the subject of religion in an adjoining neighborhood, he visited the place, and exhorted the people not to do as he had done—that he had sinned away his day of grace; that it was now all over with him; that he was a lost sinner. There was a call for prayer in the assembly. During the prayer he leaned upon his brother's shoulder, but the agony of his mind became so intense that he fell to the floor. He soon arose, and after leaving the assembly, light began to dawn

upon his mind; he gradually became more calm, and soon attained to a settled peace by believing in Jesus. He first attached himself to the Congregational church.

He removed to Hamilton in March, 1795. This village was formerly called after his name, as he owned most of the land upon which it is located. In order to promote its settlement, he repeatedly made donations of valuable lots to industrious mechanics. It is, therefore, in no small degree indebted to his liberality for its growth and present prosperity. He made himself beloved and respected by all; was for a number of years a judge in the court of common pleas for the county, and in all respects has been a useful citizen.

Mr. Payne has had nineteen children—fifteen by his surviving wife, and four by a former marriage—fifteen of whom are still living; and he was permitted to see them all well settled in life, and most of them having become hopefully pious.

About four years after he came to Hamilton, Mr. P. united himself to the Baptist church, which was then in its infancy. Since then, his history is identified with that of the church. It may be truly said that he lived and labored only for the cause of Christ. His prayers and exhortations will not soon be forgotten. As he advanced toward the close of his life, his whole concern seemed to be for the spiritual prosperity of the church, and for the salvation of souls. He often spoke of the sleepless nights he has spent in anxious prayer that God would once more pour out his Spirit, and revive his work in this place. That blessing he was permitted to see. The church in Hamilton has, during this last winter, experienced times of refreshing from the presence of God; Many have been added by baptism, and there is

now more of a spirit of harmony in the church than there has been for years. Mr. Payne was permitted to be present at most of the meetings. A short time before his death, he expressed his conviction that his work was done. He said it was *all* done; that he had seen the desire of his heart, and was now willing and ready to be called home. He was detained but two Sabbaths from the house of God before he was called to enter his house on high. He was attacked by a fit of apoplexy, which left his faculties greatly impaired. Yet he continued to express his steady confidence in Christ, and his anxiety to depart. From the second attack he survived only to take leave of his relatives and friends. He extended his hand, and seemed to give indications of a desire to bid farewell to his family. When he took the hand of his wife for the last time, he gave evidence of very deep emotion. His son approached, and inquired if he knew him? He faintly replied, "yes." He was then asked, "Do you know Jesus?" His reply was, "Oh! yes, yes, yes." These were his last words. His remains were conveyed to the Baptist church, where an appropriate and solemn discourse was delivered by the pastor, Rev. Mr. Leach.

In the peaceful and triumphant death of this aged saint, another is added to the many resistless demonstrations which a Christian's death has furnished, of the reality and power of the religion of Christ. Of few men could it be said more appropriately than of Judge Payne, that his hoary head was "a crown of glory," for none walked more uniformly in the "way of righteousness." His religious character deserves special notice. It was very strongly marked, and made a broad, distinct, and uneffaceable impression on the church of which he was a member, and upon the community around him. His views of the great doctrines of the Gospel were clear and consistent, and exerted upon his heart and life their legitimate

practical power. Hence his religious experience was remarkably deep and rich. Experimental religion was his constant theme, whether in a time of declension or of revival. His foundation was not full and exhausted according to the flow and ebb of the tide of religious feeling around him. Other hearts often caught the spirit of revival from his, and lighted their own lamps at his steady flame. In consistency with this state of heart, he was "always found abounding in the work of the Lord." Besides his general interest in the prosperity, temporal and spiritual, of the church, he was remarkably punctual and faithful in respect to a matter of which too many members of the church are sinfully negligent, namely, the appointments of the church for prayer and conference. His example in this respect was constantly administering rebuke to his younger and more careless brethren. Unless prevented by sickness, or some case of absolute necessity, it might be said, as a general thing, he *never* was absent. Go when you might to the meeting for prayer and religious conference, whether you found few or many, you might be sure to mark his hoary head, bowing under the weight of near fourscore years, among the group, and to hear from his lips the fervent prayer, or the animated exhortation. The extinction of the bright and steady light of such an example, is a sore calamity to a church and to a community. The lives of such men as Deacon Olmsted and Judge Payne, apart from their active labors, are an invaluable treasure to the church, and their death, though an exceeding great gain to them, is well nigh an irreparable loss. These two noble and venerable pillars in the 1st Baptist Church in Hamilton, have both been removed and laid in the dust within the year past, and truly may the Church bow her head and weep, exclaiming, "*Our fathers, where are they?*"

STATISTICAL.

BAPTIST ASSOCIATIONS IN MISSOURI FOR 1842.

Names of Associations.	When Constituted.	No. of Churches.	No. of Ministers.	Baptized in 1 year.	Total.
Bethel, (South, on St. Francois).....	1816	9	4	18	246
Bethel, (North of Salt River).....	1834	30	15	544	1682
Black River, (Wayne County, &c.).....	1835	11	7	81	322
Blue River, (Jackson County, &c.).....	1833	17	11	106	977
Cape Girardeau, (old) Anti-Mission.....	1824	11	9	45	300
Concord, (Cole, Cooper, &c.).....	1822	22	18	325	1334
Caine, (St. Charles, Warren and Lincoln,) Anti-Mission.....	1823	7	4	6	177
Fishing River, (Clay, &c.) Anti-Mission.....	1822	26	15	95	991
Franklin, (Lead Mines, 1840).....	1832	12	6	22	558
Liberty, (Polk County, &c.).....	1840	15	6	138	388
Lamine, (Pettis and Saline) Anti-Mission.....	1841	6	2	54	130
Little Piney, (Crawford County,) 1841, Anti-Mission.....	1834	6	5	13	114
Little Bon Femme.....	1839	12	9	113	708
Missouri, (St. Louis County).....	1817	10	4	35	301
Missouri District, 1840.....	1829	8	4	11	180
Mount Pleasant, Missionary.....	1818	27	12	203	1547
Mount Pleasant, Anti-Missionary, divided.....	1836	18	6	25	633
New Cape Girardeau.....	1840	11	8	70	291
North Grand River.....	1842	3	5	7	148
Platte River.....	1841	5	3	24	127
Saline, (Saline and Pettis Counties).....	1842	9	4	72	435
Salt River.....	1823	24	9	89	726
Siloame, (Pike and Ralls Counties) Anti-Mission.....	1840	5	3	2	100
Third Creek, (Gasconade,) 1841.....	1836	6	4	8	95
Two River, (Old School) Anti-Mission.....	1836	14	5	17	366
Union, (Franklin County).....	1840	6	5	19	256
Total.....		342	189	2149	13318
Ray, (Separate Baptists,) 1840.....	1839	6	5		175
African Church in St. Louis.....	1823	1	4	30	300
Grand Total.....		349	198	2179	13793

REMARKS ON THE FOREGOING TABLE.

The Associations designated Anti-Mission, are those which have declared non-fellowship with all other churches and associations that in any way, directly or indirectly, co-operate in missionary or any other benevolent organization. Some append the term "*Regular*" to their minutes, of which they cannot use a more arrogant and ridiculous misnomer. The *Regular* Baptists of the olden time were an organized missionary people.

Wherever copies of minutes have been obtained, the returns are for 1842. The exceptions are Franklin, Little Piney, Missouri District, and Third Creek, which are for 1840 and 1841, as noticed in the table.

Missouri District, we think, has not had a regular meeting, at least has published no minutes, since 1840. Its churches are few and feeble, and scattered through Jefferson and Franklin Counties, with one in Gasconade County.

The number of licensed preachers, so far as the returns show, are thirty-seven.

The aggregate number of the anti-mission class are 102 churches, 53 preachers, 274 baptized, and whole number 3057—about one-fourth of the Baptists in the State. But a liberal deduction should still be made for churches and individuals, which, though nominally connected with the anti-mission party, have really no affinity to the proscriptive and anti-christian measures of a few obstinate, dogmatical and self-willed leaders.

NEW YORK ASSOCIATIONS FOR 1842.

Associations.	Churches.	Ministers.	Licentiatees.	Baptized.	Total.
Black River,	30	25	2	95	3241
Broome and Tioga,	20	14	1	300	1759
Buffalo,	21	18	4	298	2123
Canisteo River,	12	5	2	27	480
Cattaraugus,	21	14	5	74	1572
Cayuga,	18	16	2	234	2423
Chautauque,	23	11	2	100	1597
Chenango,	27	22	8	192	3163
Cortland,	20	18	2	197	2514
Dutchess,	11	14	4	133	881
*Essex & Champlain,	17	7	3		1558
Franklin,	21	14	4	85	1824
Genesee,	21	19	3	211	2526
Genesee River,	18	20	3	185	2147
Hudson River,	43	61	18	1153	9877
Harmony,	24	23	5	603	2154
*Jefferson Union,	6	?	1		448
Lake George,	11	8	3		1202
*Lexington,	11	8			774
Livingston,	10	8		71	689
Madison,	19	30	4	149	2503
Mohawk River,	11	9		73	1180
Monroe,	23	28	3	279	3000
New York,	22	23	6	410	3210
Niagara,	24	18		256	1833
Oneida,	29	28	3	179	3004
Onondaga,	20	21	3	94	2408
Ontario,	22	18		158	1965
*Oswego,	19	16	3		1580
Otsego,	17	15	2	55	1813
Rensselaerville,	13	10	1	121	1148
Saratoga,	25	24	2	310	3138
Seneca,	21	20	1	203	2620
Steuben,	16	16	2	55	1488
Steuben,	28	24	5	421	2518
St. Lawrence,	27	21	2	283	2424
Union,	11	12		348	1545
Washington Union,	23	19	1	184	2583
Wayne,	17	16	6	145	1851
Worcester,	11	12	1	190	970
	783	708	117	9391	86473

* From these associations no minutes have been received, their numbers are as last year.

Two or three other Associations have an existence in the State of New York, of which we have not been able to secure recent and authentic information. There are also several unassociated churches. It would be safe, therefore, to put down the entire number of churches at 800. Ministers, ordained, 720. Baptized the last year, 9,500. Total number of members at the close of 1842, not less than 90,000.

The revivals of the present year have been more extensive and general than in any former one. The last five months have increased the aggregate of members in New York to more than 100,000.

We annex a table which shows the total action of the liberality of our brethren who contribute to the American Board of Commissioners for Foreign Missions. Let us, brethren of the Baptist Church, take a lesson !

ANNUAL RECEIPTS.

1811.....	\$999,52
1812.....	13,611,50
1813.....	11,361,18
1814.....	12,265,56
1815.....	9,993,89
1816.....	12,501,03
1817.....	29,948,63
1818.....	34,727,72
1819.....	37,520,63
1820.....	39,949,45
1821.....	46,354,95
1822.....	60,087,87
1823.....	55,768,94
1824.....	47,483,58
1825.....	55,716,18
1826.....	61,616,25
1827.....	83,341,89
1828.....	102,009,64
1829.....	106,928,26
1830.....	83,019,37
1831.....	100,934,09
1832.....	130,574,12
1833.....	145,844,77
1834.....	152,386,10
1835.....	163,340,19
1836.....	176,232,15
1837.....	252,076,55
1838.....	236,170,98
1839.....	244,169,82
1840.....	241,691,04
1841.....	235,189,30
1842.....	318,396,53

\$3,307,201,68

LITERARY.

NOTICES.

A DICTIONARY OF GREEK AND ROMAN ANTIQUITIES, by WM. SMITH, Ph. D., and illustrated by numerous engravings on wood. First American edition, carefully revised, and containing numerous additional articles, &c. By CHARLES ANTHON, L. L. D. New York : Harper & Brothers, 82 Cliff-street. 1843. Royal 8vo. 1124 pp.

Every classical scholar in the land will thank the learned Professor who has introduced this noble volume to the American student. There is scarcely any thing now to be desired as regards information respecting the habits and manners of the ancients. Adams, Potter, and Kennett, must give place to this ample store house of learning, which contains the profound erudition of the German schools, condensed by the ablest classical scholars of Great Britain. No school library should be without this Dictionary, and to those who are their own teachers, or who are carrying on in some degree their early studies, the book will be invaluable. The sale of this publication, we have no doubt, will be very great. It is put forth in beautiful style, and is the handsomest dictionary we have ever seen.

THE DAYS OF QUEEN MARY. Harper & Brothers, New York. 1843. 12mo. 300 pp., with wood engravings—price 25 cents.

This is a book published by the London Tract Society, and has had an immense circulation in England. It is an accurate account of the persecutions of God's people under the Popish reign of the bloody Mary. We have long had the book on our own shelves, and often read it, and lent it to friends. We rejoice to see that the Harpers have selected it as one of their widely spread series. It is admirably calculated for general circulation, will be a great favorite in Sabbath school libraries, and we advise every minister to see that half a dozen copies are moving about in his congregation. It will be a heavy blow to Popery, if this book can be put into the hands of those who live in the great valley of the West. We beseech our ministering brethren to think of this book when they order or purchase their next volume.

MANHOOD, or Scenes from the Past; a series of Poems by WM. PLUMER, Jr. Boston : Tappan & Dennet. 1843.

It seems that Mr. Plumer has already published a previous volume, the subject of which was Youth, and he proposes another, to be entitled Age. We did not see his early effort, but hope to have the pleasure, for we confess we are much gratified with the Poem before us. We have never before heard of Mr. Plumer as a poet, but we will venture the opinion, that scores of poets, who are better known to the public, have never written as much good sense and strong poetry as are to be found in this little book. Many of the sonnets remind us strongly of Wordsworth, especially those addressed to that tower of strength, the venerable John Quincy Adams. We believe that these pages will be known when the author is no more; there is much in them that cannot die, there is the true spirit of poetry. This would be a charming book for a companion on an excursion into the country in the fine weather which is approaching.

GRANDFATHER'S CHAIR—a History for Youth. By NATHANIEL HAWTHORNE. Vol. 1. 2nd edition, enlarged. Tappan and Dennet. Boston. 1843.

LIBERTY TREE, with the last words of Grandfather's Chair. Vol. 2. By the same author. 1843.

Mr. Hawthorne is to our minds the best story teller of true tales that has appeared—we like him better even than Sir Walter Scott, whose Grandfather's Tales are world famous. New England history is beautifully embodied, and young people will be charmed with by-gone days and made students of history by the perusal of these pages. A safe book for children.

FABLES OF LA FONTAINE; translated by E. WRIGHT, JR.; with 50 engravings. 2 vols. 50 cents. Tappan and Dennet. 1843.

This is a book which has been severely attacked by some portions of the religious press—but we confess our inability to see any cause for exception to a single line. We would place

these Fables in the hands of any little girl, and believe that nothing but innocent pleasure and solid improvement would ensue. The translation is very spirited.

TRAVELS IN EGYPT, ARABIA, PETRÆA AND THE HOLY LAND. By REV. STEPHEN OLIN, D. D., President of the Wesleyan University. Harper & Brothers. 2 vols. 8vo. 1843.

The high character of President Olin as an original thinker and interesting preacher, will command for these volumes a large sale. It is not always, however, that these expectations on the part of a reader are justified by the perusal of the anticipated volume. In the present case, we can assure our friends, that, unless they are unreasonable in their views, these charming Travels will satisfy and repay them. Dr. Olin has wisely constructed his valuable work for the purposes of adaptation to the instruction of the masses in our country. Few men, comparatively, have ever read the admirable volumes of Robinson, but thousands will search these smaller tomes, and find the great important facts which deserve their notice, all recorded and amply discussed with intelligence and piety. Dr. Olin has made, not only interesting notes of Travel, but valuable books of reference, for which the Sabbath school teacher, the Biblical student, the Christian minister, will have reason to be thankful. The engravings are exceedingly beautiful, and may be regarded as accurate, since they are furnished from drawings made on the spot by that accomplished artist, Mr. Catherwood.

These volumes are acceptable to many who cannot afford Robinson's expensive work, being offered at the low price of two dollars.

CHALMERS ON ROMANS. In Parts, 25 cents each. Robert Carter. New York.

We need not say a word respecting these glorious discourses. All who can, will obtain them. It is simply needful to announce their publication.

A GOLDEN TREASURY FOR THE CHILDREN OF GOD; consisting of select texts of the Bible, with observations, in prose and verse, for every day in the year. By C. H. V. BOGATZKY. M. W. Dodd. 1843.

Thousands of Christians have read this book with profit, and thousands will yet do so.

The best way to commend this book is to give an extract. We take the text for July 4.

"And Jacob went on his way, and the angels of God met him"—Gen. xxxii. 1.

"As Jacob was favored with a heavenly vision, when he first departed from his father's house, so the Divine Being thought proper again to favor him with the same token of his protection, on his return thither, in order to encourage him to meet with confidence the dangers he had to encounter. Hence we may observe, that, when God designs his people for extraordinary trials, he prepares them by extraordinary comforts. We should think it had been more seasonable for these angels to have appeared to him just in the heat of his engagement, (either with Laban before, or Esau after,) than in this calm and quiet interval, when he saw not imminent peril. But God will have us, when we are in peace, to provide for trouble, and when trouble comes, to draw comfort and encouragement from former experiences: knowing assuredly, that he who has delivered in six troubles, will also deliver in seven, and in due time out of all. This may be a representation of God's people at death, who are then returning to Canaan, to their Heavenly Father's house; the angels of God will then meet them, to congratulate them on the happy finishing of their labors, and carry them to their everlasting rest.

"Saints in glory perfect made,
Wait thy passage through the shade;
Ardent for thy coming o'er,
See they throng the blissful shore!"

THE CLAIMS OF THE WORLD TO THE GOSPEL.

BY DAVID ABEEL, D. D.,
Missionary to China.

M. W. Dodd. 1843.

☞ All professing Christians will do well to read these stirring pages.

☞ The Messrs. Harpers, 82 Cliff Street, have in the press an edition of Neal's History of the Puritans, with a large addition of Notes by the Rev. J. O. Choules. The work is to appear in the same style as Allison's History, and will be illustrated with engravings of the eminent Puritans. The whole will be comprised in three octavo volumes, or in twelve parts, at twenty-five cents each.

CHRONICLE.

RELIGIOUS ANNIVERSARIES AT ALBANY.

We have just returned from these interesting services, and hasten to fulfil our promise in furnishing such a sketch of the proceedings as our recollections and notes, together with whatever we are permitted to glean from the reports of others, may enable us to give.

Tuesday, April 25th.—At an early hour, there was a numerous company gathered around the lofty and beautiful portico of the Pearl Street Baptist Church. Boston and its vicinity, together with a highly respectable delegation from the interior of Massachusetts, and the other New England States, here met with an equally numerous representation from New York city and vicinity—from New Jersey, Pennsylvania, Maryland, Ohio, and the noble phalanx from central and western New York. It was an occasion well adapted to animate the countenance, and warm the heart. The half hour spent in mutual greetings, and in the recital of the rich and varied mercies of Heaven, was a delightful preparative for the duties which followed.

Punctually at nine o'clock, the business meeting of THE AMERICAN AND FOREIGN BIBLE SOCIETY was called to order; and during the hour, the devotions of the meeting were led by brethren Wheelock, John Peck, Howard, and N. W. Williams. The business consisted chiefly of an election of officers for the ensuing year, and a proposal for alteration in the 6th and 8th articles of the Constitution, which were ordered to be printed for consideration at the next anniversary. This meeting was held in the lecture room.

At ten o'clock, the large audience room of the upper sanctuary was opened; and the public exercises commenced with reading the 19th Psalm, by brother S. Peck, one of the Secretaries of our Foreign Mission Board, followed with prayer by brother Ide, of Philadelphia.

The Treasurer read the following abstract of his annual report:

TREASURER'S REPORT.

William Colgate, Treasurer, in Account with the American and Foreign Bible Society.

April 20, 1842.	Dr.
To Balance in the Treasury,	\$2,957 69
April 20, 1843.	
Amount of Receipts from Auxiliaries, Associations, Churches, individuals, and sale of Bibles, since the last annual report,	\$20,680 34
	\$23,638 03
July 30, 1842.	Cr.
By Cash paid General Baptist Missionary Society, England, for publishing the Scriptures in Orissa, by brother Sutton,	2,000 00
Ditto paid Baptist General Convention, U. S., during the year for printing and distributing the Scriptures through their missionaries,	10,000 00
Cash paid for Agents, Home Secretary, paper, binding, stereotype plates, expenses at the rooms, &c.	9,067 10
Balance,	2,570 93
	\$23,638 03

The Treasurer remarked, in conclusion, that it was with mingled emotions that he announced that the receipts had not been equal to those of the preceding year. Yet, in consideration of the general financial embarrassments of our country, which were unequalled in its history, it was gratifying to record the fact that the churches had so far remembered this institution which had so important a bearing upon the best interests of our race. We had good reason to feel grateful for the encouragement which we had of the approving smiles of heaven, and that our enterprize was cherished in the hearts of our Christian friends.

Honorable F. Humphrey rose to second the adoption of the report just read. In consideration of the embarrassed state of our country during the past year, and the great difficulty of raising money, we had every reason to be grateful, that so good a report as the one which had just been read, could be presented.

Although the receipts had fallen short of those of years gone by, yet such had been the difficulties encountered last year, that great allowances should be made. The report showed that the brethren had not forgotten the precepts of the Bible, and their obligations to God to contribute to this noble and heavenly object. He rejoiced that so good a report had been made. Great praise was due to the agents who had collected so large a quantity of funds. He could bear witness to the faithfulness, the engagedness and the perseverance of these agents, in collecting these funds at such an embarrassed condition of the whole country.

The report was accepted.

Rev. Dr. Cone, the President, then addressed the meeting. Under the guidance of a gracious Providence, we are assembled to commemorate the Sixth Anniversary of the American and Foreign Bible Society. From the report of the Treasurer, it appears that the receipts have been diminished in comparison with those of the preceding year. But I unite heartily with the Treasurer and our friend from Albany, in saying that we owe a debt of gratitude to God, that under the existing circumstances of our nation, so large an amount of money has been collected. The prospects of our future prosperity are bright and cheering. Our country is slowly recovering from an embarrassment unparalleled in her history. God has added to our church large numbers of converts. The number of those who were glad to read the Bible has been largely increased, and he certainly did not err when he said that the number of patrons of this Society would be equally increased, for they who love to read their Bible, will there learn their obligations to disseminate that holy word among their fellow men. Zeal for the conversion of souls was a prominent feature of the present age. He rejoiced that it was so—that converts were increased like the morning dew. But this fact should furnish a strong argument for renewed efforts to circulate the Bible at home and abroad. He remarked that Alexander Carson had said that in modern revivals, the zeal for truth had not kept pace with zeal for the salvation of souls. The doctrines had been disastrously lowered. It was not more important to propagate the gospel than maintain the truth of the gospel. Ef-

forts were making against the Man of Sin and other errors which were deemed alarming, but he considered the apathy of Christians in regard to the purity of the truth much more alarming than all the doings of the Papacy. It was a source of pride to contemplate the exalted position of our denomination. However great may be our imperfections in other things, here is one particular in which we are exactly perfect. We circulate the right Bible—we give the word just as God made it. Our Bible is neither too practical nor too doctrinal—too indefinite nor too limited—it is simply the truth, the whole truth, and nothing but the truth, which is able to make all wise unto salvation. All Christian hearts should engage in this glorious work. If angels clapt their wings with joy, to hear the first news of man's redemption, on earth, how much more should we rejoice to lend our efforts to spread that gospel, which bears life and immortality to those who are ready to perish. But the word must not go forth alone. "The letter indeed killeth, but it is the Spirit which giveth life." The Spirit must accompany the word. But we had the promise that the word should not return void. History has shown us, that wherever the Bible, faithfully translated, has been circulated, it has proved the power of God to salvation.

Dr. C. then read and commented upon an extract from a letter from an English missionary at Calcutta, setting forth the condition of the inhabitants of India. He warmly seconded the appeal of the writer for help. After alluding to the onward progress of the society during its six years existence, and defending its course, he continued :

But he must say a word for the heathen, before he sat down. Sickness in his family would compel him to return to New York this afternoon, and he would be deprived of the opportunity of speaking again. Not only should we circulate the Scriptures at home, but we should send them abroad. And to show the benefits thus to be conferred, he would cite a single fact which he met with in "Moffat's Scenes in Africa." It related to the case of one of Africa's sable daughters, whose case came under the immediate observation of Mr. Moffat. She had been taken captive from the interior of Africa when a little girl. In the providence of God she was

brought to one of the mission stations in South Africa, and was for a long time servant to Mrs. Moffat. She possessed a fine mind—was remarkably intelligent, and soon learned to read. She was brought to a knowledge of the Saviour, and united with the church, and to the day of her death she was a living epistle of the religion of her Lord. Mr. Moffat calling upon her one day, found her with her infant child upon her lap, weeping and sighing. He inquired of her if her child was sick? "No." "Is your mother-in-law sick?" "No; it is not for my mother-in-law that I am weeping, but for my own dear mother"—and here she held up the gospel of Luke, and while the tears coursed down her sable cheek, she exclaimed: "Mother—Oh my mother! you will never see this blessed book." Again, she soon after broke out in tears, "O my mother and my friends, now living in heathen darkness, shall you die without seeing the light which I have seen, or tasting of the joys of that love which I have felt." Her anxiety was intense. The missionary soon after stood by her dying bed. Death had for her no terrors. The billows of Jordan were not agitated. She knew in whom she had believed, and with unwavering faith she commended her helpless child to her Saviour and her God. "And," said Mr. Moffat, "the last words which I heard fall from her trembling and faltering lips were, "Mother—Oh my mother!"

The Secretary then read the annual report of the Board of Managers. It was long, and gave a detailed statement of the operations of the Society for the last year. It is impossible to give such an abstract of this as would be sufficiently intelligible to the general reader. Those immediately interested, will, of course, avail themselves of the entire report when published. The reading, which lasted half an hour, was listened to with great attention and interest.

Rev. L. Tucker, of Buffalo, moved the acceptance of the report, and addressed the meeting at length, in neat, pertinent, and beautiful language. His address being written, and his enunciation rapid, we can only give a meagre outline of his address. After apologizing for his fatigue and ill health, he said it gave him great pleasure to move the acceptance of this report. There were two points on which this gratification was based.

First, it identified himself with a good thing—with a sublime and philanthropic object, upon the success of which depends the carrying out of God's great work: and second, because the report just read, gave so cheering and lucid an account of the past actions of the Society. The utility and success of the Society were no longer doubtful. Anticipations had long since given place to facts. So identified had it become with the great work of God, as to render its final triumph certain. It was the golden chain which linked together mind to mind in one holy brotherhood, uniting them all to the throne of God. It had enshrined itself in the affection of Baptists throughout the world. Yes! the American and Foreign Bible Society dwells in their hearts, and justly do they regard it as second to no institution in the world—the ministry of the word only excepted.

Mr. T. spoke of the prophecies which foretold the universal spread of the gospel. The Bible is the only revelation of God to man—the only record of the message and purposes of redemption. Then how true it is that this Society is identified with the sublime and heavenly purpose to redeem the world. Its field of operations is co-extensive with the habitations of man. Its purpose is to place the pure word of God in the hands of every creature. Already has it translated the precious word into the languages of the heathen world, who are groping in midnight darkness. It has sent this angel of mercy to perishing millions, who were living in the very valley and shadow of death. Who will obscure this light, or seek to restrain its influence? Shall sectarian influence or ecclesiastical jurisdiction stop and seal up the doings of our Society? Without the Bible, the world is one vast sepulchre of decay and death. The Bible, in moral grandeur and beauty, has risen on the world with healing on its wings. It is the light of the world—the candle of God—the star of eternity—the only light which sheds its ray upon the path of the traveller to the eternal world.

Mr. T. spoke of the influences of the Bible upon man in his temporal and spiritual concerns. So far only as the Bible is circulated, is there hope of the conversion of souls to God. The last command of the Saviour to his disciples, implied the injunction to give

the Bible, faithfully translated, to the world—holding nothing back—obscuring none of its doctrines necessary to salvation. We should look with utter indifference upon the interference of ecclesiastical jurisdiction, or the frowns of civil power. Rather than hold back one of the truths of that sacred book, our missionaries would encounter the martyr's fate, assured that thereby they would receive the martyr's crown.

He spoke of the existing unfaithful translations. They had forfeited all claims to our respect. We should never consent to trample the word of God under feet, or knowingly to sanction error. To hold back a part of the word of God, was as wicked as to add to its holy injunctions. In God's account both were held in the same light.

This society is different from all others. Standing aloof from all ecclesiastical jurisdiction or dictation, it takes for its guide the original word, faithfully translated. All whom it engages in the work of translation, are enjoined by prayer to Almighty God to strive to ascertain the true meaning of the sacred word. No word is transferred, which will admit of a translation. This has brought down upon the society the wrath of others. One would have thought that such a design and such pure motives, would have commended our society to the affections and regard of every lover of God. But it has not been so. Like her Saviour, she has encountered every demonstration of the wrath of man. But like her Saviour, she has found the arms of the everlasting God thrown around her, and her infant days have been cherished by Him. Like a glorious orb of light which has just risen upon the world, the society is steadily progressing upwards, and soon will it arrive at the zenith, and its blaze of light burst over all the world. Who will hold back? Already has it attracted the attention of all mankind. Heaven never ordained a nobler purpose than that of this society. It is to give a copy of God's word to every child of man, just as God gave it to us, and it is to you the appeal is made, to help forward this glorious work. If the Bible is the great Catholicism of the world, then it is our duty to publish it to all the world without delay. If it is the only way of life, then shall we be recreant to our sacred trust, if we do not give it to others, without a single variation, and without an hour's unnecessary delay. This society is the only one which so gives the word. The other Bible Societies of Europe and America

are entirely under the control of ecclesiastical dictation. Their translators, at home and abroad, are controlled by the resolutions of their home organizations. This society alone gives the Bible—that great and only rule of faith—as God himself gave it. Mr. T. then beautifully enforced this argument by an illustration drawn from the helpless victim in the strong current of the Niagara, just ready to take the last and fatal leap. If you would rush to the rescue of such, how much more should we do our utmost to rescue the perishing millions of the heathen from a still more fatal plunge.

Mr. T. closed by a thrilling description of the blessings which this society was destined to confer. Already had its influence been felt on the coasts of China, and in the heart of India. The society would never cease its efforts until the mighty archangel who bore the gospel through the midst of heaven, had proclaimed his last message—till the tempter should be bound with his everlasting chains, and until the whole earth should acknowledge the rule of Him, whose right it was to reign for ever.

Rev. Mr. Dowling, of Rhode Island, followed Mr. T. There was a single feature of this society which he wished to point out and comment upon for a single moment. It appears at the present time as if the whole Christian world—nominal as well as real—is divided into two great parts. On the one side is the great and glorious Protestant doctrine, that the Bible is the only rule of faith—on the other, that the Bible, supported by tradition, is the rule of faith. In reflecting on this fact, he must say, that he never before had had such an exalted opinion of this society, and he could not resist the conclusion, that the Baptists alone were, on one side, opposed by the whole professedly Christian world beside. It appeared to him that the Baptists were the only ones who acknowledged the Bible as the only rule of faith. He rejoiced that the experience of the last two years had confirmed this view. We had only to look at the Puseyites, or Semi-Papists of England. They contend, in the language of Mr. Newman, that the Bible, supported by Catholic tradition, is the rule of faith. And another of them, Keble, maintains that the unwritten tradition is as sacred as the written word, both being alike the word of God. He rejoiced that these developments had been made. It was easy to see why Popery should

call in the aid of tradition. Whenever the Bible cord begins to draw rather tight around the neck of the old whore of Babylon, and she begins to feel it, then it is that she calls lustily upon tradition. And the Puseyite knows very well that the cord which will strangle the mother, will be most likely to strangle the daughter, and so he too calls upon tradition to help him along.

He could not but adopt the language of an eminent Baptist clergyman of London, who said he could almost say, in the language of Paul, when addressing his Pedobaptist brethren—"Thou that abhorrest tradition, dost thou baptize infants!" A certain Oxford clergyman, who officiated for the little queen of his countrymen over the water, had said, as he had been informed, that infant baptism had nothing to rest upon but tradition. The design of the gentleman was not to pull down infant sprinkling, but to build up tradition. He (Mr. D.) maintained that the gentleman was right, and that the sprinkling of infants did only rest on tradition.

Sir, we are the only denomination on the face of the earth—I don't know whether it is proper to call us Protestants, for according to my belief, Baptists lived 1500 years before there was any occasion for the word "Protestant,"—but be that as it may, we are the only denomination that fully adopts the motto of Chillingworth, that the Bible and the Bible alone is the rule of faith. And in that view alone, this society is the most important organization upon the face of the earth.

But he only threw out these thoughts for the consideration of others. He trusted they would often think of them, and of the fact that our denomination occupies this ground alone. With the Baptists, and with them alone, is the Bible the rule of faith. All other denominations are in the way towards Rome, and it is much to be feared that they will soon arrive there.

Prof. Kendrick, of Hamilton College, then offered a resolution, that it was the duty of this society to take measures to secure, as soon as possible, a revised version of the Scriptures, for circulation among the Greeks. He addressed the meeting at great length, giving a history of the present condition of the Greek nation—of the various translations of the Scriptures in their language—pointing out the defects in the present version, and enforcing the importance of

carrying out the measures proposed in his resolution. The limit of our pages forbids even a sketch of his remarks.* At their conclusion, the resolution was adopted, and the society adjourned, after a session of three hours.

The anniversary of THE AMERICAN BAPTIST HOME MISSION SOCIETY was held in the afternoon, at 3 o'clock, brother H. Lincoln in the chair.

FINANCIAL AFFAIRS.

By the Treasurer's report, it appears that on the 15th inst., the total amount of receipts, including those in the treasuries of auxiliaries, is \$40,583 12; being \$16,571 60 less than last year. Receipts directly into the treasury of the Society, \$11,806 57, being \$773 35 less than last year.

The liabilities of the Society on the 15th inst. were	\$7,644 43
Resources of every description,	3,014 10

Making an excess of liabilities of	\$4,630 33
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The amount of resources immediately available is	\$1,326 3
Amount of drafts issued and in circulation,	1,247 00

Leaving a balance in favor of the Society of	\$78 46
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The liabilities are contracted monthly, and are generally arranged for one year, liable to be cancelled in quarterly instalments.

The amount which will be due on the first of May, nearly all of which will be demanded within 30 days, is about \$2000.

SUMMARY OF MISSIONARY LABORS.

The total number of agents and missionaries employed the past year is 93. Their labors were performed in 22 of the United States and territories, in Canada and Texas. They have labored regularly at 304 stations, the population of which, exclusive of those occupied by itinerants, is at the lowest estimate 92,000; the number of communicants at those stations, reported when application was made for the appointment of the missionaries, was 5,191, and the average attendance at public worship 15,600. They have preached 10,533 sermons; delivered 1,338 public addresses; made 12,351 pastoral visits; and have been

* This address will be printed entire, as revised and corrected by the author, in the Appendix to the Annual Report.

active in the use of all evangelical means for extending the kingdom of Christ.

In the performance of their duties they have travelled 115,552 miles. The amount of ordinary ministerial labor performed by them is equal to that of one man for 63 1-4 years.

The number of agents and missionaries reported by auxiliaries is 275. Their joint labors amount to 152 1-4 years of one man. They have occupied not less than 458 stations; preached 25,075 sermons; made 13,262 pastoral visits, and travelled 59,482 miles.

Total number of agents and missionaries, 868; years of labor performed, 215 1-2; miles travelled, 175,035.

RESULTS OF MISSIONARY LABOR.

Among the results of missionary labor performed last year, our missionaries report the baptism of 1,489 persons, which, with the additions by letter, have increased the number of communicants reported when the missionaries applied for their appointments, more than one-third. They have organized 50 churches, ordained 23 ministers, and personally obtained 3,101 signatures to the temperance pledge.

Under their superintendence 5,570 pupils have been instructed by 724 teachers in 179 Sunday schools and Bible classes, furnished with 9,211 volumes in their libraries. At the stations occupied, 5 houses of worship have been completed; the erection of 22 others has been commenced; 7 churches have been sufficiently able to support their ministers without our aid; \$7,007 have been paid for ministerial support, and \$1,901 for foreign missions and other benevolent purposes. In those churches there are 54 young men preparing for the ministry. The missionaries of auxiliaries also report 3,431 baptisms; 3,419 signatures to the temperance pledge; and 6,172 scholars in Sunday schools and Bible classes connected with their churches, which are supplied with 9,627 volumes in their libraries.

Total, 4,920 baptisms; 6,520 temperance signatures; and 11,742 Sunday school scholars.

After the appointment of the usual committees, and election of a new Board of officers, an adjournment took place until 7 o'clock in the evening.

On re-assembling, after singing, and prayer by Prof. Hascall, of Vermont, the acceptance

of the report being moved and adopted, a resolution was offered by brother Cushman, of Boston, in regard to the west; its condition, progress, and bearing, and our obligations as Baptists and Christians, which gave scope to an address of uncommon power, and which chained the attention of the large assembly for more than an hour. The topic, though an old one, was invested with an attraction by the speaker, which gave it almost entire novelty. Unhappily the time was so late that little space was left for brother Sage, of Ohio, who followed, but the audience was quite interested with the brief sketch he was able to give of the rapid progress of the cause in Ohio, and the important instrumentality exerted by the Home Mission Society. The Society adjourned to meet in Philadelphia next April.

THE BOARD OF FOREIGN MISSIONS opened their meeting at 10 o'clock on Wednesday.

After the Treasurer, Hon. H. Lincoln, had read his report, which is, in substance, embraced in the summary at the close of that made by the Secretary, the Rev. S. Peck, foreign Secretary, read the following Abstract of the Twenty-ninth Annual Report. Though long, we give it here entire, as a part of the important history of the times, and a document for reference:—

NORTH AMERICA.

MISSION TO THE OJIBWA.

Sault de Ste. Marie.—A. Bingham, J. D. Cameron, preachers; Mrs. Bingham; Miss H. H. Morse, school-teacher.

Michipicoton.—2 stations: 2 preachers, 2 female assistants—4. Miss Morse arrived at St. Mary's, November 6, and soon afterwards took charge of the mission school previously taught by Mr. Foster, who had been employed temporarily. A second school has since been opened by Mrs. Bingham, to instruct in Ojibwa. The number of pupils in both schools is 47, of whom 44 are taught gratuitously, and 11 wholly or in part, supported by the mission. Preaching is regularly maintained at St. Mary's, and several neighboring Indian settlements. Four have been added to the church by baptism; one has been dismissed. Present number of members, twenty. The number of members last reported from Michipicoton, was thirty. Total at both stations, fifty. About sixty new names have been obtained to the pledge of total abstinence from all intoxicating drinks.

OTTAWAS IN MICHIGAN.

Richland.—L. Slater, preacher and teacher; Mrs. Slater. 1 station: 1 preacher and teacher, and 1 female assistant—2. According to the

latest intelligence, the Ottawa school was in successful operation, and was more numerously attended than in the preceding year. Religious meetings were held every evening, and well frequented. The meeting-house lately built, was ordinarily filled on the Sabbath. Some were inquiring after the way of life. Present number of church members, 18.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

Tonawanda.—A. Warren, preacher and superintendent; Mrs. Warren; Miss P. Barker, school teacher; Miss P. Burroughs, assistant. 1 station: one preacher, three female assistants.—4. The school is highly prosperous, and numbers about forty scholars; of whom twelve or fifteen are girls, and about as many are of the Tuscarora tribe. Twelve were added to the church about a year ago, making their whole number, twenty. The Tuscarora church has not been reported; the number reported last year, including both churches, was sixty. The Tonawanda Temperance Society embraces 250 members, or about one-half the Indian population, and all the chiefs.

OTOES ON PLATTE RIVER.

Mr. Edson returned to Bellevue in April, and re-opened his school with thirteen pupils. Meanwhile, in consequence of the intemperate habits of the Otoes, and their continual quarrels, the prospect of usefulness to them became increasingly hopeless, till at length, in August, Mr. Edson retired from the post, and the mission was discontinued.

MISSION TO THE SHAWANOE, &c.

Shawano.—F. Barker, preacher and teacher; Mrs. Barker.

Stockbridge.—J. G. Pratt, preacher and printer; Mrs. Pratt, Miss J. Kelly, school-teacher.

Delaware.—I. D. Blanchard, preacher and teacher; Mrs. Blanchard; Miss S. Case, school-teacher; Charles Johnnycake, native assistant.

Ottawa.—J. Meeker, preacher and teacher; Mrs. Meeker. David Green, native assistant.

Putawatamie.—R. Simerwell, preacher; Mrs. Simerwell.

Five stations: 3 preachers and teachers, 1 preacher and printer, 1 preacher, and 7 female assistants—12. Two native assistants.

The connection of Mr. and Mrs. Lykins with the mission has been closed. Miss Webster retired from the Shawano station in January. Miss Kelly was appointed to the Stockbridge station on the 10th instant, and will shortly proceed to her destination. The mission has been greatly tried during the last year. In November, it was visited by Rev. J. S. Bacon, who had been appointed by the Board for that purpose. The evils, it is believed, are now essentially corrected, and the prospect for usefulness is more encouraging than at the beginning of the mission year. The amount of printing last year covered all that was prepared for the press, including five hundred copies of the Shawano Hymn Book, and five hundred of the Gospel by

Matthew, in Putawatamie, &c. The Delaware churches has shared in the trials of the church at Shawano, but to less extent, and on the whole is in a prosperous state. Number last reported, 34. The school has been regularly sustained.

The Ottawa station is also prosperous. Four have been added to the church, and one restored; present number, including four at Putawatamie, 27. The school numbers 32 pupils, mostly adults.

Mr. Meeker visits the Putawatamie station at short intervals. Sabbath meetings are also held by Mr. Simerwell, but are not numerously attended.

MISSION TO THE CHEROKEES.

Cherokee.—E. Jones, preacher; Mrs. Jones; Thomas Frye, W. P. Upham, Miss S. H. Hubbard, school-teachers; H. Upham, printer; Jesse Bushyhead, native preacher.

Delaware.—Miss E. S. Morse, school-teacher. John Wickliffe, Oganaya, native preachers. Out-station, Honey-Creek.

Flint.—(Amohee church,) Lewis Downing, native preacher. Out-station, Bread Town.

Beattie's Prairie.—(Taqohee,) Tanenole, native preacher.

Dseyohee.—5 stations, 2 out-stations; 1 preacher, 4 teachers, (two of them female assistants,) 1 printer, 1 female assistant—7. 5 native preachers.

The prospects of the mission are full of encouragement. The nation appears to be advancing rapidly toward the rank of an enlightened and Christian people. Almost the entire community are interested in the acquisition of human and divine knowledge. Schools are being established, churches are enlarged and multiplied, and "much people are added unto the Lord." 218 Cherokees were baptized in the year ending June 25, and 53 have been added since then, beside 3 added by letter and the baptism of three white persons, making a total of 277. The operations of the press are eagerly anticipated by the Cherokees. Various publications have been already prepared by Messrs. Jones and Bushyhead.

MISSION TO THE CREEKS.

The Creek station has been visited by Mr. Jones, of the Cherokee mission; once in company with Mr. Bacon. They were received with great joy. An extensive work of grace has prevailed there the past year, chiefly by the instrumentality of two slaves, one of whom has been ordained to the ministry, and preaches in English; and the other acts the part of an interpreter. About 200 have been baptized. The work is yet in progress, and calls most imperatively for the countenance and co-operation of white missionaries. No insuperable obstacle, it is believed, would interpose to the immediate introduction of missionaries, if suitable men could be obtained.

MISSION TO THE CHOCTAWS.

Providence.—R. D. Potts, preacher; Mrs.

Potts. 1 station; 1 preacher, 1 female assistant—2.

No late intelligence has been received. Our last reports announced the continuance of the revival mentioned a year ago. 23 had been added to the Boggy church, making its whole number 30, and there was a good prospect of further additions. The solicitations of the Choc-taws for additional missionaries remain unanswered.

EUROPE.

MISSION TO FRANCE.

Douay.—E. Willard, preacher; Mrs Willard. J. Proy, native assistant.

Lannoy and Baisieux.—J. Thieffry, native preacher.

Orchies and Rame.

Athies (Cherie, &c.)—J. B. Cretin, native preacher; L. Choquet, — Lefevre, native assistants.

Chauny.—V. Lepoix, native preacher.

Meux.—J. Foulboeuf, native preacher; P. J. Laquemont, native assistant.

Betry, Viesly, &c.—J. Pruvots, native preacher. J. N. Froment, native assistant.

7 stations: 1 preacher and 1 female assistant—2. 11 native preachers and assistants.

The year has been one of trial, chiefly from the growing ascendancy of Romanism. Even members of the national church are liable to prosecution if they hold religious meetings without an express authorization. Several of the Baptist churches have had internal trials, particularly those at Meux, Baisieux, and Orchies, which last contains now but six members. The pastor of this church, M. Moutel, died February 1. The number added to the churches by baptism is seventeen.

The colporteurs have been eminently useful; and the preachers and colporteurs all sustain a good reputation, and appear to be men of faith and prayer.

MISSION TO GERMANY AND DENMARK.

Hamburg.—J. G. Oncken, preacher; Messrs. Kobner, Lange, Lucken, &c., preachers and assistants.

Berlin, (Prussia).—G. W. Lehmann, preacher.

Bitterfield, (Prussia).— — — — Werner, preacher.

Baireuth, (Bavaria).— — — — Knauer, preacher.

Othfresen, (Hanover).— — — — Sander, preacher.

Marburg, (Hessia).

Oldenburg, (Grand Duchy of O.) — — — — Weichardt, preacher.

Jever, (Grand Duchy of O.) — — — — Hinrichsen, assistant.

Copenhagen, (Denmark).—P. and A. Moenster, preachers.

Colporteur in Norway, E. Sweet.

9 stations, 13 preachers and assistants.

There are also churches at Rummelsburg and Margenstern in Pomerania: Memel in Prussia, on the eastern shore of the Baltic;

at Stuttgart and vicinity; and at Langeland, Aalborg and Petersburg in Denmark.

The Mission has continued to enlarge its operations and influence, though harassed at various points with restrictions and persecutions. The Hamburg church has been signally blessed, and has received 50 members by baptism; present number, 160. The Berlin church numbers 47, of whom 20 were baptized in the early part of last year. Additions have also been made to the churches of Bitterfield, Baireuth, Marburg, Oldenburg and others. The churches of Rummelsburg and Margenstern have 67 members. In the churches of Denmark are about 200 members. A royal law of amnesty was proclaimed in December, liberating the imprisoned Baptists, and allowing them, with certain restrictions, to hold religious meetings, and to administer the Lord's Supper. Baptism may also be administered, but only at one place, Fredericia. The degree of freedom thus conceded falls far short of what is esteemed religious liberty in England and America, but compared with that which generally prevails on the continent, is an important advance toward a just Christian toleration. The deputation sent to Denmark on behalf of the Board, was well received, and aside from the influence made to bear on the immediate object of the appointment, contributed much to the consolation and encouragement of our Danish brethren.

MISSION TO GREECE.

Corfu.—Mrs. H. E. Dickson, school-teacher.

Patras.—R. F. Buel, preacher; Mrs. Buel. Apostolos, native assistant.

On a visit to this country, H. T. Love, preacher; Mrs. Love. 2 stations: 2 preachers, 3 female assistants; 1 native assistant.

Mr. Love left Corfu on account of ill health, in December. A short time previous he baptized an English resident, and two Greeks from Patras. These last, on their return to Patras with Apostolos, were assailed by the populace, and eventually constrained to leave the city. Mrs. Dickson remains at Corfu, and has a flourishing school. Mr. and Mrs. Buel continue at Malta, but will return to Greece at the first favorable period.

AFRICA.

MISSION TO THE BASSAS.

Edina.—I. Clarke, preacher, J. C. Milner, printer, Mrs. Clarke. Kong Hoba, native assistant.

Bexley.—J. Day, preacher.

In this country, W. G. Crocker, preacher.—2 stations; 3 preachers, 1 printer, 1 fem. as.—5; 1 nat. as.

Mr. and Mrs. Constantine returned to this country in June, on account of sickness. The health of Mr. Crocker is partially restored.—Mr. Miner joined the Mission in June.

The schools at Edina and Bexley contain about 100 pupils, more than half of whom are natives, and one-fourth females. They all at-

tend, with others, Sabbath schools and Sabbath public worship. There is also an American school, taught by Mr. Clarke. Two or three Bassa books have been printed, and others are in course of preparation. No additions to the church, of late, have been reported. Number of Edina ch. 20, and of Bexley ch. 7.

ASIA.

MAULMAIN MISSIONS.

Maulmain, (Burman dept.)—A. Judson, pr.; S. M. Osgood, preacher and printer; E. A. Stevens, H. Howard, T. Simons, preachers and teachers; J. H. Chandler, book-binder; and their wives. Seven nat. as.

(Karen dept.)—J. H. Vinton, preacher; Mrs. Vinton; Miss M. Vinton, school-teacher. *Amherst*, (Peguan dept.) J. M. Haswell, pr.; Mrs. Haswell. Three nat. as.

Chetthingsville, (Karen).—Ko Chetthing, na. pr., 5 na. as.

Newville, Karen.—Ko Pallah, na. pr., 1 na. as.

Bootah, Karen.—Zau Bah Po, na. pr., 3 na. as.

Don Yahn Sgau, Karen.—Bah Mee, na. pr., 2 na. as.

There are also four out stations, each occupied by an assistant.

Total, 6 stations and four out stations: 17 missionaries and 29 native preachers and assistants.

The number of places for stated preaching, is 11, and of average attendance, about 800. Number added to the churches by baptism, 55; dismissed, 1; excluded, 4; suspended, 4; whole number of members, 581; of whom 312 belong to the Karen churches.

The operations of the school department from various causes, have been circumscribed. The High School had a recess of six months, the premises being occupied by the military; present number of pupils, 50.

The Eurasian school has 30 or 40. The theological school continues closed. The Karen boarding-schools have been in operation only about two months, in consequence of the prevalence of small pox at Maulmain. Schools have been maintained at Amherst, and some of the Karen stations. The printing, owing to the limited demand, has amounted only to 352,000 pp., including Pilgrim's Progress, in Burmese. About 6000 books and tracts were distributed. The Maulmain Baptist Missionary Society has supported ten native assistants. The amount of receipts was more than 1800 rupees.

RANGOON MISSION.

Rangoon.—Maubee, Pantanau, &c. Karen stations in Burmah.

Magazzin, Baume, Surnah, Buffalo, &c., Karen stations in Arracan. 15 or 20 native preachers.

The Christians "have rest from persecution." Native preachers travel and preach in

the most public manner without molestation. The work of grace is said to be advancing. Whole villages are reported as having turned to God. 250 were baptized in January and February of last year. Whole number of converts unknown. Number of church members reported, 744. Most of the Karen churches in Arracan have neat and commodious houses of public worship.

AVA MISSION.

Ava.—No recent information has been received from Ava. Members last reported, 19.

TAVOY MISSION.

Tavoy.—J. Wade, F. Mason, preachers; C. Bennett, preacher and printer; and their wives. 7 out stations; 7 native assistants.

Mergui.—L. Ingalls, D. L. Brayton, preachers; and their wives. 6 out-stations, 10 na. assistants.

Mr. and Mrs. Bennet arrived at Tavoy in March.

At Tavoy, Burman worship and a Burman school of twenty pupils, are regularly maintained, but the labors of the Mission are principally in behalf of the Karens. The number of churches including out-stations, is 8, containing 563 members. Baptisms the past year, 36. 7 native assistants were employed by the Tavoy Missionary Society; the amount of receipts, nearly 500 rupees.

The printing department has been re-opened, and the Karen New Testament put to press. A newspaper in Karen has been commenced. Increased interest is felt both at Tavoy and Maulmain, for the education of Karen teachers and preachers.

Six churches are connected with the Mergui station, containing 190 members. 25 were added by baptism and 9 by letter the last year. A new station has been established at Ulah, by Mr. Brayton. The missionaries give themselves mostly to preaching among the Karens. The native assistants preach also at Mergui, daily, and an English service has been commenced by Mr. Ingalls.

MISSION TO ARRACAN.

Ramree.—G. S. Comstock, L. Stilson, preachers; and their wives. 4 native as.

Akyab.

Sandoway.—Karen department,—E. L. Abbott, preacher; Mrs. Abbott. Several native assistants. On his return to this country, E. Kincaid, preacher; Mrs. Kincaid.

3 stations: 4 preachers, 4 female assistants, beside native assistants.

The labors of the Arracan missionaries continue as in former years, but the results among the Burman population are not very encouraging. One Mussulman has been baptized at Ramree, and two Burmans at Akyab. Number of members of Akyab church, 17.—The results of labors among the Karens are given in connection with the Rangoon Mission. Connected with the Arracan Mission

are the Kemmees, a mountain tribe 150 miles north of Akyab, who have been visited by Messrs. Kincaid and Stilson, and have earnestly besought them to become their teachers.

MISSION TO SIAM.

Bangkok.—Siamese department.—J. T. Jones preacher; R. D. Davenport, preacher and printer; their wives, and Mrs. C. W. Slaughter.

Chinese department.—J. Goddard, preacher; Mrs. Goddard. Two native assistants.

1 station; 2 preachers, 1 preacher and printer, 4 female assistants,—7. 2 native assistants.

The attention of Mr. Jones since his return, has been given chiefly to the translation and printing department. Luke and Romans and several tracts have been printed in Siamese, and the gospel by John is in press. Mr. Davenport is engaged in distributing, &c. A Siamese school is taught by Mrs. Slaughter. Mrs. Goddard has spent much time in preaching to the Chinese. Two Chinese have been added to the church, 1 member has died, 4 have removed to China: present number, 13. About 6000 copies, or 181,300 8vo. pp. have been printed in Chinese.

MISSION TO CHINA.

Hong Kong.—J. L. Shuck, W. Dean, preachers; and their wives. Hok Heng, native assistant.

Chek chu.—I. J. Roberts, preacher.

On his way to the mission, D. J. Macgowan, physician.

2 stations; 3 preachers, 1 physician, 2 female assistants,—4. 1 native assistant.

The stations on Hong Kong island were first occupied in 1842. The missionaries have commenced preaching in Chinese and English. Two large chapels and a mission house have been built, and one or more native chapels. A church has been constituted of 9 members.

MISSION TO ASSAM.

Sibsagor.—N. Brown, C. Barker, preachers; and their wives. 1 native assistant.

Jaipur.—O. T. Cutter, printer; Mrs. Cutter. 1 native assistant.

Nowgong.—M. Bronson, preacher; Mrs. Bronson. 2 native assistants.

3 stations, 3 preachers, 1 printer, 4 female assistants,—8. 4 native assistants.

The ordinary labors of the mission are preaching, translation and teaching, as heretofore. One or more schools are maintained at each station. At Nowgong, the school contains about 80 pupils. Several tracts have been printed, and Acts and other portions of the New Testament in Assamese.

MISSION TO THE TELOOGOS.

Nellore.—S. S. Day, S. Van Husen, preachers; and their wives. 2 native assistants.

Besides preaching and distribution of scriptures and tracts, the missionaries have taught two schools of about 50 pupils. There are nine in the connexion, beside the missionaries, who hope they have been converted to God. A church is soon to be organized.

SUMMARY.

The number of Missions in connexion with the Board, is 19; and of stations and out-stations, about 80. There are 103 missionaries, of whom 44 are preachers, and 52 are female assistants. Of native preachers and assistants there are 114. The number of churches is 77; received by baptism the last year, nearly 900. Whole number of church members, about 4000.

The number of collecting agents in the employment of the Board, at the present time, is seven. Some of these have but recently entered upon their labors; so that the whole amount of service performed by agents during the past year, except what has been rendered gratuitously, is only equal to three years service.

The receipts of the Treasurer for the financial year, ending April 1, 1843, from individuals, auxiliary societies, legacies, interest on temporary loans, &c., amount to \$47,151.06, and the expenditures to \$55,138.43; excess of expenditures above receipts \$7,987.37, which, added to the debt of last year, makes the balance against the Board, at the present moment, \$14,859.

The Board have also received from the United States government, for the support of Indian schools, \$4,400; from the American and Foreign Bible Society, for printing and circulating the Scriptures, \$8000; and from the American Tract Society, \$2,200; total \$14,600; all which has been duly appropriated.

After the preceding report had been accepted, the Home Secretary read a paper which he had prepared, on the *general causes of diminished receipts* for the last year. Three principal causes were enumerated, and analyzed in a very searching and faithful manner.

First, the embarrassments of the times, the scarcity of money. This was admitted to have had its effect, and doubtless in some instances it was an adequate cause for diminished contributions, but not generally.

Secondly, a want of interest, arising either from the absence of requisite information on the subject of missions, or from a heart full of worldliness and unbelief. Lamentable proof of this is abundantly manifest.

Third, the want of co-operation of ministers,—the pastors of the respective churches, was regarded as one of the principal causes of diminished receipts. While there are many

exceptions to this general remark, it is still too true of a majority of the pastors, that they do not enter into this subject with proper regard for its immense importance, and the sacredness of its claims. After a brief discussion, this paper was referred to a committee, as were several important topics of the annual report.

Wednesday evening, the annual discourse was delivered according to appointment, by Rev. Parcellus Church, of Rochester, N. Y., from Col. i. 29, "Whereunto I also labor, striving according to his working, which worketh in me mightily."

The principal topics were, *the nature of the divine energy; the forms of its manifestation; and the requisites for its enlarged possession* by Christians and ministers. These were discussed with great ability and a kind of fearless temerity, which to some minds seemed like rash extravagance. The effect of the whole sermon was very powerful. A collection was taken at the close, amounting to seventy-two dollars.

Thursday morning, the committee on the education of native teachers and preachers, presented their report, by Dr. Wayland, their Chairman.

This report went at large into the necessity of general education among the evangelized portions of recent heathen; and hence the obvious necessity of preparing teachers. For similar reasons the necessity of training those who seem called of God to preach, that they may be properly prepared for the discharge of their high duties. After an interesting discussion, it was adopted.

Committee on the reinforcement of the Missions, reported by Professor Chase—setting forth the indispensableness of sustaining all our Missions; and hence the necessity of more fervent prayer to God, that he would incline suitable men to give themselves to the work of Missions, and that we will also look up to Him who has all hearts in his hands, that adequate pecuniary assistance may be promptly and regularly furnished.

Rev. Ramsay D. Potts, missionary to the Choctaws, gave an interesting statement of his labors in that connexion for the last nine years. Population of that tribe, more than twelve thousand now west of the Mississippi.

Rev. J. Bacon, recently deputed by the

Board to visit the Indians on the territory west of the Mississippi, gave a highly interesting account of what he had seen and heard during the last autumn and winter among the *Creeks*—from whom our missionaries (and all others) were forcibly expelled some two years since—and also among the *Cherokees*.

A deeply interesting discussion followed, in which brethren Everts, Ives, Love, missionary from Greece, Turnbull, and Teasdale, took part.

In the *afternoon session*, the above discussion was continued, and the remaining reports of the committees disposed of. The act of the Board in the winter of 1839-40, defining the position, and asserting the absolute neutrality of the Board on the agitating question between the South and the North, was re-enacted. After completing the regular business, the final adjournment of the Board took place at a late hour.

The evening of Thursday, was devoted to a public meeting of very great interest. Rev. Mr. Bacon gave some additional facts and incidents of his visit among the Indians. Professor Conant occupied half an hour in a brief report of his visit to our persecuted brethren in Denmark and Germany, and Rev. Mr. Love, just returned from his mission to Greece, gave a thrilling account of scenes which have just been witnessed there.

This was followed by an appeal from Rev. Dr. Welsh to his people for one thousand dollars, which was nobly met, and the meeting was dismissed.

PROCEEDINGS OF A CONVENTION

Of more than 150 Ministers and Laymen of twelve different Christian denominations, to take into consideration the duty and practicability of evangelizing the present generation of the Heathen.

Among the interesting anniversaries which have this week been celebrated in New York, has been that of the Convention for the Conversion of the World. We give the readers of the Memorial the *earliest* account of this delightful meeting.

This Convention assembled in pursuance to a call made by a Committee of twenty-four, appointed in 1842, by the first Convention.

The body assembled on the 9th inst., in the Presbyterian church, Pearl St., at 4 o'clock,

and was called to order by the President of the last Convention.

Horace Holden, Esq., was unanimously called to preside over the present meeting,—and Rev. J. O. Choules was appointed Secretary.

Prayer was offered by Rev. Dr. Bacon, of New Haven.

Rev. Mr. Bingham, on behalf of the committee, read a scheme of topics, for the action and consultation of the brethren.

It was moved and seconded and resolved that all ministers and laymen are invited to take seats in the Convention.

A call was made for information respecting the original Convention, its objects, and the manner in which it originated—and the reasons which led to the present one;—to which call a response was made by the Hon. B. F. Butler, on the part of the Committee.

Letters from the Missionaries Schaffler and Dwight, at Constantinople, were read by the Secretaries,—approving of the objects of the Convention, so far as they understood them, through the correspondence of the Committee.

A committee of five was appointed to report on the topics of consideration, and prepare resolutions—consisting of Dr. Yale, Mr. Dyer, Mr. Bingham, Dr. Wyckoff, Dr. Goodrich.

The Rev. Eugene Kincaid, Baptist Missionary from Burmah, was introduced to the Convention, and made a very interesting address in behalf of missions—pleading strongly in behalf of Christian union as needful to the prosecution of the Missionary work. He stated that more than 5000 Burmans and Karens had been savingly converted by the agency of the mission—since its establishment.

Resolved, That as the highest spirit of Christian love, simplicity and zeal, is necessary to attain the objects of this Convention, we spend at the opening of the session tomorrow, half an hour in exercises of devotion, and that Dr. Wyckoff be desired then to deliver a sermon on the spirit of missions.

10th. The Convention met at 4 o'clock.—Sang a hymn. Prayer by Rev. Dr. Smucher, Rev. Dr. Armstrong, (Secretary to the A. B. C. F. Missions,) Rev. Dr. Anderson, (ditto.) and the Rev. C. S. Stewart, (United States Navy.)

The Rev. Dr. Wyckoff then preached a truly missionary sermon—on the missionary

spirit as exemplified by Paul of Tarsus. Text 1 Gal. 15: 16.

Remarks followed by brethren Anderson, Choules, Smucher, J. M. Peck, Dyer, Kennedy, Bacon, W. Beecher, and Butler.

Adjourned to meet at 4 next day.

Prayer by Dr. Yale.

Thursday, 11th. Met at 4 o'clock.

Prayer by Rev. Dr. Bond.

Dr. Yale reported the following resolutions, which were adopted:

Resolved, That the spirit of missions is emphatically a self-sacrificing and all consecrating spirit to the glory of God, and the extension of his kingdom—that it is the duty and privilege of all the friends of Jesus to cherish and exhibit it, and that the manifest and palpable deficiency of it among Christians of all denominations, with its painful consequences on the world, should deeply humble them before God, and lead to prayerful and active efforts for its increase.

Resolved, That the prayer of faith for the conversion of the world necessarily implies the making of consistent and persevering efforts for securing the appropriate answer—that it is of the utmost importance to increase it by more extensive and substantial unanimity among Christians of different denominations, and a general and united improvement of the monthly missionary concert.

Resolved, That while we appreciate the offerings of the middling classes, and the widow's mite, we regret that the solicitation on behalf of 600,000,000 of dying, perishing heathen is not more generally and urgently pressed upon the attention of the rich and affluent of the land. And they feel that the claims of those millions of immortal souls are, by Jesus, on the offerings of the latter as well as the former. And we would affectionately and earnestly beseech them to come up and pour enlarged contributions into the Lord's treasury,—so that the time may be hastened when the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

On motion offered by Rev. Dr. Adams and seconded by Rev. Mr. Eddy, and adopted unanimously, it was

Resolved, That measures be taken to hold in this city during the month of May, 1844, a National Concert for Prayer and Conference, with reference to the conversion of the world.

Adjourned to meet at half-past 3 o'clock on Friday.

Friday, 12th. Met at half-past 3.

Prayer by Rev. Dr. Lewis.

Remarks were made on the motion of Dr. Adams, in relation to a concert for prayer, by

brethren Eddy, Bingham, Armstrong, and several others.

On motion of Dr. Yale, from the Committee, it was

Resolved, That the necessities of the Christian and heathen world require us to aim at Christian union and paternal harmony among evangelical Christians of the various denominations; so that we may soon go forward with more courage, comfort, strength, and hope, in the great enterprise of publishing the gospel to every creature, with the least possible delay.

The following resolutions were introduced, discussed, and passed unanimously:

Resolved, 1. That this Concert is designed to embrace those religious denominations which have been represented in this Convention and the Convention of last year; and that the ministers and members of these several churches throughout the country, as far as practicable, be respectfully requested to attend.

2. That the Secretaries of the Missionary Boards, and other Missionary organizations, which have been instituted for the purpose of engaging in the great work of the world's conversion, in connection with these several religious denominations, be particularly requested to be present, and to present such items of recent missionary intelligence, and other communications in reference to the state of the Missions in their respective connections, and the cause of Missions generally, as they may think proper and calculated to advance the interests of Christ's kingdom in the world.

3. That a committee be now appointed, consisting of one person from each of these religious denominations, for the purpose of making arrangements for the meeting of next year, with power to the committee to fill their own vacancies.

4. That those persons who may find it inconvenient to attend the meetings in this city, be affectionately invited to observe this concert in their respective places of abode.

The Chair named the following individuals as a committee to represent the various denominations forming this convention, for making the necessary arrangements:

Methodist Epis. Church,	Rev. Dr. Peck.
Baptist	" " J. O. Choules.
Episcopal	" " Dr. Tyng.
Presbyterian	" " Dr. Adams.
"	" " Dr. Yale.
Congregational	" " Dr. Bacon.
Dutch Reformed	" " Dr. Wykoff.
Lutheran	" " Dr. Smucher.
Moravian	" " Mr. Bigler.
Associated Ref'd	" " Mr. Forsyth.
	" " Mr. M'Leod.

The thanks of the Convention were voted

to the trustees, for their kindness in granting the use of this church.

Voted, To adjourn.

After singing the hymn,

"I love thy kingdom, Lord,"

prayer was offered by the venerable Dr. Beecher, and this interesting assembly of Christian brethren retired from the hallowed association of Christian union, to carry out, we trust, all the blessed principles which they had here discussed.

MESSRS. EDITORS.—I am, as an individual, very much interested in your reprint of Mr. Beeby's admirable history of the Anabaptists. I think it will do much good. Now I want you to do one thing more, which I am sure would gratify many of your subscribers, and prove generally useful; that is, give us sketches of the early preachers of our denomination, who contended for truth in England. It is wrong that they should be forgotten or unknown in this land of Baptists. Although it may occasion you some trouble, yet I think it would richly repay you in the additional interest which it would impart to the already excellent Memorial.

Yours in the truth, P.

REPLY.

Well, it shall be so.—We have thought of it before, and hold ourselves ready to follow the wishes of our readers. Our fathers were a glorious set of men, and we will try to let the dead saints arise and speak for themselves. We have rich sources of information, both in early works and original papers, and though the labor will be considerable, we will soon address ourselves to the task. The new edition of Neal's History of the Puritans, in which we are engaged, will contain much that we hope will interest our correspondents. P. We know he will read it, and hope our readers will generally. JR. EDITOR.

REVIVALS.—We still hear of revivals in various directions, not only in our own State, but in Maine, N. Hampshire, Massachusetts, Connecticut, New Jersey, Pennsylvania, and various other States. In Albany some twenty or more were baptized last Lord's day, in Pearl street. Br. Raymond had been so unwell as to be unable to preach for a week or more, until last Lord's day. Br. Wilkins has baptized a large number in the South church, and baptisms are still frequent in Greene st. In Norwich, where Br. Howard preaches, we were informed on Tuesday last that the work was quite powerful. In Whitesboro, likewise the state of things among Br. Sheldon's people is very interesting.

MISCELLANY

THE HEART IS FIXED.

HEBREWS XII. I.

The heart is fixed, and fixed the eye,
 And I am girded for the race ;
 The Lord is strong, and I rely
 On his assisting grace.
 Race for the swift—it must be run ;
 A prize laid up—it must be won.

And I have tarried longer now
 (Pleased with the scenes of time)
 Than fitteth those who hope to go
 To heaven, that holy clime :
 Who hope to pluck the fruit which grows
 Where the immortal river flows,

The atmosphere of earth—Oh ! how
 It hath bedimmed the eye,
 And quenched the spirit's fervent glow,
 And stayed the purpose high ;
 And how these feet have gone astray,
 That should have walked the narrow way !

Race for the swift—I must away,
 With footsteps firm and free ;
 Ye pleasures that invite my stay,
 And cares, are nought to me ;
 For lo ! it gleameth on my eye,
 The glory of that upper sky.

"A prize laid up"—said he who fought
 That holy fight of old,
 "Laid up in heaven for me ; yet not
 For me alone, that crown of gold :
 But all who wait till thou appear,
 Saviour, the diadem shall wear."

Patiently wait—so help thou me,
 O meek and holy One,
 That dim although the vision be,
 The race I still may run :
 This eye thus lifted to the skies,
 This heart thus burning for the prize.

THE PILFERING MOUSE

ADMINISTERING TO THE NECESSITIES OF A PIOUS WIDOW.

A pious visitor of the sick, early one Sabbath morning, called on a very poor, but pious widow, whom he had been accustomed for some time occasionally to visit in her affliction. Those who occupy themselves in this work of Christian love and duty, generally, perhaps I might say invariably, derive instruction or consolation from the very attempt they make to instruct or to console others: And, besides this, not unfrequently does it occur, that the pious sufferer becomes, in an eminent degree, the instrument of promoting the spiritual edification and comfort of the visitor; sometimes unexpectedly so. Thus it was in the present instance. No sooner had he entered the door of her obscure and lowly dwelling, than she eagerly exclaimed, "O, sir, I have something to tell you that will warm your heart." "Well, my friend," said he, "that's right; my heart wants warming; let me have it." She then proceeded, in substance, as follows:

"Last Thursday morning, to my no small dismay, I found that I had not a morsel of bread left in my cupboard, nor could I tell where to look for a fresh supply. Several hours passed away: no one came near me; and I began to feel very faint and hungry. For some time I sat brooding over my sorrows, until at length I was tempted to give way to despondency.—But all at once the thought came into my mind, have I not a Father in heaven? Has he not encouraged me to ask of Him my daily bread? And has he not promised that 'bread shall be given me, and my water shall be sure?' (Isa. 33: 16.) I will therefore 'arise and go to my Father,' and will lay before Him all my wants. Accordingly, I arose, fell on my knees and poured out my heart before 'our Father who seeth in secret.' I was enabled with humble confidence to plead his faithful word, and with assured hope to rest upon it. While thus engaged, such a peaceful, joyful feeling took possession of my soul, that I became for the time wholly unconscious of the sensation of hunger. On arising from prayer, I felt quite full, and it appeared to me then as if I could do without bread. I had not, however, been off my knees a quarter of an hour, when I heard some one knock at the door. On opening it I saw a decently dressed woman, quite a stranger to me, holding something in her apron. 'Is not your name Gray?' she asked. I replied, 'Yes.' 'I have been told,' said she, 'that you are very poor. I have a loaf here, (holding open her lap,) if you will accept it; and I'll tell you what induced me to bring it to you. My husband, who is unwell, has a very sickly appetite; and on taking up this loaf at breakfast-time this morning, he discovered that a mouse had been nibbling it;

and this so turned his stomach that he put it aside, begging me to take it out of the house; and not to let him see it any more. So I enquired of a neighbor for some poor person to whom it would be acceptable, and was directed to you. I hope you will excuse it; but you see I have cut the part clean away where the mouse has been.'

"I received the loaf at the hand of my unknown benefactress, expressing, as well as my feelings would allow, my thankfulness for the gift; and slipping a shilling into my hand, she left me, almost overwhelmed with emotions of astonishment, and gratitude too strong for utterance. O sir, can I ever again distrust my heavenly Father's care? Elijah was fed by ravens; and I have been fed by a mouse! in a manner less direct, indeed, but not less effectual; for had it not been for that mouse, this loaf would not have been brought to me. Yes, sir, in order to shame my unbelief, the Lord has caused even a pilfering mouse to be the means of administering to my necessities."

POPERY.

Popery has that wherewith it can meet every desire of the natural heart, and soothe every anxiety about the soul,—for the literate it has prodigious stores of learning; for the illiterate it has its images, pomps and shows; for the self-righteous it has its innumerable ways of external service; for the most devout it has unceasing prayers; for the musician it has the most exquisite chaunts and anthems; for the painter, the most splendid efforts of human art; for the imaginative, all the visions of fancy—its gloomy cloisters, lights and processions, incense, and beautiful churches with painted windows; and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit, and works of supererogation; to alarm the indifferent, it has fears of purgatory; to raise the priesthood, they can make a little flour and water into a god, and will themselves worship what they make. To give ease to the conscience of the man of the world and the lover of pleasure, each sin has its indulgence and penance. All men, at times, are under fear of God's wrath—their conscience is touched, they are in anxiety; and at such times popery comes in and gives them a sop that satisfies for the moment, and sends them into the sleep of death. It covers every lust, it calms every fear. It is the devil's cunning device, of 1200 years growth, for leading countless myriads to perdition. Let us not be ignorant of his devices.

HAPPINESS.—It is a poor happiness to speak and think well of happiness, to see it as in a picture, which delighteth no longer than it is seen; as from a mound to behold that Canaan which we cannot enjoy.—FARRINGTON.

IT IS I, BE NOT AFRAID.

Written during a violent storm of thunder and lightning.

When storms arise and tempests howl,
And clouds obscure the sky;
When lightnings flash and thunders roll,
Be not afraid, 'tis I!

If doubts about a future state
Extort the serious cry,
"What shall I do? my sins are great!"
Be not afraid, 'tis I.

While Satan aims a fiery dart,
Temptations make thee sigh;
Believe in me:—I'll keep thy heart,
And fear not, it is I!

Should health, and wealth, and friends
forsake,
Yea, dissolution nigh,
And Death's cold hand make Nature shake,
Be not afraid, 'tis I.

'Tis I who lived, 'tis I who died,
That thou may'st reign on high;
Behold my hands, my feet, my side,
And be convinc'd 'tis I. J. M.

THE BELIEVER'S WISH.

*Composed by a worthy Minister's Wife,
when ill of a Complaint which terminated in her Death.*

Fly swift along, ye Hours:
Roll round, ye Wheels of Time,
And bring, O bring me safe
To yon delightful clime,
Where weary travellers rest,
The sick lose all their pain;
And mourners ever dwell
Where joy and triumph reign!

RESIGNATION.—Christian resignation is very different from that stoical stubbornness

which is most easily practised by those unamiable characters, whose regard centres wholly in self; nor could we, in a proper manner, exercise submission to the will of God under our trials, if we did not feel them.

NEWTON.

COMFORT.—Live not so much upon the comforts of God, as upon the God of comforts.

QUESTION ANSWERED.

PENNSYLVANIA, March 20, 1843.

Dear Brother Choules,—Will you oblige a subscriber to the Memorial by publishing a list of the names of the ministers who furnished the contributions to Matthew Henry's Commentary, which was incomplete at his death? I am anxious, at present, for the information, and do not know exactly how to obtain it.

Yours, fraternally,

With great pleasure we comply with the wishes of our friend. Mr. Henry had proceeded no further than the Acts of the Apostles when death interrupted his labors, leaving his notes on the remainder of the New Testament in a very imperfect state. The care of completing this excellent and useful work, was assigned to some of the most able and respectable dissenting ministers about London. The following is a list of the names of those gentlemen, and the parts they executed:

The Rev. John Evans, Romans.

- " Simon Brown, 1 Corinthians.
- " Dan'l Mayo, 2 Cor; 1 & 2 Thess.
- " Joshua Bayes, Galatians.
- " Samuel Rosewell, Ephesians.
- " Wm. Harris, Philippians, & Col.
- " Benj. A. Atkinson, 1 & 2 Tim.
- " Jer. Smith, Titus & Philemon.
- " Wm. Tong, Heb. & Revelation.
- " Samuel Wright, James.
- " Zechariah, Merrill, 1 Peter.
- " John Reynolds, 1, 2, & 3 John.
- " John Billingsley, Jude.

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THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

VOLUME II.
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NEW-YORK, JUNE, 1843.

REV. R. BABCOCK, {
" J. O. CHOULES. } *Eds.*

HISTORICAL.

THE ANABAPTISTS of the 16TH CENTURY,
AND THE
BAPTISTS OF THE 19TH CENTURY.

—
BY THE LATE W. T. BEEBY, ESQ., OF LONDON.

—
(Continued.)

The first council that presumed to enjoin infant baptism as necessary was the Miletan Council, held A. D. 402; other councils, however, decreed otherwise, even up to the eighth century. Now, could it be proved that infant baptism had been practised in the first and second centuries as clearly as it can, that adult baptism by immersion on a profession of faith was then practised, there might have been (if the New Testament is not consulted) some plausible grounds for doubt as to which was the apostolic practice, and whether, since a council in 402 had enjoined infant baptism, the decrees of subsequent councils in favor of adult baptism did not serve to show they had fallen into error; but as the reverse is the fact, viz., that infant baptism cannot be proved to have existed in the first and second century, whereas adult baptism can, the decrees of the latter councils therefore proved that, although the error of infant baptism had been prac-

tised by some churches, it was by no means general for seven or eight hundred years after Christ.

In the words of *Curcelleus*, a Pedobaptist, we may therefore affirm that "Pedobaptism was not known in the world the two first ages after Christ, in the third and fourth it was approved by few; at length, in the fifth and following ages it began to obtain in divers places, originating with those corruptions which established the papal supremacy; by which power it has been maintained, and by it handed down to all those communities which have been under its influence, or have separated from it by various degrees of reform, and nearer approach to the purity of the primitive churches.

The fact that the patronage and interference of a temporal government with matters of religion and church discipline were in the first instance productive of almost all the evil that subsequently had so baneful an influence over the whole Christian world, must be evident to all persons who have any acquaintance with ecclesiastical history; that church, therefore, which on its casting off the papal supremacy, after a long period of

increasing darkness, superstition, and iniquity, still kept up a close connexion with a temporal government, and consented to regard the head of that government as its supreme lawgiver, could not expect to be free from all error, from all corruption. Such is the fact, many errors do and must exist in all churches so united, for it is impossible to serve both God and mammon. And as that Christian establishment which is but one remove from the church of Rome has retained many of its errors, it is not very surprising if those who have come out of it have still a few adhering to them. It would, therefore, be well for such to look to themselves, and see if this be not so, and whether they have not yet some things which have descended to them that are prejudicial to them collectively and individually as Christians, and that operate to hinder the growth of true religion in the soul.

As an evidence of the correctness of these remarks on the evils attendant upon an intimate connexion between temporal and spiritual authorities, and on the certain continuance and propagation of error, as also upon the futility of expecting any thorough reformation where such a state of things exists; the reader is now referred to a few lines extracted from Milner's History of the Church of Christ, continued by Dr. Haweis, viz.

"The sixteenth century opened with a prospect of all others the most gloomy in the eyes of every true Christian. Corruption both in doctrine and practice had exceeded all bounds; and the general face of Europe, though the name of Christ was every where professed, presented nothing that was properly evangelical." But not many years after the commencement of this century, the world beheld an attempt to restore the light of the gospel." An account is then given of Luther's preaching

and transactions, which our space will not allow of insertion here, and is not necessary to elucidate the present subject: we will therefore proceed to the statement of the progress of the Reformation in England. The hope with which Henry the VIII. had inspired the Protestants was greatly disappointed. He had separated from the Pope, but not from Popery. The iron rod of power held down every bold spirit, which presumed to dispute the king's supremacy or infallibility, just as the Pope's before.

"It is painful to record the tragedies performed by the malignant Gardiner and Bonner, whose compliance with the king's caprices, still left them power to persecute to death those who presumed to advance farther in reformation than his pleasure allowed. Even Cranmer often held a precarious existence. Yet the authority of the clergy was greatly reduced; and the translation of the Bible by Tindal, afterwards a noble martyr, contributed to open men's eyes. A short reign (Edward VI.) of felicity to the Protestant cause, was succeeded by the accession of the bloody Mary, with her Popish advisers. Cranmer, Ridley, Latimer, were consigned to the flames.

"Mary was a bigot and a dupe to the Popish party. Though the chief men in church and state were generally swayed by their interests to embrace the courtly religion, a noble army of martyrs, bishops, priests, and laymen, chose rather to die for Christ, than commit idolatry, and countenance superstition. Happily for the nation, though the mischief done in a short time was abundant, God put a period to Mary's bloody reign, and the crown devolved on Elizabeth, the daughter of the unhappy Boleyn.

"The imperious Elizabeth, who had inherited an abundant portion of her father's tyrannical spirit, held her supremacy with a jealous tenacity,

and set her face against all innovations; and though both her interest and inclination seemed to concur with her education, and to make her a determined Protestant, yet she had no objection to the exterior pomp of worship, and rather appeared willing to enlarge than curtail the ritual ceremonies. Her imperious temper; her feminine vanity; her duplicity and cruelty to the Queen of Scots; her profane swearing, and a multitude of acts utterly inconsistent with the purity and gentleness of the Son of God, were incompatible with the character of a good Christian. Far from conceding any thing to the wishes of those who began to obtain the name of Puritan, from the purer worship and manners which they professed to seek, the queen published the Act of Uniformity, and enforced it with all the rigor of her authority.

"As yet, the English bishops claimed not their office by divine right, but under the constitution of the country; nor pleaded for more than two orders of apostolic appointment, bishops and deacons." (See Burnet's Reform. Vol. I. p. 324.)

"In 1588, Bishop Bancroft widened the breach, by asserting, in a sermon preached at Paul's Cross, that bishops were a distinct order of priests, and that by divine right; and Archbishop Whitgift supported the assertion. This tended farther to irritate, as the archbishop and his associates refused to consider any as invested with the ministerial character who were not episcopally ordained; and demanded of those who had been set apart in the other reformed churches, to be re-ordained before they were permitted to minister in the church of England; as if there could be no ministers, no sacraments, no ordinances, no church, without bishops, priests, and deacons, of episcopal ordination; and this as much offended the whole body of the reformed

churches abroad as it justly irritated the Puritans at home. The cathedrals, their worship, and pomp, were peculiarly obnoxious to the Puritans, as were the dignitaries that occupied the stalls in them.

"The high commission court, and its arbitrary inquisitorial proceedings were strongly and justly objected to; but such an engine was too congenial to the despotic temper of the monarch, not to be sure to meet her strenuous support. Thus began those troubles in the church, the fearful effects of which the next generation peculiarly experienced."

This brief sketch of the relinquishment of one supremacy for another cannot fail to convince any unprejudiced mind of the evil of such a system of church government and of the certain continuance of error where it exists.

Infant baptism, the offspring of a corrupt period in the Christian church, has by such a system therefore been continued, because it is felt by those concerned in upholding such an order of things, that if it be but once admitted, that there are errors that require reform, when such are taken up for consideration, it will be thought proper to inquire whether there are not others also that ought to be rectified.

The attention of the reader is now again requested to the fact that none of the Christian Protestant churches (for Unitarians and Arians cannot be considered as such) which exist at present (excepting the Baptist), can date their appearance in the world earlier than the sixteenth century, just about three hundred years ago. Which churches originated from the preaching of Wycliffe, Knox, Luther, Calvin, and others of more recent date; being seceders from the papal church, or from some church that had separated from it; bearing thereby a nearer or more distant affinity by descent to the papal system, and at

the same time a closer approximation in doctrine, or more obvious dissent from its principles and practices.

But the Baptists, as shown in the first part of this tract, lay claim to an ancestry clearly traceable to the apostolic age, and consider that they have good reason to believe from external and internal evidence, from the practice of the apostles and primitive Christians, the language and obvious intent of the scriptural command, that their practice is alone accordant with the example and the will of *their* only supreme head and Lord, the Lord Jesus Christ.

The propriety of this claim is demonstrated by the quotations given from the catechism of one Protestant church, where *repentance and faith are avowed as necessary to baptism*, and water *wherein* the person is baptized, as the form or emblem of that repentance and faith; or of death unto sin, belief in the Redeemer for salvation, and rising again to newness of life. Which church is thus by its own formulary a witness to the principles and practice of the Baptists and primitive Christians, that cannot be nullified by the papal absurdity of making an infant profess repentance and faith by *proxy*.

Other Protestant churches who still practise infant baptism, though they do not bear such clear testimony to the practice of the Baptists, do testify against themselves and their own practice; for most, if not all, agree in the necessity of personal religion, repentance, and faith, as prerequisites to admission into the Church of Christ; and therefore perceiving the incompatibility of such a proceeding as that just mentioned with common sense, they discard the idea of any participation or consciousness on the part of the subject baptized, and, at the same time, quite as inconsistently nullify the benefit *intended* to be conveyed by the founder of the institu-

tion to the baptized persons, by admission to the privileges of his visible church; *on a profession of faith in his merits*; substituting an equally erroneous, more unmeaning (as bearing no semblance to apostolic baptism), and quite as inconsistent (with reference to their own acknowledged sentiments of all religious acts being voluntary) ceremony; viz., instead of baptism (that is, immersion) on a profession of faith from the subject, it is unwillingly sprinkled without any profession, said to be baptized, and to have received the sign or seal of its *forced* (because *unconsenting*) admission into—what? not the Church of Christ, because it does not and cannot partake of its privileges; it knows not what a church of Christ is, nor can it discharge the duties of membership;—with reference to which, the words of the Lord by the prophet Isaiah, may be properly applied both to those who thus constrain and those who are so constrained, viz:

“When ye come to appear before me, who hath required this at your hand, to tread my courts?”

Where is the command? where is the precept? where is the example in the Scriptures?

It is a convincing proof of the Baptists' being right, and the Pedobaptists' being wrong, that Pedobaptists observing the same practice should have such opposite notions of the fundamental principle intended to be inculcated by, and of the parts the persons engaged are to perform in the ceremony.

It is moreover remarkable, that those who discard the idea of faith in the subject, differ *amongst themselves*, as to the meaning and intention of the ceremony which they observe and call baptism; also as to its origin and the reason for administering it unto infants; and further, as to whether it should be administered to all infants, or only to infants of professing Chris-

tians; the last making a relative connexion a ground of admission to the blessings of Christianity, the former excluding countless millions of innocent, inoffensive beings from those privileges from the same cause.

It would be well if all Christians, who practise infant baptism, would seriously, devoutly, and uninfluenced by prejudice, (pride, or false shame, in acknowledging that they have been long in error, or have so long neglected to look into the matter) examine the subject by the standard of divine truth, the word of God; that they may satisfy themselves that they are not aiding the great adversary of souls, by mystifying and darkening an important doctrine of the gospel.

The simple questions necessary to arrive at a right judgment appear to be these:

1. Were not the ordinances of Baptism and the Lord's Supper instituted to impress upon our minds, and keep alive the great doctrines of the gospel? viz.

I. The necessity of repentance, or a death unto sin, and a new birth unto righteousness, in newness of life.

II. Salvation through the merits and sufferings of Christ, on whom we live, and to whom we look for the renewing influences of the Holy Spirit, to create within us new hearts and right minds.

2. Which mode of observing these ordinances, now in practice, typifies most clearly these doctrines, and is best supported by the examples and spiritual instruction of Scripture?

3. Ought we to shut our eyes to that which bears in it both external and internal evidence of being right to seek for some forced resemblance to a practice in fashion, in order to uphold it?

Many worthy persons cannot bear the idea of having their minds disturbed, and long-rooted opinions called in question. Education, habit, and

old-standing associations have made them adhere to certain customs which it would be very troublesome to find are erroneous. They therefore have recourse to every possible argument or imaginable justification for resting satisfied with things as they are, flattering themselves that it will be all right in the end.

As for instance, with respect to the union of Church and State, and the duty of government to provide for the religious instruction of the people, such having been the maxim, in the approval of which many have been educated; as least troublesome to themselves, they the more readily consider it to be proper; and it is difficult to bring such persons to listen to any thing that may be said to the contrary. They will not allow themselves to consider that the result of such an argument must be, that whatever the government, Pagan, Popish, Christian, or any thing else, such government is bound to provide for the instruction of the people that worship it thinks most advisable; and the whole of the people, whatever be their sentiments, are bound to abide by, and to contribute to, the maintenance of such worship, though it be the worship of devils.

And with reference to the voluntary principle; it being more congenial to the habits of some that they should not have the trouble of seeing that the ignorant are provided with religious instruction, and also, it being in their estimation preferable, that the whole nation should be forced to contribute, than that they should be expected voluntarily to give somewhat more than they are accustomed, in order to supply the gospel to those who are perishing in their sins; such persons will readily listen to any specious pretexts for the maintenance of the old condition of things, and will not readily listen to any opinion to the contrary.

So it is with respect to baptism; habit and early associations have induced an antipathy to change even error for truth; and rather than adopt the latter, though ever so plain, recourse is had to any hypothesis which will seem to justify adherence to the former.

On witnessing what is called infant baptism, when conducted in a decent, orderly, and sometimes impressive manner, from the very proper advice which is then given to parents, to bring up their offspring in the fear of the Lord; many persons are disposed to express surprise that any one can find fault with what to them appears so decorous and becoming; but they do not reflect that if this very decorous ceremony for which there is no example in the word of God, and no command for its observance, tends to mislead many immortal souls by teaching them that they have been regenerated or admitted into Christ's church, of which this ceremony, some say, is the seal (and if admitted, the same idea of regeneration must be implied, for no others have any claim to admission), then this ceremony, instead of being worthy of admiration and pleasing God, must be regarded by Him as a most pernicious and heinous offence, by its tendency to ruin souls, as well as render nugatory (by the non-observance) an ordinance which in his wisdom he had appointed; whereby sinners must feel it their duty to make an open personal profession of their repentance, faith, and determination henceforward to serve him.

Let it not be supposed that because the inquiry has been made, by what authority you assume to yourselves the power and right of admitting unbelievers to the blessings of the new covenant? and because it is maintained that there is no example for the admission of infants (who necessarily are unbelievers) to the pri-

leges of the Christian church; that therefore, Baptists think infants dying such are eternally lost; far from it, the writer is certain that every Baptist would consider it to be defamatory of the rich, the free, the infinite love and mercy of God, to imagine such a thing; the language of Scripture throughout is opposed to such an idea. For although our children are by nature born in sin and shapen in iniquity; yet such is the fulness of, and the rich provision made in the gospel through the merits and the atonement of the blessed Redeemer; that we may confidently rely, that his blood has paid the penalty of original sin, for all those who have not wilfully transgressed; for where there is not the knowledge of the law there can be no transgression, "for sin is the transgression of the law." We may therefore trust in the declaration of the Lord, by his prophet Ezekiel, "*that the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:*" and of our Saviour as to little children, that "of such is the kingdom of God." To believe that salvation depends upon infant baptism (as do some), is to believe that myriads of infant souls from the beginning to the end of the gospel dispensation, have been left by an infinitely wise and merciful God *to be saved or lost by the act or neglect of man in sprinkling a little water upon them, which they call baptism*; a most erroneous papistical doctrine, derogatory to the character of the Almighty, and ruinously injurious to the human race!

Finally: It is often remarked, and with some appearance of vexation, that "the Baptists are so bigoted that they think none can be saved but themselves, therefore they are always bringing forward the subject of baptism." The first is an ungracious and untrue assertion, for Baptists do not think so; and in reply to the sec-

ond assertion, it may be asked, Why is offence taken at the subject being agitated, if the Baptists are wrong? Do not those who complain betray their own fears, and the weakness of their own cause?

The Baptists do not urge the consideration for the sake of making converts to their own opinions as such, but, knowing their principles and practice are right, and will bear the strictest examination, they do not fear to bring them forward; and, as advocating the truth, believe it to be their duty; sincerely desiring that all real Christians, whom they esteem, may unite with them in that which is truth, that they may all, with one heart and one mind, glorify God.

Some persons quiet their consciences with the idea that as there are so many learned men, who, though they acknowledge adult baptism by immersion to be the correct and primitive practice, yet do not observe the ordinance in that way themselves, there can be no necessity for them to do so; and since infant sprinkling has been the custom amongst a large body of people for so long a period, it would be presumption in them to think the latter could be wrong.

Such persons, however, do not bear in mind the words of Scripture, "Not many wise, not many learned are chosen."

There are many who are learned that cannot do otherwise than admit that which is undeniable, but at the same time that they are wise in the knowledge of the things of this world, in human literature and science, they possess not the wisdom which cometh from above, they have not felt the power of godliness in their own hearts, and see not the beauty of holiness or propriety of strict obedience to the Redeemer's commands.

Others, again, who may have been thought (and probably in many cases justly so) to be pious as well as learned

men, have perhaps been placed in situations where it required much extraordinary strength of mind, devotion, and faith in the providence of God, as they did not possess, in order to induce them to throw themselves and families out of present ease and affluence into a state of probable destitution.

Some, who would rather rest in the hope that they are right than find themselves in error, excuse themselves from the inquiry, upon the plea of constant occupation and want of time.

And others who have (perhaps from want of proper attention to the subject) maintained erroneous opinions, have felt ashamed of acknowledging they have been so long in error, and therefore persuade themselves that such an avowal would be injurious to the denomination, to the good people, their most intimate and respected friends with whom they have been so long connected, to the cause they have so long espoused, and which is undoubtedly that of Christ; and thus contrary to conviction, quiet their consciences by sophistical arguments, or by endeavoring never to think about the subject; which may in some measure account for the dislike often apparent to the subject being mentioned.

The probability of such reasons operating with poor human nature, which at the best is still imperfect, should be sufficient to induce every man to form a well-grounded opinion of his own; remembering that *true religion is a personal thing*, and that God will not judge him for what another man thought or did, but for what he himself shall have done.

May every reader of these pages bear this in mind, and examine himself whether he hath known, or sought to know and to obey the will of God in this matter.

BAPTIST CHURCHES IN BOSTON.

Historical Sketch continued.

The *second period* of this history may properly commence at the time the Baldwin Place Church was constituted, which was on the 27th of July, 1743. Six brethren first entered into covenant to form this church, four of whom had been members of the First Church. Their reasons for withdrawing from the ministry of Mr. Mondy, the pastor of that church, they had fully declared in a written communication addressed to himself, under date of September 29th, 1742. Several others soon came forward and united with them, so that their number was increased to about forty. And among these was one, whom the Great Head of the Church had evidently designed for the ministry. This was Mr. EPHRAIM BOUND. In him the church perceived such evidences of piety and fitness for the pastoral work, that they, after much mutual consultation and prayer, proceeded to invite him to the "Eldership and Ministerial Office among and over them." He accepted the invitation, and on the 7th of September, he was ordained at Warwick, R. I. The following is a literal copy of the recorded vote :

"*Voted*, That the first Wednesday in September next, be set apart by prayer and fasting for the ordination, or laying on of hands, of our said beloved brother, Ephraim Bound, to the pastoral charge over us ; and the place by us appointed for the solemnization thereof is Greenwich new town, in the colony of Rhode Island, for the sake of those elders who by us are invited to assist at the said ordination, and who live remote and at a great distance from Boston ; and further, it is unanimously agreed that Elder Wightman, of Groton, in Connecticut, Elder Green, of Leicester, and Elder Moulton, of Brimfield, be

sent or wrote to, to assist with their respective messengers at the time and place aforesaid. N. B. The said Elders Wightman, Green, and Moulton, we apprehend to be sound, clear, and zealously affected to the doctrines of free and sovereign grace, and absolutely averse to the Pelagian and Arminian tenets."

This closing paragraph clearly indicates the points of inquiry and discussion among the Baptists of that period, and also the strenuousness with which many influential ministers and churches supported "the doctrines of free and sovereign grace." It is gratifying to know that after all the changes and increase of a hundred years, these churches adhere to the same fundamental truths. The practical influence of these principles has thus been tested. They have proved to be the wisdom of God, and the power of God, to the conversion and salvation of the souls of three generations. Properly presented, they will continue to be such to the end of time.

The new church, (then called the Second Baptist Church) first worshipped in a dwelling house at the corner of Sheafe and Snowhill Streets. In June, 1745, they removed to a school house situated near to the present location of their meeting house in Baldwin Place. The church remained well united, and continued to prosper for many years. Almost ten years passed before a single act of discipline was recorded. It seems that to profess piety, and especially to be a Baptist, required too much self-denial and moral courage in that day, for any to undertake it but the most decided Christians. Hence their union and perseverance. The additions made to the church were frequently of persons residing out of Boston, in some cases at a distance of twenty miles. The number of members five years after the church was formed was one

hundred and twenty, which for those times indicated great prosperity. In the summer of 1745, they commenced building a meeting-house, forty-five by thirty-three feet, which was opened for public worship, March 15th, 1746.

During all this period, Mr. Condry continued pastor of the First Church, but of its prosperity we have no definite information. He resigned his pastoral office in 1764—retired to a private station, and died in 1768, aged fifty-nine years, twenty-five of which he had been pastor of this church.

In 1763, Mr. Bound, pastor of the Second Church, was taken with a paralysis, which so affected his whole system, as almost entirely to prevent his laboring as a preacher and pastor. The impaired state of his health induced the society to send for the Rev. SAMUEL STILLMAN, then at Bordentown, N. J., to come and assist him for one year. He arrived in October, and continued with them till November, 1764. In August, he received an invitation from the First Church to become its pastor. In September, he preached in their house for the first time, and signified his acceptance of their call. In November, he concluded his labors with the Second Church, and began regularly to supply the First. He was publicly installed pastor, January 9th, 1765, just one hundred years from the formation of the church. Congregational clergymen assisted in the services, as they had done fifty-three years before at the ordination of Mr. Callender. Mr. Stillman, however, preached his own installation sermon.

In the month of June following, occurred the death of Mr. Bound, who for twenty-two years had sustained the relation of pastor to the Second Church. He was a man of eminent piety and distinguished usefulness. Five years elapsed before the settlement of another pastor, and

much of the time the pulpit was but occasionally supplied. Ministers were not as plenty at that time as they are now, and deprived of pastoral care, the church became much scattered, until they were indeed but just able to sustain their "visibility." In 1770, the Rev. JOHN DAVIS, from Welsh Tract, in the State of Delaware, a graduate of the University of Pennsylvania, who had previously visited Boston and preached to this church, was ordained over them in the Lord. The Rev. Morgan Edwards, of Philadelphia, and Rev. J. Manning, of Providence, assisted in the ordination services. Mr. Davis is said to have been a man of superior talents, and of a finished education—deeply pious and an excellent preacher. He soon secured the affections of the church, and their prospects once more assumed a flattering aspect. But in less than two years they were called to dismiss him on account of ill health. He journeyed to the South and West, hoping that a milder climate would restore him. But while pursuing his journey, with only a single friend, through the wilderness on the banks of the Ohio, he was suddenly called to his final account. His companion buried him in the best manner that circumstances would admit, but no monument was ever erected to inform the traveller where he rests from his labors.

From July, 1772, till September, 1773, the church was again destitute. The committee then waited on Rev. ISAAC SKILLMAN, of New York, and requested him to visit them. He came, and after preaching a short time, accepted their invitation to become pastor. He continued with the church about fourteen years, and then at his own request, was dismissed, and soon after went to Salem, N. J. "His sentiments," says Dr. Baldwin, "were highly Calvinistic. He was considered as a sensible, learned man,

and by many as a good preacher. But by some means he became quite unpopular, the latter part of his continuance with this church."

The best of feeling does not seem to have existed at this time between the two churches. The First, under the efficient and prolonged ministry of the eminent and beloved Stillman, was evidently the most prosperous. Affairs, however, presently assumed a more favorable aspect in the Second Church. Immediately after the dismissal of Mr. Skillman, which took place in 1787, the committee addressed an invitation to the Rev. THOMAS GAIR, who had for several years been pastor of the Baptist Church in Medfield, but whose services with that people had now closed. After preaching four months, he accepted the invitation of the church and society to become their pastor. He was installed, April 23d, 1788. The services were performed in Rev. Dr. Elliot's (now Dr. Parkman's) meeting-house. The ministers who assisted on this occasion, were Rev. Dr. Stillman, Rev. Hezekiah Smith, of Haverhill, Rev. Dr. Manning, President of Brown University, and Rev. Thomas Green, of Cambridge. The influence of Mr. Gair was peculiarly happy, both in restoring harmony between the two churches, and in reclaiming many members, who had withdrawn from the church on account of their dislike of his predecessor. Many were baptized, and the congregation was constantly increasing. In 1788, the house of worship was enlarged, by the addition of twenty feet to its length. But the bright prospects of that period were not permitted long to continue. In the spring of 1790, the beloved pastor was seized with a violent nervous fever, which terminated his valuable life on the 27th of April. But two years had elapsed since his installation. His funeral services were attended in the

New North (Congregational) meeting house, and the discourse delivered by Rev. Dr. Morse, of Charlestown, from Prov. 14: 32, "*The righteous hath hope in his death.*" A generous collection was made on the occasion for the bereaved family. Mr. Gair was a native of Boston, and a graduate of Brown University. His talents were respectable, and his manners bland and engaging.

The First Church continued to enjoy a quiet and uniform prosperity under the care of Dr. Stillman. The attention of the Second Church was next directed to the Rev. THOMAS BALDWIN, of Canaan, New Hampshire, with the commencement of whose ministry in Boston, we will commence another chapter of our history, which we reserve for the next number of the Memorial.

LIFE AND TIMES OF BAXTER.

In the March number of the Christian Review, we find an article upon the Life and Times of Baxter, which we regard as one of the finest pieces of condensed historical criticism that we have ever had the gratification to peruse. It will hereafter be placed among the standard literature of our denomination, and belongs to the same class of writing as Channing's Essay on Milton and Napoleon—and Cheever's Dissertation on John Bunyan. In the preparation of this article, its author, the Rev. Dr. Williams, has incorporated an interesting article upon the English Baptists during the Revolution, which we think will prove especially serviceable. Too little is known of the early confessors of our denomination. The Baptists have always been distinguished by their persecutions and sufferings, by their opposition to the corruptions of Christianity, and their warm attachment to civil and religious liberty. We can enumerate some of the brightest luminaries of England, and assign them their place among our early friends and supporters, or point them out as more recent defenders of the faith. Milton, the greatest of poets, was a Baptist—Sir Isaac Newton embraced our views—we claim the first of all allegorical writers, John Bun-

yan,—the most eminent Biblical commentator for Rabbinical lore was a Baptist pastor, we mean Dr. Gill, and the Philanthropist Howard made his home in the Baptist meeting in Little Wild Street—and we fear no contradiction when we claim the first of pulpit orators, Robert Hall, the first of Biblical Translators, Dr. Carey, the first of Essayists, John Foster, the first of modern controversialists, Andrew Fuller; while we can also point to Olinthus Gregory as a mathematician, Dr. Carson as a philologist and critic, and Dr. Price as an historian. Nor are we without illustrious names in this country—long may it be ere we can speak of them in appropriate terms, for their work's sake. We thank Dr. Williams for his effort, and beg our readers to peruse this valuable extract.—*Eds.*

To the Baptist, then, the age of Baxter is a memorable one. The period of the Commonwealth and the Protectorate was the season in which our distinguishing sentiments, heretofore the hidden treasures of a few solitary confessors, became the property of the people. Through weary years they had been held by a few in deep retirement, and at the peril of their lives; now they began rapidly working their way and openly into the masses of society. The army that won for Cromwell his “crowning mercies,” as he called those splendid victories which assured the power of the Parliament, became deeply tinged with our views of Christian faith and order. They were not, as military orders have so often been, a band of mercenary hirelings, the sweepings of society, gleaned from the ale-house and the kennel, or snatched from the jail and due to the gallows; but they were composed chiefly of substantial yeomanry, men who entered the ranks from principle rather than for gain, and whose chief motive for enlistment was that they believed the impending contest one for religious truth and for the national liberties, a war in the strictest sense *pro aris et focis*. Clarendon himself allows their superiority, in morals

and character, to the royalist forces. In this army the officers were many of them accustomed to preach; and both commanders and privates were continually busied in searching the Scriptures, in prayers, and in Christian conference. The result of the biblical studies and free communings of these intrepid, high-principled men, was, that they became, a large portion of them, Baptists. As to their character, the splendid eulogy they won from Milton may counterbalance the coarse caricatures of poets and novelists, who saw them less closely, and disliked their piety too strongly, to judge dispassionately their merits.

Major General Harrison, one of their most distinguished leaders, was a Baptist. He was long the bosom friend of Cromwell; and became alienated from him only on discovering that the Protector sought triumph, not so much for principle, as for his own personal aggrandizement. Favorable to liberty, and inaccessible to flattering promises of power, he became the object of suspicion to Cromwell, who again and again threw him into prison. On the return of the Stuarts, his share in the death of Charles I., among whose judges he had sat, brought him to the scaffold; where his gallant bearing and pious triumph formed a close not unsuitable to the career he had run. Others of the king's judges, and of the eminent officers of the army, belonged to the same communion. Some of these sympathized only, it is true, with their views of freedom, and seem not to have embraced their religious sentiments. Among this class was Ludlow, a major-general under Cromwell, an ardent republican, and who, being of the regicides, sought a refuge, where he ended his days, in Switzerland. He was accounted the head, at one time, of the Baptist party in Ireland. Such was their interest, that Baxter complains, that

many of the soldiers in that kingdom became Baptists, as the way to preferment. (Orme, I, 135.) The chancellor of Ireland under Cromwell was also of our body; Liburne, one of Cromwell's colonels, and brother of the restless and impracticable John Liburne, was also of their number. Overton, the friend of Milton, whom Cromwell, in 1651, left second in command in Scotland, was also ranked as acting with them, as also Okey and Alured. Colonel Mason, the governor of Jersey, belonged to the Baptists, and still others of Cromwell's officers. Penn, one of the admirals of the English navy, but now better known as the father of the celebrated Quaker, was a Baptist. Indeed, in Cromwell's own family their influence was formidable; and Fleetwood, one of his generals and his son-in-law, was accused of leaning too much to their interests as a political party.* The English matron, whose memoirs form one of the most delightful narratives of that stirring time, and who in her own character presented one of the loveliest specimens of Christian womanhood, Lucy Hutchinson, a name of love and admiration wherever known, became a Baptist. She did so, together with her husband, one of the judges of Charles I., and the governor of Nottingham Castle for the Parliament, from the perusal of the Scriptures. Of no inferior rank in society, for Hutchinson was a kinsman of the Byrons of Newstead, the family whence sprung the celebrated poet, their talents, and patriotism, and Christian graces, and domestic virtues, throw around that pair the lus-

tre of a higher nobility than heralds can confer, and a dignity, compared with which the splendor of royalty and the trappings of victory are poor indeed.

The ministry of our denomination comprised, too, men of high character; some, unhappily, but too much bruised in the political strifes of the age, but others whose learning and talent were brought to bear more exclusively on their appropriate work. Tombes, the antagonist of Baxter, Bampffield, Gosnold, Knolles, Denne and Jessey, all Baptist preachers, had held priestly orders in the English established church; Gosnold being one of the most popular ministers in London, with a congregation of three thousand; and Jessey, a Christian whose acquirements and talents, piety and liberality, won him general respect. Kiffin, a merchant whose wealth and the excellence of his private character had given him influence among the princely traders of London, and introduced him to the court of the Stuarts, was pastor of a Baptist church in that city. Cox, another of our ministers at this time, is said by Baxter to have been the son of a bishop; and Collins, another pastor among us, had in his youth been a pupil of Bushy. De Veil, a convert from Judaism, who had, both with the Romish church of France, and in the Episcopal church of England, been regarded with much respect, and, in the former, been applauded by no less a man than the eloquent and powerful Bossuet, became a Baptist preacher, and closed his life and labors in the bosom of our communion. Dell, a chaplain of Lord Fairfax, and who was, until the Restoration, head of one of the colleges in the University of Cambridge, was also a Baptist minister. Although they deemed literature no indispensable preparation for the ministry, (nor did the church of the first centuries)

* To their influence as a political party, too, Baxter explicitly attributes that event which caused shuddering on every throne of Europe, the execution of Charles I., the monarch whom he loved. To them he also traces the invasion of Scotland; in short, the chief events which hurried on the subversion of monarchy and the establishment of a republic.

the Baptists under Cromwell, and the Stuarts, were not destitute of educated men. Out of the bounds of England, Vavasor Powell, the Baptist, was evangelizing Wales with a fearlessness and activity that have won him, at times, the title of its apostle; and, on our own shores, Roger Williams, another Baptist, was founding Rhode Island, giving of the great doctrine of religious liberty a visible type. Our sentiments were also winning deference from minds that were not converted to our views. Milton, with a heresy ever to be deprecated and lamented, had adopted most fully our principles of baptism. Jeremy Taylor, a name of kindred genius, in a work which he intended but as the apology of toleration, stated so strongly the arguments for our distinguishing views, that it cost himself and the divines of his party much labor to counteract the influence of the reasoning: while Barlow, afterwards also a bishop, and celebrated for his share in the liberation of John Bunyan, addressed to Tombes a letter strongly in favor of our peculiarities. Such progress in reputation and influence was not observed without jealousy. Baxter laments that those who, at first, were but a few in the city and the army, had within two or three years grown into a multitude (Works, xx. 297); and asserts that they had so far got into power as to seek for dominion, and to expect, many of them, that the baptized saints should judge the world, and the millennium come. And Baillie, a commissioner from Scotland to the Westminster Assembly, a man of strong sense, and the ardor of whose piety cannot be questioned, though he was a bitter sectarian, complained that the Baptists were growing more rapidly than any sect in the land; while Lightfoot's diary of the proceedings of the same Assembly proves that similar complaints were brought before that venerable body.

Some would naturally, as in the history of the early Christians, be attracted to a rising sect, who were themselves unprincipled men. Lord Howard, the betrayer of the patriot Russell, was said to have been, in one period of his shifting and reckless course, a Baptist preacher. Another, whose exact character it is difficult to ascertain, perverting, as royalist prejudices did, even his name for the purposes of ridicule, Barebones, the speaker of Cromwell's parliament, is said to have been a Baptist preacher in London. Others, again, of the body were tinged with extravagances; some joined with other Christians of the time in the confident expectation of what they termed the Fifth Monarchy, Christ's personal reign on the earth. In the changes of the day, and they were many and wondrous, they saw the tokens of Christ's speedy approach to found a universal empire, following in the train of the four great monarchies of the prophet's vision. It is to the credit of Bunyan, that he discerned and denounced the error. Then, as in all ages of the church, it was but too common for the interpreters of prophecy to become prophets. Others, again, were moved from their steadfastness by Quakerism, which then commenced its course; while others adopted the views of the Seekers, a party who denied the existence of any pure and true church, and were waiting its establishment yet to come. In this last class of religionists was the younger Sir Henry Vane, the illustrious patriot and statesman so beautifully panegyricized in a sonnet of Milton, and from his talents dreaded alike by Cromwell and the Stuarts, and the friend of Roger Williams. The founder of Rhode Island seems himself, in later life, to have imbibed similar views.

Yet with all these mingling disadvantages, and they are but such heresies and scandals as marked the ear-

liest and purest times of Christianity, that era in our history is one to which we may well turn with devout gratitude, and bless God for our fathers. In literature, it is honor enough that our sentiments were held by the two men who displayed, beyond all comparison, the most creative genius in that age of English literature, Milton and Bunyan. In the cause of religious and political freedom, it was the lot of our community to labor, none the less effectively because they did it obscurely, with Keach, doomed to the pillory, or, like Delaune, perishing in the dungeon. The opinions, as to religious freedom, then professed by our churches, were not only denounced by statesmen as rebellion, but by grave divines as the most fearful heresy. Through evil and through good report they persevered, until what had clothed them with obloquy became, in the hands of later scholars and more practised writers, as Locke, a badge of honor and a diadem of glory. Nor should it be forgotten, that these views were not with them, as with some others, professed in the time of persecution, and virtually retracted when power had been won. Such was, alas, the course of names no less illustrious than Stillingfleet and Taylor. But the day of prosperity and political influence was, with our churches, the day for their most earnest dissemination. Their share, in shoring up the falling liberties of England, and in infusing new vigor and liberality into the constitution of that country, is not yet generally acknowledged. It is scarce even known. The dominant party in the church and the state, at the Restoration, became

the historians; and "when the man and not the lion, was thus the painter," it was easy to foretell with what party all the virtues, all the talents, and all the triumphs, would be found. When our principles shall have won their way to more general acceptance, the share of Baptists in the achievements of that day will be disinterred, like many other forgotten truths, from the ruins of history. Then it will, we believe, be found, that while dross, such as has alloyed the purest churches in the best ages, may have been found in some of our denomination, yet the body was composed of pure and scriptural Christians, who contended manfully, some with bitter sufferings, for the rights of conscience, and the truth as it is in Jesus: that to them English liberty owes a debt it has never acknowledged; and that amongst them Christian freedom found its earliest and some of its stanchest, its most consistent, and its most disinterested champions. Had they continued ascending the heights of political influence, it had been perhaps disastrous to their spiritual interests; for when did the disciples of Christ long enjoy power or prosperity, without some deterioration of their graces? He who, as we may be allowed to hope, loved them with an everlasting love, and watched over their welfare with a sleepless care, threw them back, in the subsequent convulsions of the age, into the obscure and lowly stations of life, because in such scenes he had himself delighted to walk, and in these retired paths it has ever been his wont to lead his flock.

BIOGRAPHICAL.

SKETCHES OF EARLY ENGLISH BAPTISTS.

THOMAS COLLIER.

VIII. Thomas Collier was a minister of the Baptist persuasion, a person of great diligence, moderation and usefulness, and a sufferer in the evil times in which he lived. Edwards denominates him a great sectary, and a man of great power among them; who had emissaries under him, whom he sent abroad into various parts of the country. He preached some time in the island of Guernsey, where he had many converts; but his cruel persecutors would not allow him to enjoy peace. They banished him and many of his followers from the place, and cast them into prison at Portsmouth; but how long they remained in confinement, we are not informed. On account of his incessant labors and extensive usefulness, he is represented by his adversaries as having done much hurt at Lymington, Hampton, Waltham, and all along the west country. "This Collier," says my author, "is a great sectary in the west of England, a mechanical fellow, and a great emissary, a dipper, who goes about Surrey, Hamshire, and those counties, preaching and dipping. About a fortnight ago, on the Lord's day, he preached at Guildford, in the meeting place, and to the company of one old Mr. Close, an independent minister, who hath set up at Guildford, and done a great deal of mischief, having drawn away many of the well meaning people from the ministry of other godly ministers. There this Collier exercised; and it was given out in the country, that he was a rare man; and the people came from the towns about to hear him. This fellow, in his circuit, at an exercise where he

was preaching to many women for rebaptization and dipping, made use of that scripture for that purpose: 'And in that day, seven shall take hold of one man,' &c."

In the year 1645, Mr. Collier came forward in vindication of his sentiments, and published a work, entitled "Certain Queries, or Points now in Controversy Examined;" in which, after vindicating his own views of Christian baptism, he maintains that magistrates have no power whatever to establish church government, or to compel any persons by any human power, to observe the government of Christ. In discussing the power of the civil magistrate in ecclesiastical matters, he gives his advice to the Parliament to use their utmost endeavors to promote a further reformation of the church; for the attainment of which, he recommends them "to dismiss that assembly of learned men, who are now called together to consult about matters of religion, because he cannot conclude that God hath any thing for them to do—and he knows no rule in the book of God for such an assembly." He also recommends them to go forward in subduing their antichristian enemies, so far as by civil law they had power. He then concludes by recommending the Parliament to give the kingdom to the saints; "by which is meant," he says, "not only an external kingdom, but the spiritual kingdom and government of the Church of Christ."

The year following, two of Mr. Collier's letters, addressed to his religious friends, were intercepted, and published to the world. As they discover his piety and usefulness, and contain a sufficient answer to all the impious clamor of Mr. Edwards' scur-

rilous pen, it will be proper to insert them. The first, dated from Guildford, April 20th, 1640, is addressed "To the Saints in the order and fellowship of the Gospe at Taunton?" the preamble to which is, "Your dear brother, Thomas Collier, desireth the increase of grace and peace from God the Father, and from our Lord Jesus Christ, and is as follows :

"Dear Brethren and Sisters,—

"I have not had an opportunity of writing unto you until now, although my spirit hath been up to the Lord for you continually. The Lord hath manifested his presence with me exceedingly in my journey. I desire the Lord to raise up your hearts in thankfulness. He hath gathered saints in Pool by me. Fourteen took up the ordinance at once; there is like to be a great work; and I confirmed the churches in other places. I am not yet got so far as London, but I shall, I expect, to-morrow. Dearly beloved, my desire and prayer to our Father, on your behalf, is, that your souls may be satisfied with his fullness, that you may live above, and then you shall not want comfort. My exhortation to you is, to wait upon the Lord, in his own way, and not to look forth into the world. There is bread enough in your Father's house, where he hath promised his presence. Though you seem to want gifts, yet you shall not want the presence of your Father, your Jesus, if you wait upon him. There are two brethren, I suppose, will visit you from Hampton—brother Sims and brother Row—whom I desire you to receive as from the Lord. The unlimited power of the Presbyterians is denied them, of which you shall hear more shortly. I desire to be remembered to all my kind friends with you, and at present rest your dear brother in the faith and fellowship of the Gospel.

THOMAS COLLIER."

In a note to the above letter, Mr. Collier says, "I shall see you as speedily as possible." His second letter breathes the same pious feelings, and is also addressed "To the Saints in the order and the fellowship of the Gospel." It is dated from London, May 2d, 1646, and is as follows :

"My dear ones in the Lord Jesus,

"I salute you, desiring him who is our head and husband, our life and liberty, our all and in all, to gather up our souls more abundantly into the glorious unity and fellowship of the Son of God; that you may not live upon these lower things, which are but instruments to convey light and love unto us; I mean even ordinances or the like; which indeed are but as a shell without the kernel, further than we enjoy Christ in them. My dear ones, you are in my heart continually, and my desire is to be with you as soon as possibly I can, to impart some spiritual gifts unto you, and to enjoy fellowship in Jesus Christ with you. But what is this? you are upon the heart of Christ; nay, engraven upon his hand, and shall be had in everlasting remembrance before him. I am much in haste at present, the post coming forth of town, only I have sent you these few lines, and two books here enclosed, as a remembrance of my love. I desire to be remembered to all my dear friends with you, and at present remain your dear brother in the faith and fellowship of the Gospel.

THOMAS COLLIER."

Mr. Collier was author of several other pieces, in addition to the one we have mentioned, which were probably on the controversies of the day. But at what place or places he afterwards preached, or when he died, we are not informed.

LITERARY.

NOTICES.

ANTIOCH; or, *Increase of Moral Power in the Church of Christ*. By REV. PHARCELLUS CHURCH; with an Introductory Essay, by Rev. BARON STOW. Boston: Gould, Kendall and Lincoln. 1843.

We have read this little volume with the deep and absorbed interest which both its topics and the manner of their powerful discussion are adapted to command. The results of such consideration as we have been able to give to it, are, that we cannot join either with the few who seem disposed to eulogize the production unqualifiedly; or with the many, who *ex cathedra* have denounced it as pestilent heresy. Perhaps we should not widely differ in opinion from the estimable writer of the Introductory Essay, who after intimating his expectation that a "few of the author's positions" would be questioned, states thus strongly his conviction: "It will not be denied that very important practical principles are here evolved and set in a clear light; nor will it be doubted that the tendency of the work, as a whole, must be favorable to the advancement of a most desirable object."

That the discussion here set on foot, whatever may be its direct and immediate effect, will ultimately tend to clear the popular mind of some gross errors, and to awaken Christian hearts from a most unreasonable and guilty quiescence in a state far from satisfactory, we do most devoutly hope, and more than half believe.

When the recent sermon of the same author before our Board of Foreign Missions at Albany,—in which similar views are presented,—is issued from the press, to which it has already been sent, we will endeavor, if the work is not in the mean time performed by some abler hand, to give to these publications a thorough review. Meanwhile, we would respectfully ask those who think, and who are neither in ecstasies of approving delight, nor horrified past all endurance by what is new, really new, in a religious discussion on

an old and transcendently important theme—all such, and we trust the number is considerable and increasing, would do well to study and pray over the topics here developed.

We only present two brief extracts at present, from this volume, leaving the full and searching analysis which such a subject demands for a future occasion. The first is from the end of the second chapter, and comprises what the author denominates "the great question" here discussed. The second is the conclusion of the volume.

"Both the Christianity of the Bible, and that which has been wrought into our hearts, so far as we have any, invariably tends towards the salvation of perishing men. The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. Knowing the terror of the law, we persuade men. The great question is, What will give to our efforts of Christian persuasion the greatest efficiency? We occupy a most responsible post. We are like men on the firm coast, opposite to which a broken wreck, covered with living multitudes, lies dashing in the foaming surf. It is no time to theorize, but to act. Each is bound by all the ties of humanity, to do his utmost to rescue the ship-wrecked multitude from a watery grave. And if he recognize among them his own kindred and friends, or if he have himself just escaped from their perilous condition, what additional strength would the appeal to his sympathies acquire!

"This is our condition. Millions on millions of souls are exposed to the eternal damnation of hell! Each succeeding wave of time bears off some beyond the reach of our prayers, tears and labors. Not a moment is to be wasted. Every thing tender in Christian sympathy, and fervent in holy love, calls upon us in tones of thunder, What thy hand findeth to do, do it with thy might."

CONCLUSION.

"Let every Christian ask himself, what element in this view of a revival, is beyond the reach of his faith. Can he not rely upon the promised fulness of the Holy Spirit? And if he has that, will he not have the passion of conversions to holiness, the faith of realization, and all the internal elements of those gracious imitations, when the moral power of the church is in successful exercise? And

having these, can we be at a loss for an appropriate outward manifestation? Can we not adapt truth to the spiritual condition of those around us? Can we not arrive at a simple, plain style of preaching, on plain, yet momentous subjects? Can we not adjust our measures to the animal sympathies? Is a continuity of appeal, or variety in the mode of applying truth, beyond our reach? Can we not by prayer, and a close walk with God, acquire such familiarity with the spiritual world, as to be skilful in bringing consecutive influences to bear upon a community? Is harmony or concentration, so uncongenial to us, as not to admit of our forming evangelizing bands, to act more efficiently for the salvation of our perishing race?

"Christian reader, these are questions of solemn moment—questions that involve the eternal destiny of unnumbered millions. O, how much ought we to pray over them, before dismissing them from our attention! Prophecy presents a brighter prospect for the church in the vista of the future. And though we of the present generation die in the wilderness of doubt and partial consecration, our Sunday schools, our missions, our revivals, and innumerable societies, are concurring, I trust, to bring on the stage a phalanx of more robust and vigorous Christians on whom the Holy Spirit will confer his largest gifts, that through their means the empire of righteousness and peace, may be fully established over the soul and the society of man."

ADDRESS AND POEM, delivered before the Beta of the Sigma Phi, at its Anniversary Meeting at Clinton, July, 1842. Published by the Society.

We ought to have noticed this pamphlet, at an earlier period. The address by Professor Eaton, of the Hamilton Institution, after an introduction full of touching and tender personal allusions, and embracing a lofty and truthful tribute to the high worth of a deceased associate in that literary fraternity, the lamented Professor AVERILL, proceeds to consider "*Some of the peculiar incentives to high intellectual and moral effort, furnished by the circumstances in which Providence has placed us.*" Among the more important of these he notices "*the universal and intense action of mind; and as a consequence, an unwonted development and enlargement of the powers of the human intellect. Next, the tendency of individual minds to unite and coalesce.*" The struggle of the moral elements to rise above and subordinate to their sway the intellectual and the physical, is also noticed as one of the most glorious omens of the times, as it evinces a

benign aspect towards truth and virtue. Nor does the Professor hesitate to trace all this to 'the glorious gospel of the blessed God.'

He enters his protest, perhaps with more warmth than conclusiveness, against the alleged *superficial* character of the age; and notices briefly in the conclusion the high incitements and rewards to high and noble efforts. All who are acquainted with the vigor of which the Professor is capable, may readily conceive from this outline, how interesting a track he has laid open.

THE POEM, by Gurdon Hentington, is "*on confidence, affection, and the cultivation of these and kindred virtues.*" It is blank verse, tolerable rhythm, and we presume quite orthodox in sentiment. Of the author's gift at real poetry, we are not more favorably impressed than with a simile in which he compares the sweetness of *first and passionate love* thus:

"it stands alone,
Like Adam's recollection of his fall."

MEMOIR OF MRS. ISABELLA GRAHAM. American Tract Society. New York, 1843.

This is a new edition, and it is happy for the Christian world that it is not the first account which has been written of her extensive usefulness. But as every subject may be improved by new materials, as her own narrative of her husband's death, and other select correspondence, which this volume embraces, render it increasingly interesting.

She was born in Scotland in the year 1742, was educated by pious parents in the principles of the Church of Scotland, and before she had attained her tenth year, was enabled to devote herself to God, through faith in her Redeemer.

We love to trace the successive providences of God which attended her, because they were so marked and peculiar; and because they left such visible effects of the blessedness in staying her heart on God. In reading the memoirs of some of God's children, the dealings of the Lord seem mysterious, and when we would ask "why did God do this?" we are forced to wait for the full understanding of the matter, believing that "what we know not now, we shall know hereafter." But in the case before us, though providence might have been mysterious at the time, yet each one seemed to prepare her for new duties, and enable her to cast all her care on the Lord.

In the year 1765 she was married to Dr. John Graham; soon afterward he was appointed surgeon in the royal American regiment, and was ordered to Canada first, then to Montreal and Fort Niagara, and finally to Antigua. Here they resided seven years, until it pleased the Lord to take away her husband, so that as no reason existed for her longer remaining in America, she returned to the home of her youth.

After the death of her father, she removed to Paisley, where she taught a small school. In such changed circumstances, her piety was conspicuous. As her heavenly father saw fit to depress her outward condition, she was resigned to his will. Through the proposition and help of some friends, she resolved to open a boarding school for young ladies at Edinburgh, as thereby she might benefit her own daughters as well as others whom she might take under her charge. Here she found the superior education which she had received, of great use to her: and not only were the minds of her pupils improved by her instruction, but in after life, very many of them have dated their first religious impressions from those seasons of early instruction which they enjoyed under Mrs. Graham while in Edinburgh.

Mrs. Graham had entertained a strong partiality for America ever since her former residence there, and indulged a secret expectation of returning. It was her opinion, that America was the country where the Church of Christ would pre-eminently flourish. She was therefore desirous to leave her offspring there. Accordingly, she left Scotland, and came to New York, where she opened a school. Here, through her instrumentality, the *first American Missionary Society* was organized. A "*Society for the Relief of Poor Widows with small children*," was also organized at her house; Mrs. Graham was elected first directress, which office she held for ten years. In 1806, an *Asylum for Orphan Children* was provided, in the success of which Mrs. Graham took a deep interest. She was also accustomed to visit the *New York Hospital*, and the *sick female convicts in the State Prison*. She was likewise appointed presiding lady of the *Magdalen Society*, and gave catechetical instruction once a week in the Lancasterian School. Who that looks about for opportuni-

ties to be useful, will fail to find them? Whatever the subject of this memoir found to do, she did with all her might, and we cannot doubt but that much of her spiritual and private enjoyment which were so prominent, arose from fulfilling well her daily duties. We would not attempt to give a summary of her christian character. We number her with the redeemed—a sinner saved by grace. She lived to a good old age, and having served God in her day and generation, she fell asleep in Jesus, aged 72 years.

BOWDOIN SQUARE CHURCH BOOK. Boston.
By its pastor, REV. R. W. CUSHMAN.

HISTORY OF THE ELEVENTH BAPTIST CHURCH,
PHILADELPHIA. By A. D. GILLETTE, Pastor.

We have wished to give a more adequate notice of these interesting and useful manuals than we can at present. These little books contain each a beautiful cut of the house of worship; then a historical narrative of the enterprise which resulted in the formation of the respective Churches; the articles of faith, constitution of societies, &c. Then there is appended to the first, and excellent concluding address, in which the pastor lays open with freedom and faithfulness, his own feelings, and the reciprocal claims that pastor and people have on each other.

In the other, we have the discipline prepared by order of the Philadelphia Association, to accompany their confession of faith. This long and minute, but useful and interesting document we have desired to reprint entire, but cannot make room for it at present. We commend both these publications, as specimens of what Church-books ought to be.

DELINEATION OF ROMAN CATHOLICISM, drawn from the authentic standards of the Church of Rome. By REV. CHARLES ELLIOTT, D. D. 2 vols. 8vo. 1843. Methodist Book Concern, 200 Mulberry Street.

These volumes are noble monuments to the learning, piety, and industry of their authors. We are quite unacquainted with any single work that furnishes such a mass of substantial information respecting Popery. We do not know how our ministers regard the matter, but to our mind it is a settled point that the conflict with Popery has yet to be maintained in this very land where the Pilgrims came for "freedom to worship

God." A strife is already commenced between the form and ceremony and the essence and life of religion. We wish every Baptist minister could place these admirable volumes on their tables. Our Methodist brethren have done a service to the universal church in the publication of this very able and interesting work.

THE KINGDOM OF CHRIST, or *Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church*. By FREDERICK DENISON MAURICE, A. M., Professor of History in King's College. New York. D. Appleton & Co. 8vo, 600 pp.

This is a beautifully printed volume, and is written with great ability, but it is a very different work from Dr. Elliot's. It is professedly written to combat the views of the society of Friends, and to meet their prejudices against the ordinances and government of the English church. We think that the Clergy of the Presbyterian, Baptist, Congregational, and Methodist denominations, should make themselves familiar with a work abounding in talent, fine writing, and wretched sophism, but which will work mischief unless repelled.

HISTORY OF THE EMPEROR NAPOLEON, from the French of M. Laurent de L'Ardeche; with 500 illustrations and 20 original portraits. New York. D. Appleton & Co. 1843. 8vo. 4 volumes. Two dollars.

An attractive subject in a very captivating form. We are quite pleased with the perusal, although the translation does not strike our taste as happy. We have never seen a memoir which received so much assistance as this does from the capital engravings. This is one of the cheapest of the cheap publications of the day.

THE KEYS OF THE KINGDOM OF HEAVEN, and power thereof, according to the Word of God. By JOHN COLTON, 1644. Boston: reprinted. Tappan & Dennett. 1843.

It looks well for the cause of God's truth, that the dead saints are rising out of their graves to speak unto many. We hail the reprint of this quaint book, which contains much solid matter on the congregational character of the church of

Christ. There are many other similar works which we trust will be ushered again into the hands of readers by the same care which has so judiciously favored them with this valuable little book.

THE PICTORIAL BIBLE, illustrated with 1000 engravings. 8vo. J. S. Redfield. New York. Parts 1 & 2—each Part 25 cents. 1843.

This is an attractive copy of the Holy Scriptures. The engravings are finely executed upon wood, and the first letter of each chapter is beautifully adorned. The entire Bible and Testament are to be completed in sixteen numbers—and a copy of the sacred writings in the most interesting style will be obtained at the low price of four dollars. We are pleased to see that the second number is superior to the first, though that we thought admirable.

LESSONS ON THE BOOK OF PROVERBS, forming a system of practical Ethics for Sabbath Schools and Bible Classes. Boston. 1843. Tappan & Dennett.

This is a gem as to its value. We know of no book for Sabbath School use that we like better, especially for the older pupils of a school. Our readers will not like the lessons the less when we mention that they are the production of a daughter of Dr. Payson.

LAYS OF MY HOME, AND OTHER POEMS. By JOHN G. WHITTIER. Boston. W. T. Ticknor. 1843.

Like all we have read from Whittier's pen, these lays are marked by a love of Nature and Freedom. We are sorry to see his opposition to capital punishment, leading him to severe and undeserved satire on the Clergy.

¶ We observe that a Translation of De Wette on the Old Testament is in the press of Little & Brown, Boston. It is announced as a critical and historical introduction to the books of the Old Testament, and the translation is by the Rev. Theodore Parker. 2 vols. 8vo. This work is said to combine the results arrived at by the German scholars of the last hundred years. We shall give a careful notice to this important work when published.

CHRONICLE.

BOSTON ANNIVERSARIES.

The Anniversary meetings in the city of Boston, which we had the pleasure to attend, were of a very interesting character. We never recollect to have seen a larger collection of the ministers of the State. The first meeting we attended was that of the Massachusetts Pastoral Conference, in the spacious building occupied by their church, under the pastoral care of Rev. R. W. Cushman; it is situated in Bowdoin Square. The Essay for the occasion was read by the Rev. Arthur Train, of Haverhill—and his topic was, “*Erroneous views upon the subjects of divine influence are the chief source of the more prominent evils under which the religious community are at present suffering.*”

Mr. Train commenced by remarks upon the importance of sound doctrine in all particulars, and the mutual relations and dependence of religious doctrines on each other. He then proposed to offer, 1. A statement of the old Calvinistic views respecting divine influence; 2. The modern views of divine influence.

It is long since we have heard a sounder exposition on this momentous subject, and we willingly confess to the pleasure with which we saw a young man taking so strong and tenable position upon points which are sadly misapprehended by a large portion of our ministers. We honor Mr. Train for his boldness, and we were delighted with the stand he assumed in relation to the heresies which are introduced by men of authority and influence.

We earnestly hope that Mr. Train will furnish the public with an immutated copy of his admirable performance. We will gladly transfer the Essay to our pages. The Sermon at night, before the same body, was delivered to a large audience, by the

Rev. Thomas Caldicot, of Roxbury, upon *Church discipline*. Text, Matt. 18: 15—18.

The plan of the sermon was,

1. The design of Church discipline.
2. Cases in which it is to be exercised.
3. The mode of discipline.

These points were illustrated with the preacher's usual ability.

The public meeting on Thursday afternoon, in relation to Foreign Missions, was crowded to the utmost ability of the house, and we have never seen more fixed attention than while the assembly were addressed by Rev. Eugene Kincaid, from Burmah, and Rev. Mr. Love, from Greece. In the evening a sermon was preached by President Wayland, of which we hardly know how to speak—the text was, Rev. 14: 15, “*The harvest of the earth is ripe.*” I suppose all who knew the preacher, at once thought of his celebrated discourse at Salem, on “*The field is the world.*” This Sermon is worthy of the matured powers of the same preacher. We have heard many sermons and speakers upon Missionary festivals, from the great men of the Church in all its various departments, but we can think of no effort that equalled this in solemn views of duty, cogent reasoning upon existing relations and impassioned appeals to the renewed hearts and consecrated powers of redeemed friends.

The service was considerably extended beyond ordinary limits, yet we saw no symptoms of fatigue or *constrained* attention. We are of opinion that an effort should have been made at the close to raise the support of a preacher to the heathen, and cannot doubt that the appeal would have been successful;—but that sermon has not lost its power on those who heard it, and we trust it is destined to find its way into the hand of every Baptist in America, while our

prayer is, that every one who reads it, will close the perusal with an earnest appeal to the great Husbandman, "Lord, what wilt thou have me to do?"

Each evening the ministering brethren were invited to an interesting reunion in the Lecture Room, where a suitable collation was provided. We like this arrangement, it gives an hour or two to friendship, and really we felt as though these three evening repasts were green spots in the pilgrimage of life on which it will long be pleasant to look back.

The Foreign Evangelical Society held its session at Park St. Church. Henry Edwards, Esq. in the chair. The meeting was opened with prayer by Mr. Charles, of New York; the report read by Rev. Dr. Baird, the corresponding secretary; and addresses delivered by Rev. Dr. Bacon, Rev. Edward Kirk, and Rev. Mr. Lehmanousky, formerly an officer in the army of Napoleon, but now a Lutheran preacher in the valley of the west.

Dr. Bacon, always felicitous, was on this occasion unspeakably powerful and attractive, alluding to the probability that Rome would make her final struggles for dominion on our continent, and that even *perhaps* the very Pope may come and plant his throne in the great valley of the west, he exclaimed, "Well, be it so, let the pope come—but if he does, he must preach like other ministers, and if he cannot preach *as well*, and *better*, he will be in a bad fix." Mr. Kirk delivered a speech of great eloquence, quite superior to any thing we have heard from him before. His allusions to the sympathy of the High Church party in the Episcopal Church, both here and in England, was very pointed and justly severe. We do not envy the feelings of some men who were present and who have the temerity in the city of the Pilgrims to talk of "*the Church*"—"the Episcopal Church" as the only asylum of safety. We have no patience to hear a clergyman talk about the best men who have ever lived and died having no foundation for their confidence of eternal

life, excepting in "*God's uncovenanted mercies.*"

Col. Lehmanousky is a noble military looking man; he bears on his manly face the scars of battle. We should not suppose from his appearance that he was more than 55, yet he has passed his three-score years and ten—his birth-day being on the same day with that of the venerable and ever to be venerated Gen. Harrison. This gentleman made a very effective speech, touching the moral condition of France, corroborating all the descriptions afforded by the Evangelical Society. Col. Lehmanousky proposes to lecture in our principal city upon the life and character of his former distinguished commander, the Emperor of the French. We learn from friends who have listened to the veteran, that his addresses are deeply interesting.

The Seamen's Friend Society held a meeting of interest; addresses were made by Mr. Moore, U. S. N.; Mr. Pomeroy of Bangor, whose speech we thought too labored an effort to produce much effect; Mr. Carruthers of Montreal, and Mr. Hague of Boston, both these last named gentlemen made spirited and impressive appeals.

We ought not to omit the fact that the BAPTIST SUNDAY SCHOOL UNION held its anniversary. John B. Jones, Esq., the president, in the chair; addresses were made by Rev. J. O. Lincoln of Philadelphia; Mr. Howe, city missionary, and Mr. Kincaid, from Burma. The singing, by a juvenile choir, was charming, and the whole occasion one of deep and solemn interest.

At the MASSACHUSETTS SABBATH SCHOOL Society anniversary, the Rev. Hubbard Winslow made a speech which we hope will do much good, and that he may have a chance to improve many who did not hear him. We annex his address as it is reported:

REV. HUBBARD WINSLOW, of Boston, introduced the following resolution.—

Resolved, That we regard the instruction of our children in the Westminster Catechism, as

an indication highly auspicious to the cause of enlightened religion in our country.

Mr. Winslow commenced with an allusion to Westminster Abbey. He spoke of its location, the splendor of its architecture, and the impressions made upon his own mind in visiting that venerable pile. It was erected several centuries ago, and its foundations are said to have been laid on the ruins of a heathen temple. It was intended to be made so noble an edifice as to confound all the pagan temples in the land. He should never forget the impression made upon his mind as he passed through those chambers of the dead. For ages they had been the resting place of the Kings and Queens, and of the nobles, and of the honored of our fatherland. There, monarchs sleep side by side. There the poets seem still to breathe immortal verse from the urns that enshrine their dust. There the learned rest from their labors. There the warriors, on their hard pillars of glory, sweetly sleep. The orator lies there; and there rests the statesman, from whom we still draw lessons of wisdom and of the past. As you walk along those Gothic arches, thunders from an immense organ burst upon your ears. You look around you, and behold all things as they were a thousand years ago.

Passing on, you enter the chapel of Henry VII. This erection has been declared to be the wonder of the world; so beautiful in its workmanship, that it is said it must have been wrought by the fingers of angels. But it is decaying away, and is only kept up at an immense expense. Here rests the haughty monarch, whose name it bears, with his Queen Elizabeth lying in state by his side. But in that Chapel, so full of wonder, and so full of strange recollections, there was one reflection far more interesting to him than all the rest. It was that the Westminster Assembly's Catechism was framed here. There had been troublesome times in the kingdom. An ordinance went forth that the wise men of England and Scotland should assemble, and compile a catechism, which it was hoped might be the means of harmonizing the distracted elements. The Assembly consisted of sixty-nine in number, and the Catechism which was produced by their labors, is the most noble monument to learning and piety, ever erected by uninspired men.

The speaker said that he believed untold good had resulted, and would result to the church and the world, from the labors of this Assembly. A catechism could not contain all truth; but it was a key to unlock the Bible. He regarded a well drawn catechism as sustaining the same relation to the Bible, which Newton's Principia does to the great book of Nature. Before Newton wrote, we had this great book before us, in the fields and woodlands, in the sunshine, in the dew of evening, and the stars ever shining in the deep blue of heaven; but its great truths were little read or understood, until Newton gave us the key with which to unlock its mysteries.

So it is with the Bible. It contains vast,

and deep, and profound truths. You may take that book, without other aids, and learn all that is necessary to save the soul. But if we would have our children grow up to be enlightened Christians, we must teach them some well written catechism, that may be to them a key to unlock what is harder to them in the Bible.

If we look into that catechism, we shall find that it teaches most clearly, the great truths which it is necessary for man, as an accountable creature, to understand.

Read the first question, "What is the chief end of man?" Answer, "Man's chief end is to glorify God and to enjoy him forever." How clear, how full, how expressive is this statement. The child commits it to memory, and as he grows up, he consults the Bible and the book of nature, to see whether that principle is true. So you may go on through the book, and find every question and answer equally pertinent. For instance, pass to the second, "What rule hath God given to direct us how we may glorify and enjoy him?" The answer is, "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." How emphatic is every word of this answer! And how is the mind led by it to the Bible, which is the great fountain of religious knowledge. And thus the child is guided safely along in its researches into divine truth by the aid of that key which unlocks the blessed book of God. This very day, said the speaker, a minister of the gospel informed me that the great thing which kept him, while his Christian character was forming, from going astray, and embracing fatal errors, was the truths which he had impressed upon his mind from the Westminster Catechism. They were ever present with him, and when his mind was inclined to wander into dangerous delusions, they would shed their light upon it, and lead him back into the right paths. What was it that laid the foundations of our institutions in New England? It was the Westminster Catechism.

I have, said he, a curiosity in my pocket, and I am going to show it. It is nothing else than an old fashioned New England Primer. This copy, said he (taking it from his pocket, and exhibiting it to the audience) is not very old; it was printed only about twenty years ago; but it is exactly like those we used to have when I was a school boy. Here is the story of John Rogers, and the picture of him at the stake. On the first page you find this memorable couplet:—

"In Adam's fall
We sinned all."

Now some persons are much inclined to find fault with that, and they add,

"In Cain's murder
We sinned further."

And some add still another couplet, and say,

"In Doctor Green
Our sin is seen."

Well, perhaps that expression in the catechism is not the best; there are some things in it that I should express differently: I do think we sin ourselves, and have to answer only for our own sins; but that couplet still conveys a great truth, which should ever be impressed upon our minds—the truth, that in consequence of our sin, we are somehow all involved in woe.

There is still another vexed question which has grown up out of that catechism. We turn to the picture of John Rogers, and under it we read, that his wife followed him to the stake, "*with nine small children, and one at the breast.*" The question is, whether she had in all nine children or ten. There has been immense controversy about it. A clergyman told him the other day, that this question has been at last put to rest, and that it is settled that she had ten children. Well, these questions are about as important as some others about which men are disputing.

But, said the speaker, these are very small things to carp about. They lie upon the surface; its excellencies are unfathomed beneath them all. It is my humble opinion, that this same New England Primer has done more for New England and the United States, than any other book, or one hundred, or one thousand books, ever published or used in this country—the Bible, that best of books, only excepted. There are spots on the sun, so there may be in this catechism. But it is so near perfection, that for one, I have concluded to go it. I have not come to this meeting to attend a funeral, as was said by a speaker last evening. But I am come here to see a glorious resurrection from the dead. I hope to see this catechism studied again, as of old, by all the children in our churches, and throughout the country. Let us summon it up from the grave where it has lain buried, and let it live once more. It has been called sometimes "the ghost of the past." Well, be it so. I will say to it as Hamlet said to the ghost:

"Remember thee!

Ay, thou poor ghost, while memory holds a seat
In this distracted globe. Remember thee?
Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms all pressures past,
That youth and observation copied there;
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmixed with baser matter:

I do not know but I am too much given to ambition. Perhaps I am. But really I have sometimes thought I should wish to be Pope for one year. The first bull I would issue—and I do not know that I should issue another—would be that every child in the land, over six years of age, should commit to memory the Westminster Assembly's Catechism. I should then be sure that our institutions would not suffer for at least one hundred years to come. I should have more confidence in this, as a mea-

sure for the public good, than in any other thing that could be done. Eight years ago, it was in my heart to give weekly catechetical instruction to as many as might choose to receive them. I ransacked the bookstores of all Bos on and could not find a sufficient number of copies of the catechism to supply my class. We collected together some half dozen musty copies, and did the best we could with them. I then went to the Secretary of our Society, who is ever foremost in every good work, but I found that he had anticipated me. He was about preparing to publish an edition. I wrote an introduction to it. Since that time, as your report has stated, from eighty to one hundred thousand copies have been scattered abroad throughout the country. This looks as though the catechism was rising again among us in its glory. And I predict, said he, that the study of it will greatly increase. Every child should be taught to repeat at least two questions, with their answers, every Sabbath day. Its truths should be thoroughly incorporated into the minds of all our children. The radicalism on the one hand, and popery on the other, will stand aback. We shall dwell in a peaceful land, and our habitations shall be blessed.

REVIVALS IN MAINE.

Extensive revivals have been enjoyed of late in the State of Maine. Among other accounts of them in Zion's Advocate, we notice the following as particularly interesting:

The Rev. David Nutter, pastor of one of the Baptist Churches in Sedgwick, thus speaks of that place and its vicinity—"The Lord is doing a wonderful work in this part of the country. In every place where I have been, and from which I hear, revivals are progressing. On the islands of the sea, and on the main land, multitudes of sinners are turning to God. On Deer Island, Swan's Island, Gott's Island, Black Island, Long Island, and others in this vicinity, God is displaying his rich grace in the salvation of very many precious souls. Forty have been baptized on Long Island, where there are but about 140 inhabitants; and many others are waiting for an opportunity: for they have no minister. A good work has been going on in Bluehill, Ellsworth, Surry, Trenton, Bucksport, Orland, Penobscot, Castine, and many other places in this country. Brother Cary says, It is most powerful all over the large Island of Mount Desert, where he resides; he never saw it, he says, on this fashion before. Sedgwick has also been greatly blessed. All the Baptist Churches in the town have shared in it. One hundred and forty have been baptized. Among the converts who have united with our church, are three sea captains, all of whom were cast away last season. And it was in consequence of these disasters, that they were brought home to share in the good work which we have experienced. They thankfully acknowledge the providence of God, which has resulted in the salvation of their souls. One of these is a son of our lamented brother, the late elder Lord, of Surry."

MISCELLANY.

THE LEPER.

BY N. P. WILLIS.

[This article is inserted by particular request.—EDITOR.]

“Room for the leper! Room!” And as he came
 The cry passed on—“Room for the leper! Room!”
 * * * * * And aside they stood,
 Matron and child, and pitiless manhood—all
 Who met him on his way—and let him pass.
 And onward through the open gate he came,
 A leper with the ashes on his brow,
 Sackcloth about his loins, and on his lip
 A covering,—stepping painfully and slow,—
 And with a difficult utterance, like one
 Whose heart is with an iron nerve put down,
 Crying, “Unclean!—Unclean!”
 * * * * * Day was breaking,
 When at the altar of the temple, stood
 The holy priest of God. The incense lamp
 Burned with a struggling light,—and a low chant
 Swelled through the hollow arches of the roof,
 Like an articulate wail, and there, alone,
 Wasted to ghastly thinness—Helon knelt.
 The echoes of the melancholy strain
 Died in the distant aisles, and he rose up
 Struggling with weakness, and bowed down his head.
 Unto the sprinkled ashes, and put off
 His costly raiment for the leper’s garb:
 And with the sackcloth round him, and his lip
 Hid in a loathsome covering, stood still
 Waiting to hear his doom:—

“Depart! depart, O! child
 Of Israel, from the temple of thy God;
 For he hath smote thee with his chastening rod,
 And to the desert wild
 From all thou lov’st, away thy feet must flee,
 That from thy plague, His people may be free.

“Depart! and come not near
 The busy mart, the crowded city more;
 Nor set thy foot a human threshold o’er,
 And stay not thou to hear
 Voices that call thee in the way; and fly
 From all who in the wilderness pass by.

“Wet not thy burning lip
 In streams that to a human dwelling glide;
 Nor rest thee where the covert fountains hide,
 Nor kneel thee down to dip
 The water where the pilgrim bends to drink,
 By desert’s well, or river’s grassy brink.

“And pass not thou between
 The weary traveller, and the cooling breeze,

And lie not down to sleep beneath the trees
 Where human tracks are seen ;
 Nor milk the goat that browseth on the plain,
 Nor pluck the standing corn, or yellow grain.

“And now depart ! and when
 Thy heart is heavy, and thine eyes are dim,
 Lift up thy prayer beseechingly to Him,
 Who from the tribes of men
 Selected *thee* to feel his chastening rod—
 Depart ! O leper ! and forget not God !”

And he went forth—alone ! not one of all
 The many whom he loved,—nor she, whose name
 Was woven in the fibres of the heart
 Breaking within him now, to come and speak
 Comfort unto him. Yea—he went his way,
 Sick, and heart-broken, and alone—to die !—
 For God had cursed the leper !

It was noon,
 And Helon knelt beside a stagnant pool
 In the lone wilderness, and bathed his brow
 Hot with the burning leprosy, and touched
 The loathsome water to his fevered lips,
 Praying that he might so be blest—to die !—
 Footsteps approached, and with no strength to flee,
 He drew the covering closer on his lip,
 Crying, “Unclean ! Unclean !” and in the folds
 Of the coarse sackcloth shrouding up his face,
 He fell upon the earth till they should pass.
 Nearer the stranger came, and bending o’er
 The leper’s prostrate form, pronounced his name—
 “Helon !”—the voice was like the master-tone
 Of a rich instrument—most strangely sweet ;
 And the dull pulses of disease awoke,
 And for a moment beat beneath the hot
 And leprous scales with a restoring thrill.
 “Helon ! arise !” and he forgot his curse,
 And rose and stood before Him.

Love and awe
 Mingled in the regard of Helon’s eye,
 As he beheld the stranger. He was not
 In costly raiment clad, nor on his brow
 The symbol of a princely lineage wore ;
 No followers at his back, nor in his hand
 Buckler, or sword, or spear,—yet in his meek
 Command sat throned serene, and if he smiled,
 A kingly condescension graced his lips,
 Thelion would have crouched to in his lair.
 His garb was simple, and his sandals worn ;
 His stature modelled with a perfect grace ;
 His countenance, the impress of a god,
 Touched with the open innocence of a child ;
 His eye was blue and calm, as is the sky
 In the serenest noon ; his hair unshorn
 Fell to his shoulders, and his curling beard
 The fulness of perfected manhood bore.
 —He looked on Helon earnestly awhile,
 As if his heart was moved, and stooping down
 He took a little water in his hand
 And laid it on his brow, and said, “Be clean !”
 And lo ! the scales fell from him, and his blood
 Coursed with delicious coolness through his veins,
 And his dry palms grew moist, and on his brow
 The dewy freshness of an infant’s stole.
 His leprosy was cleansed,—and he fell down
 Prostrate at Jesus’ feet, and worshipped Him.

LINES COMPOSED ON THE SABBATH.

Once more the Sabbath dawns upon my sight,
 And saints, rejoicing, hail th' auspicious light;
 Their willing feet trace, with renew'd delight,
 Fair Zion's hill.
 The sacred Temple's consecrated place,
 Where they so oft have seen the Saviour's face,
 Where he reveals his wondrous pow'r and grace,
 Highly they prize!
 Here would they fix their dwelling, while on earth,
 (Rather than mingle with the sons of mirth)
 To celebrate the Saviour's matchless worth,
 In songs of praise!
 O could my soul on wings of faith arise,
 And soar above these perishable skies,
 This morn would then, to my desiring eyes,
 Joyous appear!
 When shall I feel my heart athirst for grace,
 Intensely hung'r'ing after righteousness;
 Eager to run with speed the arduous race,
 And gain the crown?
 Were my whole mind with solemn awe inspir'd,
 From ev'ry sordid, trifling scene retir'd,
 With pure, exalted love my bosom fir'd,
 How blest my state!
 But though successive Sabbath-days return,
 Ne'er is my heart above the earth upborne;
 No,—still my guilt and barrenness I mourn,
 My want of grace!
 Bright Sun of Righteousness! thy beams display,
 And chase these clouds of darkness all away,
 That yet I may behold the gladsome day,
 Nor sink in night!
 O let thy purifying grace divine,
 From guilt, and sin, and dross, my soul refine,
 And make me fruitful as the cluster'd vine,
 Till ripe for heaven!
 Then, if the heights of glory I should gain,
 And perfect love and holiness attain,
 My song should swell beyond the highest strain
 Of all the sav'd!

LINES,

Written by the late John Thornton, Esq., of Clapham, upon his receiving a mourning-ring for a cousin of his own name, then lately deceased.

Welcome, thou presage of my certain doom!
 I too must sink into the darksome tomb;
 Yes, little Prophet, thus my name shall stand,
 A mournful record on some friendly hand:
 My name! 'tis here,—the characters agree!
 And every faithful letter speaks to me!—
 Bids me prepare to meet my nature's Foe,
 Serene to feel the Monster's fatal blow;
 Without a sigh to quit the toils of Time,
 Secure of glory in a happier clime,
 Then mount the skies,—forsake my old abode,
 And gain the plaudit of a smiling God;
 Receive, Lord Jesus, body, soul, and spirit;
 Behold my plea,—Thy sufferings and thy merit.

THE RED CROSS ST. LIBRARY, LONDON.

This is the name of a famous collection of books belonging to the London dissenting ministers. It was the donation of the Rev. D. Williams, D. D., who left it as a legacy to the three denominations, Presbyterians, Independents, and Baptists. Dr. Williams purchased the valuable library of the celebrated Dr. Bates. After Dr. Williams' death, the present building was erected by a generous subscription, and valuable additions have since been made. It is a depository of Portraits of Puritans, and Nonconformists, and the collection of paintings and MSS. is very large and valuable. Upon Dr. Williams' tomb-stone, in Bunhill Fields, is a long Latin inscription, of which we give our readers the translation :

"Sacred to the Memory
of the

REV. DANIEL WILLIAMS, D. D.,

Who was born at Wrexham,
In the county of Denbigh, in Wales.

Having been from his childhood

Deeply tinctured with piety,

And trained up in learning,

At a very early period of life

He became a minister of the Gospel,
And preached with good acceptance

In many parts of England,

And afterwards in Ireland,

Particularly at Dublin,

Where, having spent the meridian of his age,
He left behind him among all true Protestants

A most honorable remembrance.

Being driven thence by Popish tyranny,

He removed to London,

Where he flourished for many years,

In the highest reputation.

He was a man of the most amazing abilities,

For in him were united

(How rare the union!)

The most vivid rays of genius,

And the most profound sagacity.

He was well versed in all the parts of divinity :

He was a lively, pungent, grave, copious,

And indefatigable preacher,

He was so well qualified for his work

That with equal success,

As his subjects required.

PASTORAL RECOLLECTION.

Several years ago I had the pleasure, when on a visit in the north of England, to spend a day or two with an excellent Dissenting Minister, who has been settled in a popular town on the great North Road for nearly twenty years. Among many things that passed between us on the providence of God in sending his Gospel here and there, and his grace in impressing it on the hearts

of sinners, he related to me the following circumstance, as a striking commentary on that text, "Behold how great a matter a little fire kindleth."

"When," said he, "I first came to —, I found almost every thing in my congregation in a state of confusion. The church book had been sadly neglected, and the list of members contained many persons, some of whom were dead, others excluded for improper conduct, and others who had left the town, and had not for many years been heard of. I made out a new list—the old, by some means or other, was lost—nor did I for fourteen or fifteen years, hear of a single person whose name I had left out of my new list.

"A short time ago, I received by post a letter from one of the new townships on the river Ohio, in which the writer stated that he formerly belonged to the church of which I was at present pastor, and that he supposed his name still stood on our books; that he had been in America for nearly twenty years, during which time he had done what lay in his power to extend the knowledge of Christ; that Divine Providence in a singular manner had directed him to the township in which he at present resided, and which he found altogether destitute of public worship; that he first of all collected some of his neighbors together, prayed with them and read to them sermons he had carried out from England; that being encouraged to do so, he had invited a minister from a considerable distance to preach to them; a large congregation had been collected, a spacious meeting house was building, a Christian church was about to be formed, and the object of his letter was to request his dismission from the church at —, to form one of its members.

"Struck with the account, I immediately inquired among the old members of the church if they recollected such a man. But, strange to say, most of them had even forgotten his name. One or two at length recollected him; they said he was a plain, meek, diffident carpenter; one who seldom conversed with any one, and could scarcely be prevailed on to pray at their social meetings; in a word they represented him as the most unlikely man they knew to accomplish such a work. We soon after received communications from other quarters, confirming all he had written, and much more, and appointed a meeting of prayer and thanksgiving on his behalf."

Such was the interesting detail given me by my friend. How clearly does it show that the poorest persons and those of the weakest capacities may do good where

there exists but the disposition to do it! How does it illustrate God's sovereignty and goodness in blessing the humblest means to promote his glory; and how eminently does it call for the best hopes of the Christian, that in addition to the pleasing intelligence, we are constantly hearing of the progress of the Gospel, there may be many instances like that we have related, with which we may be made acquainted with hereafter, in this world or the next.

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. X.

REV. MATTHEW WILKES, LONDON.

Song of Solomon 2: 15.—*"Take us the foxes, the little foxes, that spoil our vines, for our vines have tender grapes."*

This book is called a Song, because the subject is joyous. It is called "A Song of Songs," by way of pre-eminence, the subject being of the most joyous nature. It is called the Song of Solomon. He was under divine inspiration when he penned it, and he was a shadow of a substance, a type of Christ, "for behold a greater than Solomon is here." The subject relates to the communion of Christ and his church, this is represented by all the affectionate endearments of wedlock. The church is also represented by the similitude of a garden, and a vine; and, as all gardens have their enemies, so has the church. Foxes, or the jackalls, with which Judea abounded, are here said to intrude into the garden. Little foxes, though not so carnivorous as the old ones, would do much mischief, by burrowing at the root, scratching off the bark, &c. Now all this would be unworthy of a man of Solomon's wisdom, for which he was so pre-eminent, if, under them, he did not couch some moral figure by which we are to be instructed. Foxes are alluded to in Ezekiel 13: 4—"O Israel, thy prophets are like foxes in the desert," instead of being watchmen. Again, Luke 13: 33, our Lord tells the people that had been hearing him, "Go ye, tell that fox," meaning Herod, "behold I cast out devils," that is, go tell that mischievous prince. Thus you see, my beloved, the figure is borrowed, to represent moral evil. May we not take these little foxes as our diversified sins, which do so much harm to ourselves and to others? I will deduce one observation from it. *Little sins do great harm*, therefore we need to say, as in our text—"Take us the foxes, the little foxes that spoil the vines." Do not spare them, take the little foxes. And here, from this, I will deduce three particulars.

I. What kind of sins may be so denominated?

II. What is the harm they do? "They injure the vine."

III. How must they be dealt with? Not

tenderly, not connivingly; they must be taken with design, lest they destroy us.

I. What kind of sins may be so denominated? or—

What sins can be called little sins? It has been contended by great and wise men, that no sin can be little; that every sin is infinite, because committed against a holy and infinite God, subjecting us to eternal punishment. This I admit to be strictly true, but it does, by no means, forbid us to say, that there are sins that may be called comparatively little. Peter denying his Lord was a sin, though he did not intend it; but Judas' was a great sin, to betray and sell his Master. Samson to familiarize with Delilah, was a sin, but it was a greater sin in David to desire Bathsheba. Christ says, "Such an one hath the greater sin, and shall receive the greater damnation." What sins may be so called?

1. What do you say of your evil tempers in the church, in the family, and in the commercial world?

2. What do you think of a light and frivolous spirit, as frothy almost as the agitated sea?

3. What do you think of your great remissness in religious duties?

4. What do you think of social-whispering, slandering, and backbiting? when you scarcely ever speak to the use of edifying, as if you were carrion flies, delighted to feast on wounds and bruises, and if you cannot find any, anxious to make some.

5. What do you think of your conformities with this world? Have you none? speak, conscience, speak—speak, professor, speak—do you deny it?

6. What is your dress? ever on the verge.

7. What is your conversation?—"Earth, earth, earth."

8. What light and unholy company? Are not these foxes that spoil the vines? Would you go into a house where there was suspicion of the plague? I am sure you must have a very accommodating spirit, to say the best of it.

9. What do you think of pride?

First, there is natural pride, which sets us above our fellow creatures.

Secondly, there is spiritual pride, which would set us above our Saviour and our God, and if it does not do that, it tells us how to overrate all we have and do. I select these, because they are evident in the church of our God, and which I pray to God to root out.

II. The harm which they do. "They injure the vine."

1. Little sins do harm; they injure our consciences, by hardening them.

A tender conscience hesitates, at first, to sin, but afterwards loses its sensibility. You have taken the opium, though warned of it—now you sleep as on a mast.

2. Little sins make way for greater.

There is a progress in sin; let but the fire

into your house, where there are combustibles, and ten to one but it is consumed.

3. Little sins injure, by relaxing your devotion and communion with God.

Which of you can go comfortably to prayer after a ball, a play; a brawl, or an afternoon of scandal? Never have I been so sickly as when I have been spending a little time with people, whose converse have been trifling; and, then, just when going to part, "Let us have a word of prayer," as if that was to whitewash all. Ah, sirs, these sins spoil the fruit. I do not think much, indeed I think nothing of your religion, when you are looking out the most lax professor, for an example. Such an one is a great professor, and he does such and such things.

4. They hinder the presence of Christ with you.

A delicate lady could not be happy in a room filled with noxious animals, so Christ cannot live in the heart overturned with little foxes. We have cost him enough; he left his glory in heaven, the adoration of angels, "and took upon him the form of a servant, and humbled himself to death, even the death of the cross," for us men and for our salvation. Will you then pain his heart again, by these little sins? But I forbear. The injury our little sins do are very great. How peace interrupting—how do we lose the smile of God—the very Bible grins in our faces, when we look at its promises, at least we think so.

III. How they must be dealt with?

Not tenderly, not connivingly, but they must be taken with design, lest they destroy us. Shall we cast a mantle over them? Yes, I would, if I could do good by it—but no, these foxes must be taken.

1. This may be a charge to ministers.

Sirs, we love to comfort the feeble minded, we love to speak peace, but we must speak out. I do not wish your peace to be interrupted, your conscience wounded, your love abated. A doctor that will discover your disorder is highly esteemed, and why not a minister? because you love your sins. I have no stones to throw out of the pulpit among you. I am never satisfied with a sermon, or expect it to do good, unless it bites myself.

2. It is a charge to Christians, as if our Lord had said, I love thee, I bled for thee, I will bring thee to glory.

But look here at these little foxes, beware of the first approach of sin, drive them out, do not say, "let them alone, pretty little things, what harm can they do?" Set God always before thee, as thy kind Father—set Christ before thee perpetually in his humiliation and dying love: then, as David said, you may add, "I have set the Lord always before me, therefore I shall not be moved." There is a secondary peace, "O that thou hadst hearkened to my voice, then had thy peace been as a river." It may be a prayer to Christ; feeling the sinfulness of his nature, the believer cries, O take these little foxes, thou hast

more power than I have, nobody beside can do it. There is a sweet text to this effect: "Thou didst bring a vine out of Egypt, thou hast cast out the heathen, and planted it, but now the bear out of the wood doth waste it." Now mark how she prays, "O God of heaven, look down from heaven, and behold, and visit the vine, and the vineyard which thy right hand hath planted." O, sirs, it is well if we can turn this into a prayer; you shall soon find that these little foxes will begin to scamper away.

Let me just say, by way of improvement, if these little sins do so much harm, where shall the ungodly sinner appear when he comes to die, with all his sins upon his head? O fly to the Saviour, and say, "Take away all my iniquities, and receive us graciously." The Lord grant that may be the case with us all.

Mr. Wilkes generally composed the last hymn to be sung after preaching. On the occasion of this sermon, he composed the following one:—

"O God, how oft do I offend
In thought, and word, and deed;
How oft thy holy Spirit grieve,
And my Saviour bleed!"

"How oft does my example prove
A trouble to thy saints;
How oft I rob my soul of peace,
And utter sad complaints!"

"My guilt appears of deeper die,
Because I have professed
To taste a Saviour's dying love,
And every sin detest."

"Against these evils, great and small,
O may I watch and pray,
And from the faintest shades of sin
Indignant turn away."

"Hast thou a work of grace begun?
I surely must be thine;
Then take these little foxes, Lord,
Which injure thine own vine."

TRADING FOR CHRIST RECOMMENDED.

A Letter from the late excellent Mr. J. Williams, of Kidderminster, to his Nephew, Mr. Watson.

MANCHESTER, Sept. 4, 1753.

Dear Cousin,—

Last Lord's day, Mr. Whitefield, after praying for those who *preach for Christ*, prayed also for those who *trade for Christ*. May you and I be of that number! Of other tradesmen it may be said, "they have their reward;" while *these* are laying up for themselves "treasures in heaven," and in the mean time have a higher relish of what they possess, be it more or less. If we trade for Christ, we must every day, as we go on, praise him for all our success; ask counsel of him how we shall

lay out the increase, and do all we do by the rule of his word, and with an eye to his glory. If we trade for Christ, we shall not have our hearts much lifted up with mere worldly prosperity; nor lifted up in pride, though they will be in praise, that we have wherewith to do the more for his glory. Nor need we, on the contrary, be much cast down by adversity; unless, indeed, it have befallen us through our own fault or neglect, when we ought to be humbled for our unfaithfulness in our stewardship, and to watch and pray the more. Perhaps, also, we ought to be so far affected as to grieve, in some measure, that, through our inability to advance the interest of Christ, it hath suffered any diminution. If we trade for Christ, we certainly trade with his stock; and whatever we give to his church or to his poor, we shall give to him; and, therefore, need not do it grudgingly. In short, if we trade for him, our minds may be "kept in perfect peace," being, in all events, "stayed on him," and trusting in him. Who now would trade for themselves only, when they may have such an able, wise, bountiful Master to trade for?

I am, dear cousin,
your faithful partner,
JOSEPH WILLIAMS.

ON SOCIAL PRAYER.

The efficacy and success of believing prayers are manifest, not only from express declarations of the word of God, but from a careful observation of corresponding facts. It appears with the fullest evidence that God is the hearer of prayer,—and that the requests, offered in the name of his Son, and according to his will, shall certainly obtain a gracious and abundant answer. Every real Christian is one who "gives himself to prayer." He makes it his ordinary business, and he feels it his sweet delight. As man, however, is a social being, prayer should enter into his social intercourse, and be mingled with it. This shows the necessity and duty of social prayer. By this, I do not mean merely the prayer of the family and of the church, in its more ordinary meetings, but likewise the association of Christians, with a more direct view to prayer, and also with an eye to special objects of united request.

To such prayer our Lord Jesus Christ has afforded much encouraging encouragement. His gracious words on this subject are, "I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven" Matt. 18: 19. Prayer, in this united form, then has a peculiar energy. If, therefore, we are suitably sensible of the value of this duty and of the success of it, we shall not fail to avail ourselves of the opportunities we enjoy of social prayer. There is good reason for thinking that they who are

most employed, and have the greatest pleasure in the secret duties of the closet, will most cheerfully attend on the public exercise of prayer. Their hearts are alive to the importance and usefulness of this duty.

I may be allowed to suggest, that the public and general interest of religion should be especially regarded in such meetings. The success and spread of the gospel at home and abroad, is a subject at all times interesting to the hearts of real Christians;—and it must be so particularly at this time, when such exertions are making for this great purpose—in which the Redeemer's glory and the salvation of men have so near a concern. On what occasion was it that the Holy Ghost was poured down most remarkably on the church? It was when the apostles of Christ "were all with one accord in one place," engaged in waiting, by fervent prayer, for the performance of his promise, in sending this great divine agent, in rendering the gospel successful (Acts ii.) According to Dr. Owen, this is one necessary character of the evangelical church: "A believing expectation of the influences of the Holy Spirit." The more this character appears in it, then the more flourishing, we have reason to think, will be its spiritual state, and the greater the spread of the gospel, and its success both in the conversion of sinners, and in the edification and comfort of those who believe. "The church's cause," says Mr. Henry, "is ordinarily more or less successful, according as the church's friends are more or less strong in faith, and fervent in prayer."

When a spirit of prayer is granted to the church, in any eminent degree, it is usually a token that God is about to bestow some remarkable favors in the revival of religion and the diffusion of the gospel. It is matter of grateful acknowledgment, that, for some years past, the church of Christ has been more than usually distinguished by a spirit of fervent prayer for the interests of true religion in the world. The happy effects have been richly experienced; meetings for prayer have been formed in many parts of the world, and fervent, united prayer is ascending from them. The increase and prosperity of these should be the earnest wish, as well as the active endeavor of Christians. What a wide-spreading scene, demanding our pity and our prayers, is presented to us! Since all the success of the gospel comes from God, and we are encouraged to ask his Spirit for this end, surely we should all join in fervent prayer for this purpose. Let this be the language and resolution of every Christian for himself, endeavoring to extend it as widely as possible; "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62: 1. The diffusion of this ardent, benevolent, and truly Christian spirit,

through individuals and societies, ought certainly to be the matter of our fervent desire and prayer.

ILLUSTRATION OF ISAIAH 1: 8.

In many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather; there, amidst heavy rains and tempestuous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, who assemble in large bodies. From thence the sentinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain. The prophet, no doubt, alludes to it in that passage, deploring the desolation of Judea: "The daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers; as a besieged city."—*Forbes' Orient. Mem.*

WHO IS MASTER?

When you see a dog following two men, you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So, at times, religion and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master—God or the world; but stay till the man come to a parting road; God calls him this way, and the world calls him that way. Well, if God be his Master, he follows religion, and lets the world go; but if the world be his master, then he follows the

world and the lusts thereof, and lets God, an conscience, and religion go.

SUBMISSION, WITHOUT DESPAIR.

We must carefully separate the humble acknowledgments of divine justice and subjection to the divine sovereignty, from absolute despair, or giving up all hope in the divine mercy.

This sentiment may be illustrated by the case of the woman of Canaan, who confessed the justice of every thing that made against her; and yet continued importunately to urge her plea.

It may also be illustrated by the case of Des Barreaus, a foreigner of eminent station, who had been a great profligate, and afterwards became a great penitent. He composed a piece of poetry after his conversion, the leading sentiment of which was to the following effect: "Great God, thy judgments are full of righteousness, thou takest pleasure in the exercise of mercy: but I have sinned to such a height, that justice demands my destruction, and mercy itself seems to solicit my perdition. Disdain my tears, strike the blow, and execute thy judgment. I am willing to submit, and adore even in perishing, the equity of thy procedure. But on what place will the stroke fall that is not covered with the blood of Christ?"

SELECT SENTENCES.

If prayer do not constantly endeavor the ruin of sin, sin will ruin prayer. (Job. 27: 10.) To live in sin, and yet to believe the forgiveness of sin, is utterly impossible. (Psalm 66: 18, 19.)—*Dr. Owen.*

He who hath tasted the bitterness of sin, will fear to commit it; and he who hath felt the sweetness of mercy, will fear to offend it. (Rom. 7: 1, 2; 2d Cor. 5: 14.)—*Charnock.*

We cannot begin to lead a holy life till we first look to Christ for pardon of sin. (Luke 1: 74, 75.)—*Mr. T. Cole.*

Happy is he that can abandon all that may defile or burden his conscience.

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THE
BAPTIST MEMORIAL
AND MONTHLY CHRONICLE:

DEVOTED TO

[THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.]

"To put you always in remembrance of these things."—PETER.

VOLUME II.
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NEW-YORK, JULY, 1843.

REV. R. BABCOCK,
" J. O. CHOULES. { *Eds.*

HISTORICAL.

WESTERN THEOLOGICAL INSTITUTE,
AT COVINGTON, KENTUCKY.

It gives us sincere gratification this month to place before our readers an account of the new and flourishing institution established by our denomination at Covington, and we are happy to accompany the article with a fine copper-plate engraving of the edifice belonging to the Seminary.

—

It will be recollected by many of our brethren that a General Convention of Western Baptists was organized at Cincinnati, in the month of November, 1833. At that meeting a constitution was adopted, among the provisions of which, it was stipulated that at each annual meeting, committees should be appointed to prepare reports on such subjects as might be deemed expedient; among the most prominent of which was MINISTERIAL EDUCATION. In accordance with this provision of the constitution, a committee of five brethren was appointed, to prepare a report on this subject, including an inquiry respecting A CENTRAL THEOLOGICAL INSTITUTION.—This committee consisted of S. M. NOEL, J. M. PECK, S. W. LYND, E. FISHER and E. ROBINS, who, the following year, presented an able report, prepared by JOHN M. PECK, several

extracts from which we have appended to the present report, as illustrative of the views of the founders of the Institution, which views are in entire harmony with those which this Institution is designed to perpetuate. At the close of the report of that Committee, the adoption of the two following resolutions was recommended, viz:

1. *Resolved*, That a Baptist Theological Institution of the character contemplated in the above report, ought to be established at some eligible point in the Western country.

2. *Resolved*, That this committee be discharged, and that the subject of location, with any further measures it may be thought proper to adopt in relation to such an establishment, be referred to a select committee, consisting of the following brethren: J. L. Holman, E. Robins, J. M. Peck, J. Pratt, J. S. Willson, Cave Johnson, H. Malcom, George Matthews, G. C. Sedwick, J. E. Welch, S. W. Lynd, P. S. Gayle, Thos. P. Green, Thomas P. Jones, C. Vanbuskirk, J. Going, R. E. Pattison, E. Dodson, and U. B. Chambers. This committee, after mature deliberation, reported in favor of a central Theological Institution for the great Western Valley, and likewise recommended the

immediate formation of a Western Baptist Education Society. Whereupon the following resolutions were adopted by the Convention.

1. *Resolved*, That in the opinion of this Convention, the wants of the valley of the Mississippi require that there should be established an institution intended solely for the education of those whom the churches shall approve as called of God to preach the gospel.

2. *Resolved*, That it is expedient that a Western Baptist Education Society be now formed.

The same day, (November 10th,) during a recess of the Convention, "THE WESTERN BAPTIST EDUCATION SOCIETY" was organized, and a constitution adopted, which provided for the appointment, by the Society, of a Board of Directors, consisting of two members from each Western State, and one from each Territory, whose duty it was made, "immediately after their election annually," "to make choice of an Executive Committee of twelve members," who should "have the entire management of the pecuniary affairs of the Society," and who should "judge of the qualifications of applicants for patronage." They were, moreover, authorized to "take measures for the establishment of the Theological Institution" contemplated in the resolution, as described above, and "if such measures proved successful," they had power to determine the location, character, and general principles of the Institution; to appoint its first Trustees and Instructors, and to fix the tenure of their offices."

Of the original members selected by the directors as the Executive Committee, six only resided in Cincinnati and its immediate vicinity, viz: S. W. Lynd, E. Robins, N. S. Johnson, J. Stevens, J. Colby, and J. B. Cook; the others were located at a distance, in the different Western States. The six resident members,

after spending five or six months in the examination, (both personally, and through their agent, Ezra Going,) of various sites in the vicinity of Cincinnati, fixed at length upon a tract of land in the rear of the city of Covington, Ky., as the most desirable location, and in the spring of 1835 they purchased, on their own responsibility, three several tracts of land adjoining each other, delightfully situated about three-fourths of a mile from the Ohio river, on elevated ground, overlooking the city of Cincinnati; the whole containing about 370 acres, for the sum of \$33,250.

An interesting reference to the existing and prospective population of the Mississippi Valley, and to the importance of a central Theological Institution for the Baptist denomination, and the advantages of Covington as a centre of influence, was furnished in the First Annual Report of the Western Baptist Education Society, shortly after the purchases were made.

The Executive Committee having completed these purchases, in order to provide for the payments, which early fell due, succeeded in the summer of 1835 in effecting a sale of 90 acres of the land, (less three acres, reserved for a church and a high school,) for the sum of \$22,500, of which amount they received within twelve months \$10,000 in cash: and the remaining sum of \$12,500 has since, with the exception of a few hundred dollars, been realized.

From the date of these purchases, in 1835, until the spring of 1838, embracing a period of nearly three years, although the Committee held regular monthly meetings, yet, from a variety of causes, which it is not now necessary to detail, but little was attempted beyond renting the land from year to year for farming purposes.

During the year 1838, the Executive Committee, perceiving that the

undertaking would prove disastrous, unless immediate measures were taken to extricate it from the embarrassments which threatened it, committed the enterprise to the management of an energetic superintendent, who proceeded forthwith to the adoption of preliminary measures: and early in the following year presented a plan, which was unanimously adopted, for laying out the whole property in town lots, reserving an oblong square of 12 acres, beautifully situated upon the highest ground in the tract, as the site for the public buildings.

Immediately after the property was thus laid out, a regular system of public improvements was commenced, by neatly enclosing and grading the public square, grading the streets, commencing the erection of the public buildings, and enclosing and laying out an extensive Rural Cemetery, with other improvements.

The activity thus manifested, gave an earnest of the determination of the Executive Committee to prosecute the enterprise with energy and perseverance, and the purchasers of lots were thereby encouraged to commence building and improving their property; and thus, from that period, the public and private improvements have been steadily advancing, so that within three years, extending up to the present time, about one hundred and fifty buildings have been erected within two squares of the public grounds.

In the autumn of 1839, the Executive Committee, having already, in conformity with the power granted by the constitution of the Western Baptist Education Society, "taken measures," as we have seen, "for the establishment of a Theological Institution," and having witnessed the "success of such measures," and "determined the location, character and general principles of the institution," pro-

ceeded to appoint its first trustees, and to fix the tenure of their offices, in accordance with the constitution of the Society, and in the winter of 1839-40, the trustees applied for and obtained, a liberal charter from the Legislature of Kentucky, under the style of the "Western Baptist Theological Institute of Covington, Kentucky," under which charter the trustees forthwith organized themselves into a Board, and immediately afterwards, the entire property held in trust by the Western Baptist Education Society, together with all its liabilities and obligations, were legally conveyed and transferred to the trustees of the Western Baptist Theological Institute.

The public square has been laid out with symmetry and taste, and embellished with a great variety of forest trees, evergreens, and shrubbery. One of the principal theological buildings, has been erected, an elegant brick structure, four stories high, exclusive of the basement, surmounted by a balustrade or observatory, commanding one of the most extensive and beautiful panoramas which can be presented in this or any other country, embracing in its circuit the cities of Cincinnati, Covington, and Newport, with the beautiful Ohio gliding majestically between them, and bursting upon the sight at either extreme of the landscape—the whole scene relieved in the back ground by lofty hills and dark woodlands. This edifice is 120 feet long, and 46 in width. Its internal arrangements are exceedingly neat and convenient, and will accommodate about one hundred students. Its aspect is very commanding and beautiful, as seen from any point, but especially from the opposite city of Cincinnati. Neatness, strength and durability have been consulted in its construction.

The Pavilion, or Mansion House,

at the west end of the public square, presents a beautiful front of 82 feet, including wings, embosomed in a grove of forest trees, and from the colonade in its rear, overlooks the entire public grounds.

A very interesting and valuable appendage to the property of the Institute, is the Linden Grove Cemetery, located one-fourth of a mile from the public square, at the extreme southwestern limit of the whole tract, and in the midst of the richest and most romantic scenery. It was laid out and enclosed in 1841.

The gardener's lodge, a neat brick edifice, commands the entrance to the Cemetery, and near the centre of the grounds stands the public or receiving vault, for the temporary deposit of bodies. The tract now appropriated to this use, contains about 22 acres, and presents sufficient variety of surface to furnish appropriate sites for private vaults and tombs, as well as numerous lots for families. The whole area has been tastefully laid out, and embellished with forest trees, evergreens and shrubbery, skirting its various paths and avenues. It is intended to continue these improvements from year to year, and, when necessary, to add to the ground a beautiful tract adjoining, of about 30 acres, principally of woodland, owned by the Institute; so that for extent, beauty of location, and general attractiveness, it shall be unrivalled by any cemetery in the Western country.

It has already been stated, that in the summer of 1835, a sale was effected of 90 acres of the land of the Institute, at \$22,500, since which there has been realized, from public and private sales made from year to year, \$39,500, making an aggregate of \$62,000, which has been appropriated as follows, viz: In payment of original purchase money and interest \$23,000; in the erection of the theological edifice about \$25,000; of

the Pavilion \$7,500; in enclosing and grading the public square and the Cemetery; in the erection of the gardener's lodge, the public vault, and improvements of the ground, and in opening and grading two miles of the streets, intersecting the property in various directions, \$6,500.

The present indebtedness of the Institute is as follows, viz:

<i>1. On original purchase money, viz:</i>	
U. S. Bank Agency,	\$3,200
Heirs of Robert Kyle, viz:	
to Jos. Rich,	\$2,000
to H. Dixon,	3,000
	—5,000
	\$8,200
<i>2. On money loaned, viz:</i>	
Of Jona. Batcheller,	
principal	\$5,000
Balance of interest thereon to	
January, 1843,	1,500
	—6,500
Of R. Willard, J. Stevens and others.	4,700
	—11,200
<i>3. On labor and materials for building:</i>	
Balances due to sundry persons,	2,500
	\$21,900
Deduct debts due to the Institute,	4,900
Balance of indebtedness of the Institute	\$17,000
To meet this indebtedness, the Institute has property as follows, viz:	
700 town lots, averaging, at a moderate estimate, \$100 each,	\$70,000
40 choice lots, adjoining Theological Square, \$400 each,	16,000
14 acres hill woodland, at \$70 per acre, say	1,000
1600 lots in Cemetery, averaging \$15 each,	24,000
	\$111,000
From which deduct the above balance of debt,	17,000
Leaving an excess of	\$94,000
for the endowment of Professorships, purchase of Library, and erection of other public buildings.	
Add value of public buildings now erected, viz:	
Principal building,	\$25,000
Pavilion or Mansion House,	7,500
	—32,500
	\$126,500

From the foregoing statement, the inquiry may very naturally be suggested, why has the opening of the Institution been delayed, and any part of its indebtedness suffered to remain, while such an amount has been expended in laying out, grading and embellishing the grounds, opening streets, and other improvements. To this it may be replied, that it early became the fixed determination of the Trustees, (and all their measures have been shaped to conform thereto,) to adopt such a policy as should apply the proceeds of the cash sales of lots, to the reduction of the debt to the greatest possible extent; and thus extinguish, at the earliest period, every claim against the Institute. *They clearly foresaw, however, that this could not be effected, but by adopting simultaneously, and strenuously pursuing, a prudent, but at the same time an active and resolute system of public improvements.* Hence the opening of the several streets—the enclosing of the Theological Square—the erection, first, of the Pavilion or Mansion house, and subsequently of one of the main theological buildings—the enclosing and laying out of the Rural Cemetery—the erection therein of the public vault, and the gardener's lodge—the opening of public avenues and walks, both in the Theological Square and in the Cemetery, and adorning each with ornamental trees and shrubbery,—all these have been clearly indispensable to the success of the whole operation; for without the full demonstration furnished by these important and permanent improvements, steadily pursued from year to year, the sales of town lots could never have been made, and the numerous buildings thereon would not have been erected, and the whole enterprise would have proved ultimately, like too many others, a splendid and disastrous failure.

To meet the pressing responsibilities of the Trustees, there will be required *immediately*, the sum of \$5,000, and during the year 1844, the further sum of \$5,000, to be applied as follows, viz :

To extinguish the balance of the debt to the United States Bank,	\$3,200
To extinguish one-half of the balance of the debt to the heirs of the late Robert Kyle, deceased,	2,500
To pay the balance of the interest now due to Jonathan Batcheller, Esq.	1,500
To pay money borrowed of sundry individuals, and for outstanding debts due for materials and labor,	2,800
	\$10,000

The amount of aid thus timely afforded, will effectually relieve the property of the Institute from all embarrassment. The remaining balance of debt (\$7,000) can, without difficulty be deferred, and paid from the proceeds of sales of property at good prices; but unless aid is soon afforded through the liberality of our brethren and friends, to meet the claims as above stated, the Trustees will be compelled to make sales at very heavy sacrifices, of an important part of the valuable property still held by them, and thus essentially diminish the means which they have hitherto relied upon for carrying out their original plan; and thereby, in a great degree, the design of the Institution will be, at least, retarded, if not defeated. But if the aid now asked is afforded, the Trustees will be able to retain this property still in possession, until sales can be advantageously made, from time to time, and thus the ardent anticipations of all its friends will be fully realized.

In addition to the amount required for this purpose, the Trustees present the claims of this Institution, *for the endowment of professorships and for a theological library.* It is proposed to commence the Institute upon a foundation of three professorships

of \$15,000 each. The number may be hereafter increased to five, or more. It is intended that the library shall be an extensive one, and it will require a separate fund of from five to ten thousand dollars at the commencement. For both these objects the Trustees appeal on the present occasion to their brethren, and to the friends of theological education generally throughout the country.

The trustees have delayed, from year to year, this *first appeal* to the liberality of the churches, and to the friends of education at large, in behalf of this enterprise, in the hope that they might be able *themselves*, from the proceeds of current sales of property, to prosecute the enterprise to its successful close, without extraneous aid; and this would unquestionably have been accomplished, had not the well known, unexpected and unprecedented pecuniary embarrassments of the country interposed. During these embarrassments, however, they have by no means been disheartened, but have continued steadily to prosecute the work by making contracts for labor and materials, payable in building lots at fair market prices; and in this manner the necessity of money contracts has been, to a great extent, avoided.

The inquiry has frequently been made, "How soon will the Institution go into operation?" The trustees deeply regret that there should be any further delay in making a commencement, but depending entirely, as such an institution must, upon its endowments for its income, (since tuition is in all cases to be gratuitous,) it will be readily seen that a commencement cannot be made with any prospect of permanency, until such an income shall have been secured.

The Trustees have, from the first, determined to avoid the reproach into which so many similar efforts have

fallen, of commencing the institute with feeble and contingent resources, and after an inefficient and spasmodic existence of a few months or years, being subjected to the mortifying necessity of a partial suspension of the object, or of its entire abandonment.

The details in the foregoing pages will furnish data from which to judge of the probable period when a favorable commencement can be made. On this point it will be sufficient to say that it will greatly depend,

First, upon the liberal dispositions with which the churches and our more wealthy brethren respond to this appeal. Or should the benefactions of our brethren, in addition to furnishing the relief from existing indebtedness, which we ask, fail of making permanent endowments necessary for a favorable commencement, then it will depend,

Secondly, upon the improvement of the financial affairs of the country, so far as to enable the trustees to dispose of or lease building lots at a fair value, and thus furnish the requisite endowments. It will at once be seen that if the trustees are compelled to rely upon the latter alternative, several years longer must inevitably elapse before the seminary can go into operation. The trustees, however, indulge the ardent hope that the liberality of the friends of ministerial education will interpose, and that means will be thus afforded for the early and successful commencement of the theological school.

It may be proper here to state, that in the prosecution of this enterprise thus far, the Trustees have never sought assistance, nor have they received any pecuniary aid whatever, by contributions or donations from their brethren; but have made all their payments, and carried forward all the improvements thus far, entirely from resources drawn from the sales

of the property originally purchased. The Trustees, however, acknowledge their obligations to several individuals, who nobly came forward at the commencement of the undertaking to sustain it by loans of money at simple interest. They have, however, obtained no money on loans from any banking or monied institution whatever.

They will also add, that from the commencement of the undertaking to the present time, not a dollar has been received by any individual of the trustees for any services they have rendered; nor has any loan or payment of money been made to them or either of them, notwithstanding their labors have occupied no ordinary portion of their time, and have been connected with a very heavy amount of pecuniary responsibility.

The Trustees have thus presented a plain statement of facts for the consideration of the churches and of their brethren generally. They have indeed greatly mistaken the importance of this cause if the interests which cluster around it, and the claims which it urges, are second to any other of the various benevolent enterprises, which have enlisted the prayers, and appealed to the sympathies, and solicited the benefactions of the denomination.

The ultimate destiny of the United States is inevitably associated with the future condition of the Western Valley. The interests of the north and south are centered here; and the exertions which these portions of our country have, for several years past, been making, through moral and religious influence, sufficiently indicate their sense of the immense importance of the West, to the country and to the world. Our brethren east and south, have more at stake in the institutions of the Valley, than they have in their own institutions. It must be apparent to all persons of ordinary

foresight, that the pastors and evangelists of the western churches must, to a very great extent, originate among themselves, and receive their education in the West; and that even those in the East who desire to pursue a course of instruction, with a view to settlement in the Valley, will find it essential to their highest success to acquire their theological knowledge and their general training in this field.

We ask the solemn and prayerful attention of our brethren in all parts of the United States to these points, and earnestly hope that their reflections will lead to corresponding action in aiding to mould the infant but giant-like growth of the western valley. Especially would we appeal to our brethren to whom the Lord has committed property, to take this enterprise into serious consideration, and before they depart hence to their high and eternal reward, to dispose of that property so as to make it, through the gospel which it may be the means of dispensing, a sweet savor of life unto life to descending generations.

Finally, the trustees desire to record, with sentiments of devout gratitude, the manifestations of Divine goodness which have been so apparent throughout this undertaking, and they entertain the firm persuasion that to this interposition, they are indebted for the signal success which has hitherto crowned their labors.

They commenced the arduous undertaking, and have prosecuted it steadily from year to year, in the full confidence of its ultimate success.— They have exulted in the bright anticipation that by persevering exertions, this institution, situated in the centre of the Mississippi Valley, sustained by the whole weight of the denomination, and so accessible from the East, from the West, from the North, and from the South, would hereafter prove an invaluable legacy to the

churches, that when their toils on earth shall have ceased, others would enter with all their hearts into their labors, and cherish with more intense solicitude than they have done, these sacred interests, and that under their auspices this institution will become "a radiatory point of grace and truth," whose increasing splendors, ascending up on high will shed its glories afar over the western churches from age to age, penetrating, enlightening, and cheering the moral wastes of this great valley, and extending its holy influence to other and distant lands.

INTRODUCTORY LECTURE

ON ECCLESIASTICAL HISTORY.

BY MR. W. JONES.

I have somewhere seen it remarked, that a man who does not think he dropped from the clouds, or does not date the origin of the world from the day of his nativity, should be anxious to become acquainted with the transactions of different ages and countries; and for this, among other reasons, because to be ignorant of what took place before we came into the world, is to be children all our days.

It cannot be denied that the adorable Creator has implanted in the human breast a thirst after knowledge. It begins to manifest itself with the first dawns of reason, and it is the province of history to minister food to this appetite. Knowledge is everywhere encouraged in the holy Scriptures; and our best interests are interwoven with it. 2 Pet. i. 2. "Consider what I say," said the apostle Paul to an eminent preacher of the gospel, "and the Lord give thee understanding *in all things*."

But though knowledge of every kind is valuable, and may, under the direction and government of a well regulated understanding, be rendered subservient to the purposes of useful

life, we ought never to lose sight of the fact, that all the powers of created beings are limited; and as no one man can expect to understand everything, it is the province of wisdom to select those branches of knowledge, as the object of pursuit, which are most valuable, and of the greatest utility. Unless we adopt this plan, and square our conduct by it, we may be squandering away the precious hours of life in the veriest trifles, while the acquisition of pearls is within our reach, and neglected by us.

HISTORY, taking the term in its general acceptation, has been not inaptly defined, "philosophy teaching by example how to conduct ourselves in every situation of private or public life." But though history in general has its utility in enlarging the mind, ministering to its gratification, and furnishing lessons of instruction for the conduct of human life, it is not intended to make it the subject of the present course of lectures. And one important reason is, that it is much too extensive a province to be traversed by me, or perhaps explored by yourselves without more leisure and better opportunities of making our way through it. I shall not therefore take up your time in tracing the rise and fall of the various empires, states, and kingdoms of this world, or in turning over the annals of blood, as the late Dr. Johnson, in his emphatical manner, designated the study of general history: our time and attention will, I trust, be much more agreeably and profitably employed by confining to one branch of history—namely, that of the Christian church, commencing with its origin, and so pursuing the subject consecutively to the age in which we live.

I cannot think that any apology is necessary for the choice we have made of a subject as the basis of these lectures. Ecclesiastical history is the history of the origin, progress, and

dissemination of the Christian religion, and it is a most important branch of divine philosophy; it opens to our view many interesting discoveries of the dealings of God with our guilty race, and it cannot be too carefully prosecuted. It will afford us abundant opportunities of witnessing how the world stands affected towards the religion of the cross; it will illustrate the enmity which has existed from the beginning between the two seeds, Gen. iii. 15, and it will afford abundant proof of the perpetual agency of the wicked one in corrupting the gospel, so as to accommodate it to the reigning lusts and pride of the human heart, and his malice and rage in persecuting those who, in every age, have been solicitous to keep the commandments of God and the faith of Jesus.

But notwithstanding the high claims which this subject has upon our attention, whether we consider it as unveiling to us what relates to a revelation from God, or as merely modifying the human character, and determining the aspects under which that character has been exhibited, it has too often been regarded as of little moment—as forming, perhaps, a useful branch of study for theologians, intending to devote themselves to the work of the ministry, but as containing nothing that is worthy the attention of men in general. To that representation of the matter, however, I cannot subscribe; for, next to the gospel itself, which is the wisdom of God, and the power of God, to the salvation of all that believe, I am compelled to rank in point of interest and importance, the history of the church, or kingdom of Christ. Little as this kingdom is thought of by the wise and mighty of this world, it is of infinitely more value than all the world beside; and in proof of that fact I shall only add, what I believe you will find true upon enquiry, that it is mainly for the sake of this kingdom

that the globe which we inhabit is continued in existence; for whenever the last subject of this kingdom shall be gathered in, “the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up;” for, being under the curse on account of sin, “it is reserved unto fire against the day of judgment and perdition of ungodly men.” A subject, therefore, which connects with it the destinies of all the human race never can be unimportant.

There is also another view to be taken of this subject too important to be here omitted. I refer to the extraordinary prophecy concerning it which is contained in Dan. ii. Nebuchadnezzar, king of Babylon, had an extraordinary dream, in which it was supernaturally made known to him what should take place in the times subsequent to those in which he lived. He beheld a great image set up before him, which excelled in brightness, while the form thereof was terrible. The head of the image was of fine gold, his breasts and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. But while the monarch looked upon it, lo! a stone which was cut out of a mountain without hands, smote the image upon its feet and brake them to pieces, so that they became like the chaff of the summer threshing-floor, and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth, ver. 31—35. The interpretation which the prophet Daniel gave of this dream, is as follows:—the image represented the four great empires, viz. the Babylonian, the Persian, the Grecian, and the Roman; while the stone cut out of the mountain without hands, denoted a kingdom

which the God of heaven should set up in their days, which should never be destroyed—a kingdom which should not be left to other people; but which should break in pieces and consume all those kingdoms, and stand for ever;” ver. 44. This is the kingdom of the Messiah, the Lord’s, Christ—the true church of God, whose history is to form the subject of these lectures; and from the prophetic description which is here given of it we learn, that, at its commencement, it was to be of the most humble and unpretending cast—that it should increase by little and little, until itself became a great mountain, and filled the whole earth—and that so far from being liable to ruin and destruction, like the kingdoms of this world, it should break in pieces, and consume the whole, and itself stand for ever. Now these characteristics of the kingdom or church of Christ, you will do well to keep constantly in mind throughout the whole course of these lectures, and you will thereby be enabled to judge for yourselves how far this remarkable prophecy has been fulfilled.

The remarks now offered will, I hope, be thought sufficient to justify the view which I entertain of the importance of the subject, and I therefore proceed to another topic, namely, the general plan of writing the history of the Christian church, to which in my humble judgment there are many and formidable objections. But that you may be the better enabled to understand my meaning, and judge of its correctness, it will be necessary to trouble you with a short account of the principle treatises on this subject, which are extant in our language or in an English dress. The ecclesiastical histories which are now chiefly in request in this country, are those of Dupin, Mosheim, and Milner, concerning each of which you will permit me to say a few words.

Dupin was by nation a Frenchman,

born at Paris, and descended of an ancient and noble family. At an early period of life he discovered a strong inclination for books, which was cherished by his father, who educated him with great care. Having gone through his course of grammar, learning, and philosophy, he determined on the clerical profession, and frequented lectures of divinity in the Sorbonne, a celebrated college in Paris. In pursuing his studies he made such progress, particularly in an acquaintance with the writers on Ecclesiastical History, that in 1684, he was admitted a doctor of the Sorbonne. He then set about writing a work on Ecclesiastical History, the first volume of which appeared in 1686, and others followed in succession as far as five volumes, which contained an account of the first eight centuries. When he had arrived at this point, he was called to account by his superiors for the freedom with which he had treated some ecclesiastical writers, as to their style and sentiments, and other qualities, in doing which he gave great offence to certain persons, and in 1693 his work was suppressed. He, however, found means, in process of time, to pacify the higher powers, and by making a small change in the title of his work, he was permitted to carry it on, which he did by the publication of several successive volumes, which continued the history to the end of the sixteenth century. The whole was translated into our language in six volumes, folio, 1695–1702, improved with notes; and there is a useful abridgement of it in four volumes, 12mo. The author was a man of very extensive reading, and wrote with an easy and happy flow of language. He had an extraordinary faculty of analyzing the works of another, which renders his own pages very instructive; to which we may add that his impartiality is admirable, and it was this quality which rendered him so obnoxious to the zea-

lots of his own church. After all, it must be remembered that Dupin was a Catholic, and, consequently, believed the church of Rome to be the church of Christ, which, in my humble judgment, was a fundamental error. I cannot, therefore, recommend his work to you in the gross, as furnishing an authentic history of the Christian church, though it certainly is a repository of valuable materials connected with that interesting subject. His work, however, is much less read in the present day than it was half a century ago, having given place to the more popular production of

MOSHEIM. This learned writer was Chancellor of the University of Gottingen, about the middle of the last century, and wrote, in Latin, "An Ecclesiastical History, from the birth of Christ to the beginning of the eighteenth century." This work was translated into our language by Dr. Archibald Maclaine, who accompanied it with copious notes, in which he corrects a few errors in the author's text, and supplies numerous omissions which he had detected. Mosheim had an advantage over Dupin in being a Protestant, for he was of the Lutheran communion, and, consequently, he was under no temptation to advocate the cause of the church of Rome. Yet, somehow or other, by a singular perversion of judgment, throughout his whole work, the church of Rome is identified with the church of Christ. To have given the work its appropriate title, it should have been designated, "A History of Popery, detailing its rise, progress, and the various modifications of church powers, &c.;" for, if you look into his pages, you will find that "*the church*," whose history he narrates, is always the dominant party, that is, the Roman Catholic party, whose influence was paramount, and who tyrannized over the bodies and souls of men with ruthless sway. Perhaps you will ask me, does

he take no notice of the friends of truth—the real disciples of Christ—the meek and humble followers of the Lamb? I answer, that he certainly does; they come in for a share of his notice; but then it is almost, invariably to reprobate them as *heretics*, who troubled the church. Now, had Mosheim himself been a Catholic, we might have found some apology for his conduct in this monstrous perversion of truth and justice; but avowing himself a Protestant, I think him both inconsistent and culpable.

It has been remarked, that truth is the life-blood of history: deprive it of that valuable ingredient and you convert it into fable or romance. But what truth can there be in holding up a corrupt and apostate communion as the Christian church, and the friends of truth who opposed those corruptions as *heretics* who troubled *the church*? Yet this is precisely Dr. Mosheim's plan of compiling the Annals of Ecclesiastical History. It will be my object, throughout this course of lectures, to proceed upon a totally different plan. We shall first settle the important question, what are the constituent principles of the church or kingdom of Christ—the doctrine on which it is founded, the King whose authority it acknowledges, the laws by which it is regulated, and so forth; and having ascertained these points upon scriptural grounds, it will serve us as a polar star by which to direct our course through all the mazes and intricacies of what is denominated ecclesiastical history. The truth is that to render this important subject as interesting, instructive, and profitable as from its nature it is adapted to become, a totally different form of compiling, and consequently a different mode of studying it ought to be adopted and pursued. New arrangements of the subject may be devised by which the narrative may be rendered more perspicuous—much trifling matter may,

without injury, be omitted—the most striking events in the lives or histories of the distinguished individuals with whom it brings us acquainted, will serve to diversify and enliven the general narration, whilst the bearing of all the leading incidents upon the constitution of human nature, and upon the influence which they have exerted, may be more clearly and steadily represented than has generally been done. But to achieve any thing of this kind, a sincere and ardent love of truth, which is the surest guide, because it is the light of the mind, must be cherished. This is the only thing which can raise us above the influence of those religious and political prejudices which too frequently bewilder the mind, and enslave even the strongest understandings.

Of Milner's History of the Christian church, let it suffice to say, that though extending to five volumes, it leaves the subject incomplete by 300 years. The author himself published only three volumes, bringing down the narrative to the times of the Reformation; and of these I cannot speak in very high terms, I mean according to my own views of what an ecclesiastical history ought to be. He was certainly a man of learning, and had read much upon the subject; but he wanted a discriminating judgment. He seems never to have settled in his own mind what constitutes the church or kingdom of Christ, or if he did he decided erroneously; and the consequence has been that his volumes exhibit a motley mixture of truth and error—a strange assemblage of human inventions, and the corruptions of Christianity, with the pure and simple religion of the New Testament. It was, obviously, a leading object with him to make the primitive church the pattern of modern Episcopacy; that is, of the church of England, a point which he has labored with great diligence, as had been done by several

of his predecessors, but it is “laboring in the fire for very vanity.” The fourth and fifth volumes of the work, which are occupied with the history of the Lutheran Reformation, were added by his brother, the Dean of Carlisle, a man of much superior abilities, and are so very excellent that it is a matter of deep regret he did not live to finish the undertaking.

Having thus delivered my opinion of our principal works on this subject, I shall draw this preliminary lecture towards a conclusion, by pointing you to what I think myself warranted to pronounce, a *perfect specimen* of what a history of the Christian church ought to be. I refer to the book of the Acts of the Apostles, contained in the New Testament; and I venture to uphold it as an *inimitable model* both as to style and materials. All this indeed naturally follows from the fact of its having been written under divine inspiration. But let us for a few moments drop that consideration, and examine this section of the New Testament merely as a piece of human composition. The writer of it was evidently the Evangelist, Luke, who accompanied the apostle Paul in his travels, and who consequently was an eye-witness of much that he relates. His entire narrative embraces a period of thirty years, commencing with the ascension of Christ into heaven, and the choice of an apostle to fill the place of Judas Iscariot, who betrayed him. These two events occupy the first chapter.

The second narrates the effusion of the Holy Spirit on the day of Pentecost, in which was fulfilled, as the historian tells us, a memorable prophecy which had been delivered by Joel eight hundred years before. We have then the substance of a sermon delivered by the apostle Peter to a multitude of unbelieving Jews, who had been active agents in putting the Son of God to a shameful and igno-

minious death ; and so pungent was the appeal, through divine energy, that about three thousand of them were converted to the faith, baptized, and formed into a Christian church ; and the chapter closes with a particular account of the appointments of public worship, which under apostolic direction they steadily observed, namely, “ the doctrine or teaching of the apostles—the fellowship, or contribution for the relief of the poor, &c.—the commemoration of their Lord’s death, here termed ‘ the breaking of bread,’ with the moral and devotional exercises of prayer and praise.”

In the next three chapters, viz. the third, fourth, and fifth, we are presented with an interesting account of the effects produced in the city of Jerusalem by the occurrences of the day of Pentecost, connected with the preaching of the apostles, and the miracles which they wrought. As these miracles were attestations of divine power, and wrought in the name of Him whom the Jewish rulers had lately “ taken, and by wicked hands crucified and slain,” they, by necessary implication, involved in them the charge of atrocious murder against the constituted authorities, who very naturally took the alarm and endeavored to silence the apostles, first by intimidation, but finding that to fail, they next betook them to brute force, for they “ laid their hands on the apostles and put them in the common prison.” And now heaven itself interposed in the contest,—the angel of the Lord opened the prison doors, set the apostles at liberty, and bid them go into the temple and speak to the people all the words of this life. Here was an interesting crisis ! Heaven and earth at issue upon the point, whether Jesus of Nazareth were the true Messiah or not ! An issue, however, that was not long doubtful.

The sixth chapter opens with an account of the appointment of Dea-

cons to look after the temporal concerns of the church, with the names of seven of their number who excelled in piety and wisdom, that were appointed to the office. Among these was Stephen, “ a man full of faith and power,” who by the miracles which he wrought, added to his pungent addresses, soon rendered himself obnoxious to the ruling powers, and brought down their utmost vengeance on his devoted head. Unable to resist the wisdom and eloquence with which he spoke, they had him apprehended and brought before the council on a charge of blasphemy. But now, availing himself of the opportunity of speaking in behalf of his divine master, he delivered that powerful address which occupies the seventh chapter. It is a recapitulation of the principal events of Jewish history from the days of Abraham to the building of the temple by King Solomon. Having deduced their history thus far, the holy Evangelist makes a transition from the temple, which they regarded as the glory of their nation, to Him who was its anti-type, namely, “ that Just One of whom they had now been the betrayers and murderers.” This charge was intolerable, it cut them to the heart, and they gnashed upon him with their teeth—a universal exclamation ensued—they stopped their ears and ran upon him with one accord, cast him out of the city, and stoned him to death. And now figure to yourselves that you were spectators of the last act of this tragedy. And now methinks I contemplate the holy martyr falling down upon his knees, invoking the Lord Jesus, and commending his departing spirit into his hands, and, with his last breath, praying for mercy upon his murderers: ‘ Lord ! lay not this sin to their charge,’ and having said this he fell asleep.

Jerusalem was now a scene of confusion, at least, it must have been so with the disciples of Christ. They

were the victims of a cruel persecution which raged against the church, and among the ringleaders of it was a young man of the name of Saul, who had interested himself so much about the death of Stephen, that he not only consented to it, but took charge of the clothes of the persons who stoned him. Saul is said to have made havoc of the church, entering into every house and committing to prison both man and woman. To escape his fury a great proportion of the church fled from the city and dispersed themselves throughout the adjoining countries. But here we ought to pause a moment, and contemplate the short-sightedness of human policy and the overruling providence of God. The persecuted disciples carried the gospel along with them wherever they went, and by this means sowed the seed of the kingdom. Philip, who had been chosen one of the seven deacons along with the martyred Stephen, went down to the city of Samaria, where he preached Christ with such acceptance that the city was filled with joy. Such as believed the things that Philip made known were baptized, both men and women. Having evangelized Samaria and its adjacent villages, Philip, by divine intimation, took his departure, and in his way towards Gaza, fell in with the Ethiopian eunuch, a proselyte to the Jewish religion, who was returning from Jerusalem whither he had gone up from a far distant country to worship the God of Israel. To him Philip communicated the knowledge of Christ, by expounding the fifty-third chapter of Isaiah. This great man confessed his faith in Jesus of Nazareth as the Son of God, received baptism at the hands of Philip, and joyfully carried the gospel with him down into Ethiopia. These interesting events constitute the substance of the eighth chapter. The ninth is occupied with an account of the conversion of Saul

of Tarsus, the young man who had so eminently signalized his zeal in the death of the martyr Stephen; and it is one of the most extraordinary occurrences related in the history of the Christian church. To see a mad and furious persecutor instantaneously disarmed of his hostility, and converted into a preacher of the faith which he was lately bent on destroying—to see the same individual become an apostle of Christ, laboring more abundantly than all the rest, sacrificing his ease, his reputation, his property, his prospects in life—submitting voluntarily to privations and hardships, and to the long catalogue of sufferings which he has himself drawn out in one of his epistles to the Corinthians—and all this, for what?—why that he might make others partakers of his own happiness by conveying to them the knowledge of that Saviour whom he himself had found: this is the subject of the ninth chapter, and the events are narrated with a simplicity which is truly divine.

The next subject which engages the pen of the sacred historian is the calling of the Gentiles into the Christian church, or kingdom of Christ, and it occupies the tenth and eleventh chapters. The covenant which the Most High had entered into with the Israelites at Mount Sinai had now existed for about fifteen hundred years, forming a wall of partition between Jews and Gentiles; but that covenant, having answered the purposes of divine wisdom and goodness in giving birth to the Messiah, the Savior abolished it by his death. Such, however, were the prejudices of the Jewish people, and even of those who were converted to the faith of Christ—nay, even of the inspired apostles themselves, that a supernatural revelation was necessary to counteract their influence, and reconcile the mind of Peter to the notion that the Gentiles were to be received into the

churches of Christ, on the very same terms as the Jews. This, we learn, was the meaning of the vision which that apostle had at Joppa, as recorded in the tenth chapter, and it cured him of his prejudices. He was now taught to preach the gospel to the Gentiles, and when he saw that God himself made no difference between them and the Jews, granting them repentance unto life, purifying their hearts by faith, and conferring upon them the extraordinary gifts of the Spirit, he came to a very just conclusion when he said, in answer to his brother apostles, who took him to task for his conduct, "*What was I that I could withstand God?*"

From the beginning of the thirteenth chapter to the end of the book, we are presented with a succinct account of the indefatigable labors of the great apostle of the Gentiles and his associates, in carrying the glad tidings of salvation throughout the benighted regions of the world; their success, under God, in converting men to the faith, and gathering the disciples into churches, together with their extraordinary privations and sufferings. On this, however, I decline to enter at present, as it is my intention to resume the subject in a future lecture, when we come to narrate the means by which Christianity was propagated in the world. We have, at present, merely glanced at its origin, and taken a survey of the infant, as it were, in the cradle, and I have pointed you to the Acts of the Apostles, as furnish-

ing us with what I call a perfect pattern of an ecclesiastical history. We have taken a cursory review of the materials of which it is composed, so far as we have pursued it, and we find it to be a record of most interesting facts, and the authentic memorial of the faith, zeal, and labors of the inspired founders of the Christian church. A history which presents scenes like these to the eye of an intelligent reader, is not likely to incur the imputation of containing only barren and uninteresting details; on the contrary, so long as the gospel of Christ continues to interest the hearts and affections of mankind, so long will the history of his church in past ages be an object of important contemplation, by its unfolding the mysteries of ancient prophecy, and presenting the spoils of time to the consideration of posterity. As we proceed, we shall find that when empires and kingdoms dissolved into ruins before the ruthless hand of time; when systems of philosophy, which held men in admiration, vanished like the morning cloud or the early dew; Christianity, the moral sun of the universe, survived the wreck of human power and wisdom, and demonstrated to the world its divine origin, by the indestructibility of its essence, its adaptation of relief to the sorrows of mankind, and its abundant sources of whatever can instruct the ignorant, reclaim the vicious, and confer happiness on all orders and conditions of men.



BIOGRAPHICAL.

EARLY BAPTIST MINISTERS.

PHILIP TANDY

Was a minister in the established Church, but afterwards joined the brethren of the separation, and espoused the sentiments of the Baptists, observing the *seventh* day as the Christian Sabbath. He was remarkably zealous to promote his own views of divine truth, and appears to have been a person of great abilities and piety. Edwards denominates him "a great sectary," who had been at York and in the northern parts, propagating his sentiments. While he was in the north, he held a disputation concerning his opinions, with a pious and learned minister of York. The debate was carried on by letters, in one of which Mr. T. remarks as follows:—"Let us lay aside tradition, custom, the reputation of learning and all selfish respects; and let us speak and write so as knowing that we must shortly give an account to Jesus Christ for all that we build, whether it be hay or stubble, gold or wood. For my part, I am confident, that, within a few years, I shall see him whom my soul loveth, and much will it go to my heart, if I either oppose a truth, or maintain an error. Sir, let us look about us; the vail is not yet taken off. In something most good men have been blinded. It may be in this for one. It is good to be tenderly jealous. Pardon me, that I thus exhort you. I see so many temptations that strongly invite even godly men to contend for pædobaptism, and so far do I see, also, into the mystery of anti-Christ's sitting in the temple of God as God, that I cannot but give a caution to the godliest man upon earth, who undertakes the defence of this practice." Mr. Tandy

undertook, in his next letter, to vindicate his own views of baptism and the fourth commandment concerning the Sabbath; to which the minister mentioned above wrote a large and full reply, in which it is said, he confuted him in all the particulars contained in his letter. It does not appear at what place Mr. Tandy preached, or when he died, but he was living in the year 1646.

JOSEPH SYMONDS

Was some time the worthy assistant of Mr. Thomas Gataker, at Rotherhithe, near London; but afterwards he became rector of St. Martin's, Ironmongers'-lane, in the city. Having espoused the sentiments of the independents, he forsook the Church of England, left his benefice and went to Holland. After his departure, Archbishop Laud, in the year 1639, pronounced against him the sentence of deprivation, by which the good man lost his living, after he had given it up. Mr. Symonds having sacrificed his benefice to escape the storm of persecution, settled at Rotterdam, where he was chosen pastor to the English Church, in the place of Mr. Sydrach Sympson. In this situation, his deportment and his doctrine were particularly conciliatory and his labors eminently useful. Mr. Edwards, to reproach his sentiments and to cloud his memory, says, "that his independent Church at Rotterdam was overgrown with anabaptism; and that he wrote to his friends in England, saying, he was so pestered with anabaptists, that he knew not what to do." Mr. Robert Park, afterwards one of the ejected nonconformists, was his assistant in the pastoral office. It

appears that he was living in the year 1646, and still pastor of the Church at Rotterdam. Though he was an independent, Edwards styles him "one of the most moderate and modest of that way." Several pieces, written by a person of the same name, occur in the Sion and Bodleian catalogues. Though pastor of a Church in a foreign land, he was sometimes called to preach before the parliament, as appears from one of his sermons, afterwards published with this title, "A Sermon lately preached at Westminster, before sundry of the Honorable House of Commons, 1641. By Joseph Symonds, late minister in Ironmongers'-lane, London, now pastor of the Church at Rotterdam."

ANDREW WYKE

Was a zealous minister of the Baptist persuasion, and apprehended in the county of Suffolk for preaching and dipping. When he was brought before the committee of the county, to be examined about his authority to preach and the doctrines he delivered, he refused to give any account of either. He alleged, that a freeman of England was not bound to answer any such interrogatories, either to accuse himself or others; but he signified, that if they had any thing against him, they ought to bring forward their charge, and produce their evidence. This was, indeed, considered as great obstinacy, and as high contempt of their authority; therefore he was immediately sent to jail.

It does not appear how long he remained in prison; but during his confinement a pamphlet was published either by himself or some of his friends, entitled, "The Innocent in Prison complaining; or a true Relation of the Proceedings of the Committee of Ipswich and the Committee of Bury St. Edmunds in the county of Suffolk, against Andrew Wyke, a

witness of Jesus in the same county, who was committed to prison, June 3, 1646." This work gives a circumstantial account of his adversaries' proceedings against him, and exclaims bitterly against the committee for its persecuting principles and illegal conduct. Withholding from others the blessing of Christian liberty, came with an ill grace from those persons, who, only a few years before, while they groaned under the iron rod of the tyrannical prelates, had earnestly pleaded for the same blessing.

March 16, 1650, Mr. Wyke, together with several others, was committed to prison at Coventry, to be tried for his crimes. He is represented as having kissed a soldier three times, and said, "I breathe the Spirit of God into thee." During his confinement he preached every Lord's day at the gate of the prison, when multitudes of people stood in the street to hear him. But how long his tribulations continued, or when he died, we are not able to learn.

It is not Mine.

It often happens that the very people most particular respecting their own things, are most wanton in the disregard of the property of others. Habits of neatness and economy are assuredly commendable; but they become mean when applied only to one's individual use, and when the reflection, "it is not mine," is looked upon as a release from care. This thought, on the contrary, should render the merest trifle important in our eyes. A truly benevolent heart and thinking mind dictate a desire to protect the rights, reputation, and property, even of a stranger. I like the man who goes back in the night to fling aside a stone, or a hoop, against which he has hurt his foot, so that the next passer-by, whoever he may be, may be spared the same evil. It is a trifle, but springs from a good principle, and, carried out into the great ramifications of society, may produce happiness incalculable!

The more thou knowest, and the better thou understandest, the more grievously thou shalt be judged unless thy life be more holy. Be not therefore lifted up; but rather let the knowledge given thee make thee afraid.

STATISTICAL.

STATE OF THE BAPTIST DENOMINATION IN
THE UNITED KINGDOM,*As derived from returns made to the Baptist Union, in April, 1843.*

Number of Churches :—	In England,	1310
“ “ “	In Wales,	257
“ “ “	In Scotland,	73
“ “ “	In Ireland,	36
		1675

Number of Churches in Associations, 1006. Churches formed within the last three years, 105.

1418 Churches return their number of members, amounting to 131,272, and giving an average of 92 in each Church. If this average be applied to the whole number of Churches, it gives a total of 154,100. This may be taken as representing a population of four times the number, or 616,400.

1141 Churches return the number of Sunday scholars, amounting to 143,027. At the same ratio, the number in all the Churches would be about 210,000.

609 Churches report their Village Stations, amounting to 1,527. At the same ratio, the total number would be 4,151.

960 Churches report a clear increase during the last year, amounting to 10,402 ; 179 Churches report a clear decrease, amounting to 763 ; and 135 Churches report their numbers unchanged. The actual clear increase for the year, reported by 1,274 Churches, is 9,369.

The average clear increase in these Churches, during the year, is about seven and a half ; or the clear increase per cent. about eight and a quarter. At this ratio, the clear annual increase of the whole of the whole body would be 12,558.

From the returns of the Associations, it appears, that the gross increase of the Churches is to the clear increase nearly as 13 to 8 ; so that the gross increase of the Denomination, during the last year, may be estimated at 20,224, or about 12 to each Church. From the same returns, it appears

that of the gross increase, four-fifths (or more than 16,000 during the last year) are received on profession—that is, with few exceptions by baptism.

To be combined with this ratio and amount of increase are some antagonist facts. Within the last three years, not less than 60 Churches have become extinct, leaving a net augmentation of only 45. Of 1144 Churches reported in detail, 314 have not had any clear increase ; and of these 314,179 have suffered a diminution. Applying this ratio to the entire number, 450 Churches—more than one fourth of the whole—must be deemed to have no clear increase ; and 224—more than one-eighth of the whole—to have experienced a decrease. These facts evince that the Denomination prospers locally rather than generally, and show what might be expected, if the success now vouchsafed to many of the Churches might be enjoyed by all.

The preceding calculations are liable to some modifications. Sixty churches have in three years become extinct ; but, with small exceptions, the members of these have been added to other Baptist Churches, and are not lost to the Denomination. They go, however, to make up its apparent increase. Within three years, 105 new Churches have been formed ; but these were composed of members of other Churches, and this number goes in diminution of their apparent loss. The returns of the associations show 1643 dismissed by letter of commendation, and 1871 received in the same method, within the last year ; but this is to a great extent—almost wholly—an interchange between Baptist Churches, and neither loss nor gain to the body. The returns show 1830 excluded from fellowship, and 1,013 restored to it ; the latter item so far cancelling the former. 505 are reported as withdrawn ; and these have generally found place in some other Church in the same communion. It is not possible at present, to reduce these modifications to numerical expression.

FAITH, HOPE, AND CHARITY.

Faith, Hope, and Love were questioned what they thought
Of future bliss, by pure Religion taught :
Now *Faith* believed it firmly to be true,
And *Hope* expected so to find it too ;
Love answered smiling with a generous glow
Believe, expect—I know it to be so.

LITERARY.

NOTICES.

MEMOIRS OF SEVERAL WESLEYAN PREACHERS,
Selected from the Wesleyan Magazine.
New York : Methodist Book Concern, 200
Mulberry st. 1843.

This is, to our taste, a very interesting book : it seems to let us into the early scenes and circumstances of Methodism, and makes us almost acquainted with its venerable founder. We like to see men venerate their ancestry, and it speaks well for the Methodists that they talk with their "ancients." As for Thomas Oliver, whose life opens the book, we have regarded him as a most remarkable man. His hymns are the finest in the English language; and the sublimest song ever composed in praise of Jehovah, since David wrote his Psalms, is Oliver's glorious one, beginning, "The God of Abraham Praise,"—and yet strange to say, scarcely any tinker of hymns and psalmody suffers that poem to pass without altering and curtailing it. We mean to print it soon *as he sent it into the world.*

THE CHRISTIAN REVIEW. No. 30. June 1843. Gould, Kendall & Lincoln. Boston.

This excellent periodical is always welcome to our table, and we are glad to see

that in the able hands of its worthy editor, it is making constant improvements. The article upon the Jesuits is a capital one, and reflects high credit upon its young author, Samuel Arnold Esq., of Providence.

We hope that the gentleman who has so much power and leisure, and who has youth on his side, will contribute something that is substantial to the literature of our country.

THE PICTORIAL BIBLE, illustrated with 1000 engravings, &c. Parts 3 and 4. J. S. Redfield. New York.

This very cheap and beautiful edition of the word of God comes out with great regularity, and we learn from the publisher is receiving a large portion of public favor; exceeding his expectations of success. The type is good, and some of the engravings are very superior. The book will be a favorite with the young.

CHALMERS ON ROMANS. R. Carter, New York.

Every discourse we read in this work, as it advances from the press, increases our regard for it and its venerable author. We know few finer models for expository preaching.

THE PILGRIM'S END.

Mark the weary pilgrim walking
Near to Jordan's fearful streams ;
With his heart and Jesus talking,
Canaan's glory on him beams :
Now his journey fast retracing,
Sins and mercies mark the road ;
Now the promises embracing,
That ensure his grace with God.

See how calm, his head reclining,
With the promised land in view,
All his dearest friends resigning,
Now he finds the promise true.
Jesus now his mind sustaining,
With him in the hour of grief,
Soon the heights of glory gaining,
Heaven's joys bring quick relief.

CHRONICLE.

EDITORIAL CORRESPONDENCE.

Salem and vicinity—New Hampshire—Concord—New Hampton Freewill Yearly Meeting—White Mountains—Portland, Maine—The Kennebeck—Waterville—Warren—State Convention, &c. &c.

To the Associate Editor of the Memorial:

My Dear Brother Choules:—Some of our readers have expressed so much interest and satisfaction in the hasty sketches of our few weeks' travel, contained in the last volume, that it incites us to sharpen such a pen as a weary pilgrim may chance find by the way, and renew the etchings for our Chronicle.

After parting with you in Boston at the close of the Anniversaries—the sayings and doings of which you have already inserted in the last number, we paid a short visit to Salem and Beverly. The Baptist Churches here have all been greatly enlarged within a few months past. Hundreds have by a solemn profession put on the Lord Jesus, buried with him in baptism; and if they steadfastly hold on their way, growing in grace and in knowledge, bringing forth abundantly the fruits of righteousness and peace, how high and pure will be the joy which they give to all who love the Savior, but especially to the hearts of their beloved and devoted pastors, who watch for souls with ceaseless anxiety! These churches have ever loved to abound in the work of the Lord, as those who know that such labor is not in vain. Here was formed, more than thirty years since, the "Salem Bible Translation and Foreign Mission Society," the very first organization of the kind among American Baptists. It held on its way very successfully, and with increasing capability of usefulness, till a short time since, when, in an evil hour,—under another king who knew not, or loved not Joseph,—it was disbanded; and all the cherished associations of its early and sacredly endeared memory, are in danger of passing away. We can more readily forgive the author of that and other serious mistakes which we think he has made in his

changeful course, than we can be reconciled to the dissolution of that time-honored society. May it not even now be resuscitated?

Monday, June 5th.—A little before meridian we left Boston—with all its active thrift, its solid opulence, its various learning, its love of freedom, and to a delightful and increasing extent its devotedness to Christ and the advancement of his cause—and passing its lofty granite memorial of the bloody deeds of Bunker Hill and Lexington, we sped with rail-car velocity toward the 'north countrie.' Of Andover, Lowell and Nashua,—passed by so hurriedly—we will not now stop to speak.—We have elsewhere written their brief notices—and others enough have more amply and ably recorded their praise. Three and a half hours brought us to Concord, the capital of New Hampshire. Expecting to be a sojourner for some ten days, (a longer period than ever before,) within the State, our thoughts were turned to a contemplation of its position, character, and history. The first is indicated by the two-fold appellation commonly given it of *the Granite State* and *the American Switzerland*. The first is the more universally accredited in popular use; the second is boldly and fondly challenged for it, by those who cherish it with filial love.

Her lofty, precipitous mountains and sweet valleys, her rapid, sparkling streams, and numerous, placid, beautiful lakes, her hardy, enterprising, industrious yeomanry, her bright skies, and occasionally sudden and terrific storms, may well suggest to the admirer of the splendid scenes of the old world, the name of American Switzerland.

There are not wanting in this State interesting peculiarities of character, and thrilling passages of history enough to fill many a page, but this is not the place for their insertion.

With the excellent brethren, CUMMINGS, pastor of the Baptist Church, and WORTH, editor of the N. H. Baptist Register, we passed a day and night most pleasantly, and if not

profitably, the fault was not theirs. The church here also has been greatly increased the last autumn and winter. Millerism, perfectionism, and radical, levelling, revolutionary agrarianism, in this vicinity made some noise, and produced some untoward results; but for the most part our own churches have been mercifully preserved. The small, but well conducted paper above mentioned, has done much good, and deserves, what we believe it is gradually gaining, a more extensive circulation. Something more than 1600 copies are now sent forth weekly, about four-fifths of them within the limits of this state. Concord is a pleasant town; and with its State Capitol, Penitentiary and numerous church edifices, makes a favorable impression on the first appearance, which probably would increase on farther acquaintance.

Five hours stage riding brings you to New Hampton, a name of distinguished and endeared character. In the centre of the State, surrounded by wild and half uncleared hills, not quite pretty enough to be romantic, sufficiently secluded to suit the taste of the sternest solitary—this is the spot on which important literary institutions have been reared, which in their noiseless, unpretending course of vigorous, sterling efficiency, have been unsurpassed, if not unequalled, even in the career of Yankee enterprise. The history of the Literary and Theological Institution has been fully portrayed by one of its recent professors, and must soon find a place in our historical department. Let it suffice, for this passing notice to say, that under its excellent professors, SMITH and BROWN, with adequate assistants, from 70 to 100 young men and boys—a large proportion of the former—are here constantly pursuing their course of mental and moral training, which can scarce fail to affect them most benignly through all their career. More than half of them are candidates for the ministry, and the regular theological classes now embrace thirty or more, some of them of unusual promise.

But our attention, on this visit, was more particularly turned to the Female Seminary, which, though a department only of the general Institution, is found occupying a site some mile and a half from the other, and in almost every respect seems to be an independent concern. The number of pupils is about the

same as in the male department, and like that, they are of unusual maturity of age and character. This impresses on the whole a peculiar and varied interest, utterly unlike the ordinary assemblages of *children*, dignified with the high sounding names of *Young Ladies Seminaries*, *Young Ladies Collegiate Institutes*, &c., where, from mental immaturity, it is often utterly impossible to carry out the plans of the projectors.

MISS SLEEPER and Miss SMITH, the associate Principals, secure the requisite assistants entirely of their own sex, to carry out a complete course of *five years* instruction, after the elementary branches of a common education are completed. We sincerely wish, for the credit of American scholarship, that half of our Colleges were as thorough and extensive in the range of their own studies as are these young ladies. Let the incredulous look over the *English and Classical course of studies* for the five years, drawn out in minute specification, so as to evince the practical character of the whole detail; or better still, let such as doubt come and see, hear, prove, and thus be convinced, if they must, against their will. The biblical character of many of their studies gives a unique and sterling value to the whole, as far removed from meretricious accomplishments, as it is from the repulsiveness of an austere recluse. The whole is adapted—(just as the divine wisdom and benevolence which gave the sacred Scriptures might lead us to infer that they are adapted)—to make the docile and persevering pupil 'perfect, thoroughly furnished to every good work.' This is not mere theory; for its operation a dozen years past has furnished hundreds of instances of delightful success.—Scores of happy wives, mothers, sisters, and female teachers all over the land, are now attesting the value, and with grateful joy reverting to the course of training which here fitted them for fulfilling the delicate, but highly responsible duties of their several stations. It gratifies the benevolent desires of those who think of the humble poor so often doomed to sigh in vain for the privileges of improvement for themselves and their children, that by rigid economy, and a rare self-denial on the part of its conductors, this institution furnishes board and tuition to its pupils throughout this course for less than \$90 per annum. We have test-

ed the *fare* in various ways, and have no hesitation in pronouncing it just what it should be, simple and plain indeed, but excellent and abundant. The general health and happiness of teachers and pupils, notwithstanding their vigorous mental toils, is a sure proof of this.

We never think of New Hampton, and this group of lovely youth, without having suggested to the mind the simile of Solomon, 'the lily among thorns.' Such, and so striking are the contrasts which every where through life meet both the eye and the heart.

On leaving the place after a day's sojourn, we reverted to the scenes of our last visit, nearly four years since, when the accomplished Principal of its earlier career, Miss Hasseltine, yielded herself as a rejoicing bride to a brother in the ministry, from whose embrace death so soon severed her. Others, too, whom on that occasion we saw here, have been snatched away, some by disease, and some by voluntary exile, to fields of missionary labor. May even those who sow in tears reap in joy; and those who sow and those who reap rejoice together eternally!

Friday noon we reached the town of Lisbon, where the yearly meeting of the Free-Will Baptists of New-Hampshire was then in session.

This body deserves to be better known and more justly appreciated than it is generally by American Baptists. It had its rise some forty years since, and has gradually extended till the whole connexion now numbers between fifty and sixty thousand communicants. In New Hampshire, alone, there is about 13,000, contained in 144 churches, which are combined in some six or seven Quarterly meetings, and these again in the Yearly meeting now in session. These Yearly meetings in the several States are also combined into a General Conference, which meets *biennially*. Their organization is thus seen to be simple and complete. They hold to the entire independence of the several churches, and yet make more of *their* organization than we do, carrying out the plan of combination and united Counsels and co-operation in a very systematic manner.

In doctrine, this denomination seem to be more thoroughly Arminian than the British General Baptists. They are also, in theory and practice, open communionists in the

most lax sense. With a fervid zealoussness, allied to the Wesleyans, they have not a little of its noisy manifestations. The loud and often repeated Amen, with other ejaculated responses, sometimes of a single word, and sometimes of a short sentence, are a frequent concomitant of both prayers, preaching and exhortations. It is, at least quite as fitting an attestation of approval as the "hear," "hear" and the loud clapping which abound so much at the English religious anniversaries.

We found the body busily engaged in some matters of business; and various engrossing topics of interest kept them occupied most of the time for that and the following day. The Lord's day was the great day of the feast, and was devoted to preaching and other devotional eucharistic services. Five Sermons were delivered by day-light; and the last service was continued pretty far into the night. A more exhausting day's exercises we never attended on. Some of the preaching was excellent, and the impression could scarce fail to be made, that these ministering brethren were fully imbued with love to Christ and care for perishing souls. They preached not themselves, but the gospel of salvation. The honest sincerity of purpose which characterized most of them, made them in a degree eloquent; while the simplicity and occasional pathos evinced, won the heart. We noticed that a goodly number of elderly, grey-headed ministers, the very fathers of the connexion were still present and active in the meeting. If we heard aright, these older ministers are generally more natural in manner, more catholic in spirit, and, as might be expected, more sedately free from the bursts of headlong zeal than the majority of the younger ministers. Not a few among them, both young and old, impressed our minds most favorably. Long may they live to labor in the gospel field; and abundantly may the Lord of the harvest bless and reward them.

The present session was one of more than common interest on several accounts. The additions to the churches had been unprecedentedly large, amounting to about 3000 in the State alone for the last year; or an increase of 25 per cent. per annum. This awakened unusual joy and thankfulness. In the next place, some difficulties of long standing, which had threatened the peace of their Zion,

were now amicably adjusted. Then again they had present with them on this occasion, a beloved missionary of their own, recently returned from India with an ample store of Hindoo gods and the various implements of torture with which religious devotees were wont to perform their bloody rites. The missionary discourse, delivered by him on Lord's day morning, illustrated to the eye by these various gatherings from the wide field in which for seven years he had been a gleaner, was listened to with deep attention and interest. Some evidence was manifest that the spirit of religious benevolence and evangelical enterprise is increasing among them. May it spread more widely, and reign more triumphantly in the hearts of us all!

It is not unworthy of distinct notice in this connexion that Christian hospitality seemed to be exercised with a hearty good will, which showed that here, at least, it was not among the obsolete requirements and patterns of the New Testament. The place of the meeting is somewhat remote from the centre of the town, on a beautiful elevation of fertile and well cultivated land called Sugar Hill. The sugar-maple forest trees once covered it thickly, and hence its name. These have chiefly fallen by the axe of the vigorous yeomen, and convenient farms of one or two hundred acres, with their well tilled fields and thrifty stocks of cattle, sheep and swine, attest the general industry and prosperity. This, too, has been the frequent and favored theatre of numerous and powerful revivals of religion. Long may these plants of righteousness flourish in luxuriant fruitfulness.

A short ride still farther north brought us to the pleasant village of Littleton; whence, on Tuesday forenoon, we took the stage for Portland, Maine. This route leads through the notch of the white mountains, close by the base of Mount Washington. The scenery here is of unequalled interest. Often as it has been described, and familiar as we were with the accurately drawn delineations of its grandeur, we were, after all, little prepared for the stupendous display of the wonders of the Divine Hand which are here spread before you. The sublimity of an over-mastering awe, without aught of terror to lessen the devout and elevating influence, seemed to us the predominant emotions which this scene is

adapted to awaken. And we should think, to impress indelibly on the mind. The minute and full descriptions of frequent tourists are so abundant that we will not, by a hasty and meagre attempt, pretend to furnish a substitute both inadequate and unnecessary. Suffice it to say, that the whole afternoon of this propitious day, we were drinking in the exciting and yet humbling, and we trust salutary influences, which the inspiration of these scenes furnishes. Just as the last rays of the long and memorable day were fading away, we reached our resting place, at Conway. The hoary head of Mt. Washington, covered with an immense body of snow, was still distinctly visible; and during the next morning's ride to Fryburg, the first town after crossing the boundary line of Maine, its immense altitude still kept it within the very distinct range of our vision.

Thus ended our *ten days* sojourn in New Hampshire. The impression which as a whole it has made, is most decidedly favorable. The temperance reform has here accomplished wonders. We neither saw the drinking of intoxicating liquor nor a drunken person the whole period. Nor did we, on more than one or two occasions, hear the mutterings of profanity in any of its horrid forms. How great and how salutary the change in these respects which the last few years has witnessed!

Portland, formerly the seat of government, and still the commercial capital, of Maine, is nobly situated, and well built, at the head of the beautiful Casco Bay. The foreign commerce is perhaps less extensive than formerly, and many of its merchant princes of former days have fallen by the reverses which have overtaken them. Still the elastic spirit of American enterprise here evinces its recuperative energies, and we trust that ere long not a trace of ruinous disaster will remain uneffaced. Our churches here are holding on their cause with commendable zeal and success. Aply supplied with well adapted pastors, it may be reasonably hoped they will realize the high hopes which their successful career hitherto has inspired. Zion's Advocate, the old and established favorite as a family religious newspaper, is hence issued to its increasing readers.

Substantially the same encouraging state of

things exists in the Baptist churches in Hallowell and Augusta. The latter has been greatly increased in numbers, and we trust in graces also, within the last two years.

Waterville, at the head of navigation on the Kennebec River, and the seat of an important literary institution, deserves for its own sake, and for its relative importance and interest an ampler description than the space in these sketches will allow. Strangers never fail to be struck with admiration when first beholding it: and those long familiar with its scenery scarcely ever seem insensible to its attractions. Unlike the towns below it, upon the banks of the same noble stream, Waterville occupies a spacious plain, so elevated as to present a fine aspect on approaching it from any direction. The village has been gradually but not rapidly increasing for several years, and now presents the appearance of a well built interior town. At the north end of it, on a slight elevation, stand the college edifices, environed by an ample *campus*, tastefully ornamented and enclosed. In the rear, at the distance of some 100 rods or more, rolls onward in noble majesty, the famous Kennebec, hastening to the grand rapids and cataract a short distance below; the distant roar of which falls pleasantly upon the ear. The beautiful sites of the professors' houses, and that of some other gentlemen on College street, is unsurpassed in any portion of the State.

But the chief attraction is of another and infinitely worthier character. The Lord has recently poured out his Spirit upon the village and upon the College. Many a hard heart has been melted, and re-cast in a better mould; many a perverse, wayward youth, whose obliquities awakened the fearful forebodings of parents and friends, has been plucked as a brand from the burning. Some 20 or 25 of the students—enough to change entirely the preponderance in the College, have, in the judgment of charity, passed from death to life, and most of them have already put on Christ by a visible profession. To witness the change in all their spirit and deportment; to see them so humble, so willing to deny self, and apparently so cheerful in the entire devotement of themselves to any form or character of duty in which Christ may be honored, is indeed a heavenly spectacle.

Scarcely ever have we been more gratified than at a third service on Lord's day evening, when some half a score of them testified of the love which Christ had evinced towards them, and their desire to render to Him proper returns. This is the place where BOARDMAN was converted, and gave himself to the work of missions. The room he once occupied seems a hallowed spot. May its present and future inmates imbibe much of his sainted spirit!

Though a full view of the origin, progress and prospects of Waterville College will soon be given in our historical department, we may just remark that its severe pecuniary struggles have been passed, as it may be hoped; and with many favoring circumstances, an able, discreet, and persevering faculty happily united among themselves might surely accomplish what the public and the generous contributors to its endowment have expected. May their highest hopes be realized!

The ride from Hallowell, in a southeasterly direction through the upper part of the county of Lincoln, is full of varied interest and picturesque beauty. The frequent and lofty swells of land over which you pass give a wide and charming prospect of farms and forests, of lakes and rivers, until you reach the sea coast. Warren, a charming town, situated on both sides of the wide estuary of St. George's river, and abounding in well cultivated farms, in the possession of their thrifty proprietors, seems to us the *ne plus ultra* of all that is desirable as a location of attractive interest. Here brother LESLEY, the former pastor of one of the most flourishing churches in your vicinity, has been settled for nearly two years past; and from this welcome retreat, has just been summoned, by what to him must have seemed the voice of imperative and self-sacrificing duty, to assume the charge of the church in Portsmouth, N. H. At this point, too, the representatives of the various tribes of our Israel in this State, were seen gathering on the afternoon of Tuesday, the 20th ult., for the meeting of the convention the following day. How pleasant is the aspect of these fraternal assemblages and greetings of those who love the common cause of Christ, and love one another for the truth's sake which dwelleth in them. Rarely have we been more gratified

than in view of the meetings and greetings on this occasion. Many of the ministering brethren had been our beloved associates in former years—some as pupils, and others in endeared ties of neighborly Christian intercourse; and here they came with warm hearts and smiling countenances, which made the grasp of the hand send its thrill of delight through the whole frame. Some few of the venerable fathers were also there, a sample of the toil-worn servants of Christ, and his feeble, scattered churches of other days. How seemly is this blending of the tremulous voice and bent forms and whitened locks of age with the intrepid, vigorous manfulness of those in their prime, and the sweet modesty of the youthful heralds of salvation; each in their appropriate sphere most becomingly discharging their respective parts, and all imbued with common love to our adored Saviour and Lord!

The afternoon and evening were filled up with meetings of Boards, Committees, and the various preliminary arrangements; and the generous hospitalities of the warm hearted brethren and sisters in Warren seemed to us called into large requisition. But all these claims were promptly and cheerfully met, with that kind of hearty good will, which seemed more conscious of receiving than of doing a favor. Wednesday morning witnessed a large accession to the number of guests: the crowded steamboat from Portland and Boston furnished its ample quota of choice spirits, and the neighboring towns and villages poured in their full tide of increment to the common throng—the common joy. At nine o'clock a preliminary meeting of a devotional character was held for one hour. After several hymns and prayers, some brief recital of what God's grace had done in different parts of the State, and particularly in Waterville College, seemed to fill all hearts with unwonted delight and holy gratitude. Then followed the organization of the Convention: and to this immediately succeeded the introductory Sermon—a noble and appropriate topic, ably discussed by our esteemed friend, the Rev. Z. BRADFORD, of North Yarmouth. His text, that most welcome assurance of the ascending Saviour, "Lo I am with you to the end of the world," was considered with special reference to its connexion: That is, Christ is with the faithful

preaching of the gospel at all times and every where." But our sheet is too full to furnish even an analysis of the Sermon.

This was followed by an appeal in behalf of the Bible cause, to which a patient and deeply interested attention was extended to an unusually late hour, and the response of the convention was then unanimously given in a series of spirited *resolutions*, which, ere long, it is hoped and believed, will be transferred to "*the book of Acts.*" Time would fail us for describing the Missionary Sermon of brother NORT, of Bath, in the afternoon; followed by a similar appeal in behalf of the Home Mission Society from its esteemed agent, brother COLE. Before the session closed, the stage hurried us away, and most reluctantly we took leave of this beloved company of ministers, brethren and sisters, while yet the tide of their holy joys and sweet heavenly union seemed rising toward its blessed fulness. Thus may it rise and swell forever!

The increase of Baptist churches, and the number and strength of the denomination has been great within the last half century. FATHER CASE, who sat by our side this morning in the pulpit, and who still seems to enjoy mental and physical vigor scarcely at all enfeebled, recollects well the time when only two or three little Baptist churches were in existence in Maine. His labors, as a widely circulating missionary and a devoted pastor, with some few pioneers, several coadjutors and an ampler host of successors, have, under the divine blessing, made this wilderness a fruitful field. The complete statistics of the denomination have not been published since 1841. According to the best advices we could obtain, the numbers at the present time are as follows: 13 or 14 Associations, embracing 275 churches, and nearly 25,000 communicants. In view of such augmentation, what must be the emotions of the waning band of fathers and brethren who commenced laying the foundations of this interest in the State! Each one of them, and their more privileged successors, should devoutly exclaim, "what hath God wrought!"

Our readers will be glad to learn that from brother MILLET of Cherryfield, engaged in preparing a voluminous "History of Maine Baptists," a promise has been secured of a fit article for our historical department on that subject. Reserving for the next number of

the Memorial a view of Eastern Maine, in sketch with renewed assurances of fraternal
 connexion with the British provinces of Nova regard to yourself and to all our readers.
 Scotia and New Brunswick, we complete this R. B.

MISCELLANY.

JUVENILE MISSIONARY HYMNS.

NO. I.

By thy sacred word invited,
 To thy house, O Lord, we come ;
 In the glorious cause united,
 'To allure poor sinners home.
 Heathens claim our soft compassion,
 Worshippers of wood and stone,
 Sunk in nature's lost condition,
 Jesus is to them unknown.

Small our off'rings, mean our labors,
 Yet our God will not despise :
 Our imperfect, weak endeavors
 Shall like sweetest odors rise.
 Christ a widow's *mite* accepted,
 Children's cents are not rejected—
 Thus their love to him is shown.

Youthful friends, whom God hath blessed
 With salvation's glorious news,
 Ye who have his name confessed,
 Will ye now your aid refuse ?
 Can ye linger while the nations
 Grope amidst the shades of night ?
 Go, ye Christians, take your stations,
 Scatter wide the rays of light. C.

NO. II.

Zion, arise and shine,
 Your active energies combine ;
 Rise from the dust, and look abroad,
 Behold the Heathen come to God.
 The gospel trumpet sweetly sounds,—
 Hark ! how its charming note resounds.
 Pardon and peace, and endless joy,
 Bliss without measure or alloy.

See the vast tribes of lovely youth
 Dispense the sacred words of truth :
 Eager and prompt assistance lend
 Salvation o'er the earth to send.

Go forth, ye youthful champions, go ;
 Scorn the vain world's deceitful show ;
 Be this your work, be all your aim,
 To spread abroad the Saviour's name.

God will approve your noble zeal,
 His blessing shall your labors seal :
 Yours be the high, the blest reward,
 To bring poor sinners to the Lord. C.

A THRILLING INCIDENT.

The following striking incident, illustrating the craft and jesuitry of the Romish Irish Priests, was related by William Digby Seymour, Esq., a young Irish barrister, at the late Anniversary of the "Irish Society of London." This Society, which has been in existence more than twenty years, was established for the education and spiritual instruction of the native Irish, through the medium of their own language. It seems, from the report and addresses, to have accomplished vast good. The whole speech of Mr. Seymour, furnishes an admirable specimen of Irish eloquence in its native luxuriance. We regret that our limits will not permit us to insert large extracts from it. One fact referred to in the report, which he dwells upon, is that there are *three millions* in Ireland who are ready and anxious to receive the Irish Bible while they reject the English. We however proceed to the incident referred to, which was related by Mr. Seymour, to show the deadly opposition of the Romish priests to this Society.

He then proceeded to mention an anecdote of a priest and a clergyman's son. The boy was taking a walk, when a father-confessor of an adjoining parish met him; and when he had spoken awhile with him, he said, "You're a smart lad you young heretic! Do you know, I'd eat meat nine Fridays running to coax you into Maynooth?" "Would you," replied the youngster: "I'd do more; I'd fast every Friday of my life to coax Maynooth into the Shannon." The priest was surprised at this sally. He spoke with the lad some minutes longer, and when going off, presented him with a half-crown, saying, he gave it because the other was "the very picture of his poor, dear, departed grandmother!" The boy took the half-crown, and said, he would put it in his papa's collection box for the Irish Society. This enraged the priest. The face of the holy father, proceeded Mr. Seymour, blazed till ignition was momentarily threatened: an

anathema of pious vengeance burst from his lips. "My curse—the Virgin's curse—the curse of Peter and Paul—the curse of the Church and the martyrs, be upon that Society!" he shouted: "may a blight and a blast be upon it! It took from me the best Catholic in my parish to be a Scripture reader last week," "and he'll steal them all from me before this time twelvemonth. So, you young reprobate, you're going to abuse my kindness this way! You'll not take your life and your half-crown together from this till you swear on this blessed cross (taking one from his breast) that you will not give my money to such an infernal purpose. So saying, and with a furious imprecation, he sprang off the saddle. It was truly a wild and a painful scene! There stood the weeping boy and the savage man! the boy so bewildered as to forget restoring the coin; the priest so phrenzied with religious ardor as to forget he was before a child. There they stood, for a moment only. The savage man had an Irish heart; the tears of childhood fell upon that heart and melted it to softness. The priest re-mounted his horse and bade the last adieu forever. The priest's half-crown has purchased since an Irish Bible. The priest's curse fell where it was uttered. The arrow touched not the Society, for the breath of God's blessing wafted it aside. The priest has since been gathered to them that sleep. He died a penitent. Oh! may he awake to glory. But what of the boy? Some kind voice here may ask—"What of the boy?" He lives, my friends; he lives to muse full oft on that eventful scene. He lives to pray for the Society he loved much then, and loves much now. He lives to thank England's people for their zeal in that Society's behalf, and to urge them to continue in the noble work of giving Irishmen the Irish Bible; of giving children their Father's will in a copy they can understand; of giving the bondmen of Rome the Magna Charta of Protestant liberty. Full of gratitude for the past, and full of hopes for the future, it is he who now addresses you.

From Bernard's Thesaurus Biblicus.

THE LORD'S PRAYER.

I. ADORATION.

Our Father,

By right of creation,

By bountiful provision,

By gracious adoption,

Who art in heaven,

The throne of thy glory,

The portion of thy children,

The temple of thy angels,

Thou, O Lord, art our Father.—Isaiah 63: 16.

Have we not all one Father? Hath not one God created us?—Mal. 2: 10.

Thou satisfiest the desire of every living thing.—Psalm 145: 16.

They be called the children of the living God.—Rom. 9: 26.

Hear thou in Heaven, thy dwelling-place.—1 Kings 8: 43.

Heaven is my throne.—Isaiah 66: 1.

An inheritance reserved in Heaven for you.—1 Peter 1: 4.

His train filled the temple.—Isa. 4: 1.

II. PETITIONS.

1. *Hallowed be thy name,*
By the thoughts of our hearts,
By the words of our lips,
By the work of our hands ;
Not unto us, but unto thy name give glory.—
Ps. 115 : 1.
Unite my heart to fear thy name.—Ps. 86 : 11.
And my mouth shall shew forth thy praise.—
Ps. 51 : 15.
Whatsoever ye do, do all to the glory of God.—
1 Cor. 10 : 31.
2. *Thy kingdom come,*
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us ;
Rule thou in the midst of thy enemies.—Psalm
110 : 2.
Hide me under the shadow of thy wings.—Ps.
17 : 8.
The very God of peace sanctify you wholly.—1
Thess. 5 : 23.
Then shall ye also appear with him in glory.—
Col. 3 : 4.
3. *Thy will be done on Earth as it is in
Heaven,*
Towards us, without resistance,
It is the Lord, let him do what seemeth him
good.—1 Sam. 3 : 18.
By us, without compulsion,
Incline my heart to thy testimonies.—Ps. 119 :
Universally, without exception, Walking in all the commandments of the Lord
blameless.—Luke 11 : 6.
Eternally, without declension, I will never forget thy precepts.—Ps. 119 : 93.
4. *Give us this day our daily bread,*
Give me neither poverty nor riches ; feed me
with food convenient for me.—Prov. 30 : 8.
Of necessity for our bodies, There is no want to them that fear him. Ps. 34 :
9.
Of eternal life for our souls, Lord, evermore give us this bread.—John 6 : 34.
5. *And forgive us our trespasses*
For thy name's sake, O Lord, pardon mine ini-
quity, for it is great !—Ps. 25 : 11.
Against the commands of thy law, Whosoever committeth sin transgresseth also
the law.—1 John 3 : 4.
Against the grace of thy gospel, A blasphemer and a persecutor ; but I obtained
mercy.—1 Tim. 1 : 13.
- As we forgive them that trespass against us,*
If ye forgive not men their trespasses, neither
will your father forgive your trespasses.—
Matt. 6 : 15.
- By defaming our characters, When men say all manner of evil against you
falsely.—Matt. 5 : 11.
- By embezzling our property, If he hath wronged thee ought, put that on my
account.—Philemon 18.
- By abusing our persons. Lay not this sin to their charge.—Acts 7 : 60.
6. *And lead us not into temptation, but deli-
ver us from evil.*
Watch and pray, that ye enter not into tempta-
tion.—Matt. 26 : 41.
- Of overwhelming afflictions, Out of the depths have I cried unto thee.—Ps.
130 : 1.
- Of worldly enticements, Love not the world, nor the things that are in
the world.—1 John 2 : 15.
- Of Satan's devices, Lest he fall into the snare of the devil.—1 Tim.
3 : 7.
- Of error's seduction, They have erred from the faith.—1 Tim. 6 : 10.
- Of sinful affections ; For this cause God gave them up to vile affec-
tions.—Rom. 1 : 26.

III. BLESSING.

- For thine is the kingdom, and the power, and
the glory, for ever.*
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.
To the only wise God be glory, dominion, and
power.—Jude 25.
His kingdom ruleth over all.—Ps. 103 : 19.
Able to subdue all things to himself.—Phil. 3 :
20.
His glory is above the Earth and Heaven.—Ps.
147 : 13.

IV. CONCLUSION.

Amen.

As it is in thy purposes

So it is in thy promises ;

So be it in our prayers ;
So it shall be to thy praise.

Worketh all things after the counsel of his own will.—Ephes. 1 : 11.

All the promises in him are Yea and Amen.—2 Cor. 1 : 20.

Even so come Lord Jesus.—Rev. 22 : 20.

Amen, Alleluia.—Rev. 19 : 4.

Never say you Cannot.

There never was an instance of a man of shrinking disposition having accomplished great things. Drones, or stupid beings, who will not, or possibly cannot, exert themselves, may be got along with ; but a person who is forever tinkering about something, and will be constantly delving at this, that, and the other, with desperate industry, and yet flinches whenever he arrives at some difficulty he cannot see through, such an one we desire no acquaintance with ; give us the man who, having made up his mind to arrive at a given point, dauntlessly pushes onward through every obstacle. Resolution is the talisman that forces the flood-gate of wealth, and unravels the mystery of getting rich.

Hospitality:

Hospitality is one of the virtues which civilization banishes ; and lamentations on its decline are common, but are they well founded ? Are the semi-savage nations, with whom hospitality is a private and frequently a public duty, so much better than us cold-hearted Sybarites, who let strangers put up at inns ? These questions, we think, may safely be answered in the negative.—Charity is recommended by the Testament as well as the Koran ; but the funds which in Asia are directed to one object, and that in obedience perhaps to public opinion, and certainly to public wants, are in Europe diverted to many objects, but still obeying these two principles. In the East, men bequeath their superfluous wealth, or what they choose to think so, to build a public house. In the West, they endow colleges, hospitals, schools, or churches, the endowments varying with the spirit of the age.—First, masses and monasteries were the fashion ; then churches, which benefitted the people with more certainty than the two first ; next, colleges, another step in advance ; lastly, schools, hospitals, alms houses, and other objects of intended public advantage. In the amount of charitable benefactions, Europe would doubtless equal Asia ; but in broad and all-embracing charity, the fanatic Mussulman would conquer the humble Christian, upon whom works of love are expressly enjoined without regard to ereeds.

The Echo.

Little George had not yet the least idea of an echo. One day he happened to cry out, in the midst of the fields, "Ho! ho!" and he instantly heard the same words repeated from a neighboring thicket. Surprised at the sound, he exclaimed, "Who are you?" upon which, the same voice also returned, "Who are you?" George cried out, "You must be a very foolish fellow!" "Foolish fellow!" repeated the voice from the thicket. George now began to grow angry, and he uttered words of reproach towards the spot whence the sound proceeded. The echo faithfully repeated all his words. Thereupon George, in order that he might avenge himself, searched through the wood for the boy, who he supposed was mocking him, but he could not find him.

After searching in vain for some time, George ran home, and complained to his mother, that a wicked boy was concealed in the wood, for the purpose of mocking him. "Ah, now you are complaining of your own self," replied his mother. "Know that you have heard your own words ; for even as you have more than once seen your face reflected in clear water, so you have just heard your own voice in the wood. If you had uttered an exclamation of kindness, you would not have failed to receive a similar exclamation in reply. It is thus in every-day life. The conduct of others towards us is generally but an echo of our own. If we deal honestly with them, they will be disposed to do the same towards us. But if we are harsh and rude towards our fellow-creatures, we can expect nothing better on their part in their conduct towards us."

Age and Childhood.

It is beautiful to see that mingling of the extremes of life, the rivers gushing from their early source—the majestic stream gliding to the ocean of eternity ! As the light of declining day seems to mingle earth and heaven, making the outline of each scarce visible, and blending the harsh mountain-tops with the sky, even so did the smile of that benign old age appear to hallow the prospect of those around, to blend together the strong distinctions of varying years, and to diffuse over infancy and manhood the light of that heaven into which it must soon vanish and be lost.

Bad Cause and Bad Company.

Neighbour R. says, that when the temperance cause was first agitated, he considered it a most contemptible enterprise, and that his name should be the last that should be given to such a cause. Being in the market or some public place, one day, he began to advocate his sentiments. Soon the bystanders began to draw up, to listen and applaud the respective advocates to whose side they were disposed to attach themselves. He looked round to see who of the company was on his side, and beheld almost every red-faced and red-eyed, every sore-nosed and sore-eyed man was on his side, among whom were some whom he knew were the vilest drunkards the land afforded. He tried it again, and the result was similar. He then concluded that a good cause would certainly have more worthy friends than his had, and resolved no longer to advocate a cause which had every thing that was ugly, vile, wretched, and debased for its friends.

Extremes:

The following anecdote is a matter of fact. Two persons who had been brought up in the same neighborhood in a country village, and whose early days had been spent in the greatest intimacy and friendship, lately met, after an absence from each other of many years. For distinction's sake, we shall call them John and Thomas. The latter, during this separation, had, from a rude, jocose, frolicksome man, been converted into an austere Christian. The change was not outward and apparent merely, but pervaded the whole man. In him a holy life adorned the profession of godliness. But from one extreme he had gone to another. To mortify his pride, and guard against the sinful propensities of his younger years, he assumed a garb which was forbidding and ridiculous. He literally put on sackcloth; and, for singularity and slovenliness of appearance, exceeded the famous Lorenzo Dow. The former appeared in the style of a gentleman. He had seen much of the world, been successful in business, and moved in the higher walks of life. The mutual surprise which was felt by these two old comrades at their first interview, may easily be imagined. After staring at each other for some time, John thus broke silence: "I am astonished at you, Tom; why, you look like a *monk* of the fourteenth century." "John," said the other, very deliberately taking him by the foretop, and without contracting a muscle of his lengthened visage, "John, you look like a *monkey* of the nineteenth century."

Pursuit of Knowledge.

I would advise all, in general, that they would take into serious consideration the

true and genuine ends of knowledge; that they seek it not, either for pleasure, or contentment, or contempt of others, or for profit, or fame, or for honor and promotion; but for the merit and emolument of life, and that they regulate and perfect the same in charity. The desire of power was the fall of angels—the desire of knowledge was the fall of man: but in charity there is no excess. Neither men nor angels ever incurred danger by it.—*Bacon*.

Benjamin Constant's Cat.

There is such a thing as carrying out attachment to animals to a very blameable extent. This evil may be found where we might least expect it. Constant had a cat which was so great a favorite, that she attended him in the morning before he got up, followed him into his study after breakfast, and played and reposed when and where she liked. One day, when he was expected to make an important speech in the Chamber of Deputies, his friends, finding that he was absent after his time from the arena, came to seek him at his house, and going into his study, saw him quietly reading some book which had evidently nothing to do with the matter in hand; and when they told him that every body was waiting, and that they were come for him, "What can I do?" he asked; "look there! there is my cat sleeping in the sun on the papers I have prepared for my speech, and till she awakes how can I drag her off them!"

A Tender Conscience.

Oh, for the high blessings of a tender conscience, such as shrinks from the approach, and abstains from all appearances of evil, not venturing to tamper with any self-pleasing way, but hating it as false, defiling, destructive. I have marked the apple of my eye, that tenderest particle of our frame, that it is not only offended by a blow or a wound. If so much as an atom of dust find entrance, it would smart until it had wept it out. Now, may such be my conscience, sensitive of the slightest touch of sin, not only fearful of resisting, rebelling or "quenching the Spirit," but grieving for every thought of sin that grieves that blessed Comforter, that tender Friend.

It is good that we have sometimes trouble and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust in any worldly thing. Then we more diligently seek God for our inward witness, when outwardly we are condemned by men.

The far off Land.

BY MARY S. TAPPAN.

"Thine eyes shall see the King in his beauty, they shall behold the land that is very far off, The inhabitants shall not say I am sick."

Oh! bear me to that land afar,

Where none shall ever say

I'm sick; where no malignant star,

E'er shed its baleful ray.

Sure, it were heaven enough to know

Relief from constant pain;

To feel returning vigour glow

In every healthful vein!

And heaven, itself, would hapless be,

If sickness could be there;

The suffering one would weep to see

Pleasures, she could not share.

The trembling feet could never stray

Through those enchanting bowers:

New pleasures, still, the livelong day,

Would wing the happy hours.

How could the languid eye behold

Such bright and glowing skies!

Prospects to mortals yet untold,

Before the vision rise.

The aching head would break to hear

Those loud, and thrilling strains,

That ever strike the ravished ear,

O'er all the blissful plains.

No:—sickness there can never dwell,

Nor care, nor grief, nor woe;

A clear unbroken voice must swell

The hymns that seraphs know.

Negative view of Religion.

BY THE LATE REV. MR. DE COURCY.

In speaking on this subject, some caution is necessary, lest we mistake counterfeits for the original, and fall in love with appearances, or even with deformity. Whatever hopes we may entertain of the existence of religion in the hearts of some who profess it, under great disadvantages arising from natural temper, prejudices of education, weakness of capacity, or rusticity of manners, it is not from such that we are to form our idea of what is amiable. Still less are we to draw the portrait from the impertinent sallies of juvenile profession; from the affected look of solemn ignorance; from the affectedly sanctimonious aspect with all the Pharisaic extortions of features and the grimaces that form it, an apology often for want of genuine sanctity within;—not from the starch behavior and rigid manners that excite contempt and confirm prejudices;—not from the insufferable pomp of illiteracy, assuming the dictator's air, and demanding all that respect which an humble sense of deficiencies would procure;—not from the forbidding brow and sour address, those terrific guards that some plant around their persons, lest you should approach

too near, or make too free with their self-consequence;—not from the unfortunate manners of those who behave as if they thought there should always subsist an irreconcilable variance between the character of a gentleman and that of a Christian;—not from the false fire of those who make an abrupt remark, a haughty air, a pert censure, the marks of religious zeal; and seem to have no more idea of prudence than if the word was not to be found in the Bible, and the grace itself constituted no part of the Christian character;—all these blemishes in religious profession have nothing to do with the loveliness of religion; and, in too many instances, carry a strong implication of the want of the thing itself.

Missionary Anecdote.

A woman of Wakefield, well known to be in needy circumstances, offered to subscribe a penny a week to the missionary fund. 'Surely *you*,' said one, 'are too poor to afford this!' She replied, 'I spin so many hanks of yarn a week for a maintenance; I will spin *one more*, and that will be a penny for the Society.' 'I would rather,' said a gentleman who related this at the Sheffield meeting, 'see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the gospel, than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!

When our more wealthy readers peruse such instances of zeal in the poor as that above related, will it not be natural to ask themselves, What exertions do *we* make,—what privations do *we* endure in proportion to our superior means?

Rabbinical Extract.

God began to enter into a covenant with the Messiah, and said, 'Messiah, my righteous one, the sins of thy chosen people are likely to bring thee into a state of great toil and extreme affliction: thy lips shall taste gall, thy tongue shall cleave to the roof of thy mouth, thy body shall be wasted with sorrow and sighing. Is thy love to thy people inviolable? Art thou willing to rescue them on these conditions? If thou undertakest their recovery, well; if not, they are rejected from this moment, and perish forever.' To this Messiah replied, 'Lord of Eternity, I am pleased with the office: I accept these conditions; and am willing to undergo all tribulation, that my people may enjoy a resurrection,' [i. e. of life eternal.]—Then said the holy and blessed God, 'Be it so.' Immediately the Messiah took upon him our miseries, as is written in the book of the prophet Isaiah, (ch 53.) 'He was oppressed, and he was afflicted.'—*Bereshith Rabbah*. See *Vitranga* in Is. 49.

Blindness of Passion.

Fish, which forms their chief nourishment and which the bears procure for themselves in the rivers, was last year excessively scarce in Kamtschatka. A great famine consequently existed among them, and, instead of retiring to their dens, they wandered about the whole winter even in the streets of the town of St. Peter and St. Paul. One of them finding the outer gate of a house open, entered, and the gate accidentally closed after him. The woman of the house had just placed a large tea-machine, full of boiling water, in the court; the bear smelt to it and burned his nose; provoked at the pain, he vented all his fury upon the kettle, folded his fore-paws round it, pressed it with his whole strength against his breast to crush it, and burned himself, of course, still more and more. The horrible growl which rage and pain forced from him, brought all the inhabitants of the house and neighborhood to the spot, and poor bruin was soon despatched by shots from the window. He has, however, immortalized his memory, and become a proverb amongst the town's-people; for when any one injures himself by his own violence, they call him "the bear with the tea-kettle."—*Kotzebue's New Voyages round the World*, 1823, 1826.

Emigration to Africa.

It is now many years since a large and interesting family emigrated into Africa. You might have seen their wagons rolling heavily along the sandy skirts of Arabia, through a wilderness rendered more arid than usual by long-continued drought. Ever and anon, as the cavalcade halted, you might have beheld an aged pilgrim descending from one of the vehicles, straining his dim and anxious eye-balls to gain a last view of the green hills of Canaan, or looking forward with intense anxiety to discover the first glimpse of his future African abode. And then you would have seen those eyes raised in prayer to God, an exercise which this venerable pilgrim father constantly maintained during the journey, and in which, with other

exercises of religion, he called upon the family uniformly to join. As they began to penetrate Africa, and their wagons were rolling through some of its richest and most verdant pasture grounds, a splendid chariot and equipage appears in the distance, reflecting with dazzling brightness the beams of an African sun. The meeting was not altogether unexpected. The noble has flung himself from his chariot, and is hanging on the neck of his venerable sire, and he again is clinging, amidst tears and sobs of emotion and gratitude, to the embraces of his long lost son. Do we need to say who was the venerable emigrant, or his illustrious visitor? The old man himself shall tell us. "It is enough, Joseph my son is yet alive. I will go and see him before I die."

Here was one of the earliest emigrations into Africa on historical record; an African sketch, in comparison to the touching beauty of which, every etching drawn by an uninspired pencil must shrink into the shade.

Advice to Authors:

It is not enough for an author to employ himself continually in observing and reflecting; he must be careful also to commit his observations and reflections to paper, or they will pass away from his mind, and may never be recovered. Were the most ordinary individual to arrest all his thoughts, he would leave to the world much that was both amusing and instructive. We should consider that walk as wasted time, from which we return with no new thought or discovery.

Asking Favors.

Many persons boast an independence in which I cannot sympathize. They pique themselves upon never asking a favor of any one. If it be the token of no worse characteristics, this habit is the sign of an unreflecting mind. Why, they are perpetually receiving favors, not only from Providence, but from their fellow creatures, without whose kindness they could scarcely exist.

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THE
BAPTIST MEMORIAL
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DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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REV. R. BARCOCK, {
" J. O. CHOULES. } *Eds.*

HISTORICAL.

BAPTIST CHURCHES IN BOSTON.

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Historical sketch—Continued from page 170.
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The Second (now the Baldwin Place) Baptist Church had lost many of its members, and much of its internal energy, during the twenty years of trial and change which immediately preceded the settlement of the Rev. THOMAS BALDWIN. But with this event dawned a brighter day. Mr. Baldwin having been recommended to the church as a "*good minister*," received from them an invitation to supply their pulpit for three months; but before this period had expired the unanimous invitation of the church and society was extended to him to become their pastor. His installation took place Nov. 11, 1790, in the meeting-house of the Rev. Dr. Elliot. Dr. Stillman preached the sermon. Other parts of the service were performed by Dr. Smith, of Haverhill, Mr. Green, of Cambridge, and Mr. Grafton, of Newton.

The labors of Mr. Baldwin were soon followed by the divine blessing. After the lapse of six years the congregation had become so numerous that it was found necessary to enlarge the place of worship. When the

house was re-opened, it was immediately filled with attentive hearers.

In 1803, the divine influence descended upon both the First and the Second Churches in a remarkable manner, and a revival was the result—such as Boston for more than sixty years had not witnessed. It continued with very little abatement for more than two years, during which time one hundred and thirty-five were added to the First Church, and two hundred and twelve to the Second. The influence of this work on the cause of evangelical religion in Boston was most happy. Religion in the Congregational churches lost its power to such a degree, that it was little more than a cold, heartless formalism. Errors were gaining ground with fearful rapidity; and on the united efforts of the beloved Stillman and Baldwin, sustained by the prayers of the churches, now harmonious and prosperous, the salvation of the city to the savor of a true and consistent piety, seemed, under God, to depend. These efforts were fearlessly made, and were followed with the most gratifying results.

The next important event in the history of these churches was the decease of Dr. Stillman, which occurred

March 12, 1807. His ministry in Boston had been prolonged forty-two years. There were occasional interruptions to the prosperity of the church, but the divine blessing evidently rested on the labors of the beloved pastor, who secured the warm affection and profound esteem of all who attended upon his ministry or enjoyed his acquaintance. His successor, Mr. Winchell, has delineated the prominent traits of his character in the following language :

"As a Christian, as a Minister, as a Pastor, as a parent, as a friend, as a citizen, what superior qualities did he not possess? The glow of his affection, the fervor of his devotion, the power of his elocution, the tenderness of his feelings, and the frankness of his disposition, combined, with his affability and erudition, to render him one of the most agreeable and distinguished men of his age. His diligence in the discharge of his parochial duties, his courtesy and condescension, his perseverance in labor, his fortitude in trouble, together with that wonderful facility with which he could adapt himself to persons of every age and condition in life, endeared him to multitudes, and induced many to attend on his ministry who differed from him on many articles of religious sentiment. To the poor his heart expanded with benevolence and sympathy. Wealthy and liberal persons often made him their almoner, requesting him to distribute their donations at his discretion.

"His sermons were rich with religious truth and Christian experience, and always delivered with remarkable force, and a happy manner. His name was associated with most of the benevolent institutions existing in New England at the time of his death; and of many he was among the most active founders and patrons. The University at Providence, of which he was a trustee and fellow, received material bene-

fit from his exertions in its behalf. He had always prayed that his life and usefulness might end together. In one of his sermons delivered near the close of his life, he says: 'Though we would not pray, *from* sudden death, good Lord, *deliver* us, we would devoutly pray, *for* sudden death, good Lord, *prepare* us.'

The prayer of Dr. Stillman was evidently, in his own case, answered. He had been detained from his pulpit only two Sabbaths, when he was called to the presence of his Master. The Rev. Dr. Baldwin preached his funeral sermon; and a vast number of citizens followed his remains to the grave.—Dr. S. was born in Philadelphia, in 1737. He removed with his parents to Charleston, S. C., when eleven years of age. In that city he became pious, and joined the Baptist church, and he there employed one year in theological studies, with the Rev. Mr. Hart, after having completed his classical course. The University of Pennsylvania and Harvard University both conferred on him the degree of Master of Arts; and in 1788, Rhode Island College, now Brown University, conferred on him the degree of Doctor of Divinity.

For some time previous to Dr. Stillman's death, he had been exceedingly desirous to see his successor settled as an assistant pastor. Accordingly, in September, 1806, the church unanimously invited Mr. JOSEPH CLAY to accept this office. He did so, in December following; and the event is said to have given great joy to Dr. Stillman. He had repeatedly said to his people: "When you are provided for, I can die in peace." After his decease, the invitation was renewed to Mr. Clay, to become sole pastor of the church. On the 3d Wednesday in August, 1807, he was installed as such by public religious services.

During this same month another

event occurred of great importance in the history of the Baptist churches in Boston. This was the organization of another Baptist church, in the west part of the city. After mutual, affectionate and harmonious consultation with the pastors and brethren of the two churches of which they were members, twenty-four brethren and sisters united to establish a third church, and on the 7th of August were regularly organized. On the same day the meeting-house was first opened for the public worship of God. On the 18th of September following, Rev. CALEB BLOOD, of Shaftsbury, Vt., was invited to take the oversight of the church. With this request he immediately complied. He was an upright, zealous and able minister of the New Testament. He was not so happy, however, as to collect a desirable congregation, and he remained pastor of the church but little more than two years. He was then honorably and affectionately dismissed to the pastoral care of the First Baptist church in Portland, Maine.

The ministry of Mr. Clay, as pastor of the First Church, was also terminated at a very early period. In November, 1808, he left his labors with the church, and sailed, in accordance with a previous engagement, for Savannah, the place of his nativity; expecting to return again in the spring. But finding that his health was declining, he obtained a dismissal from his pastoral charge in October, 1809, and did not return to Boston till December, 1810. He died January 11, 1811, after a long and tedious illness, in the 47th year of his age. Mr. Clay was a graduate of Princeton College, New Jersey. He practised law in Georgia for ten years, and at the close of this period was appointed Judge of that district. Two years after, he joined the Baptist church under the care of Rev. Dr. Holcomb, and in 1804 was ordained his col-

league. He afterwards travelled and preached in different parts of the United States, until his settlement in Boston. His talents and virtues commended him to general favor. Dr. Holcomb's testimony to his worth was this: "It would require a master's hand to portray the public and private character of this great and good man, as spoken of by all descriptions of his fellow-Christians, fellow-laborers in the gospel, and fellow-citizens. In morals, learning, and politeness, he has always been distinguished among the most moral, learned and polite of his acquaintance. For acuteness of research, undeviating rectitude, and manly eloquence, he has been much celebrated, by his best informed associates. As a gentleman of property he is nobly distinguished by his liberality to the poor, and by the aid he gives to the various benevolent institutions. And as a Christian and a minister to the blessed Jesus, whom he supremely loves, his praise is in all the churches!"

The next important event which occurred in the history of the three churches then existing in Boston, was the settlement of the Rev. DANIEL SHARP, as pastor of the Charles St. Church, a connection which, we are happy to record, has never been dissolved. The following statements we copy from a recent historical letter of this church to the Boston Baptist Association:

"On the second Sabbath of September, 1811, our present pastor commenced his labors among us; and on the 29th of April, 1812, his official connection was publicly recognized by pastors and delegates from the neighboring churches. When he entered on his duties the church numbered sixty-two members. Perhaps there was a congregation of from 300 to 400 persons. There was a debt of nearly \$3000 which had just before

been created by placing a new roof on the house of worship. The effort to sustain a pastor was considered an experiment. His continuance depended on the increase of the congregation, and on the blessing of God upon his labors. But the members, on whom great responsibility devolved, were strong and of good courage. The experiment was made in humble reliance upon God; it was watered with many tears; it was commended to the divine favor by many prayers; and, to God be all the praise, it was successful. From that period to the present, with but slight exceptions, the church has gradually increased in numbers and in strength. Our diminutions have been chiefly occasioned by dismissals to old churches, or of large secessions to aid in the formation of new ones."

At the time of Mr. Sharp's settlement over the Third Church, the First Church was destitute of a pastor, and continued so from the dismissal of Mr. Clay, nearly five years. On the 10th of October, 1813, the Rev. JAMES M. WINCHELL, was invited to visit the church, and the 20th of December following he was unanimously requested to become their pastor. He was publicly recognized as such, March 6, 1814. The sermon on this occasion was delivered by the Rev. Dr. Baldwin. The other parts of the service were performed by Rev. Joseph Grafton, of Newton; Rev. Stephen Gano, of Providence; Rev. Lucius Bolles, of Salem; and Rev. Wm. Collier, of Charlestown.

(To be continued.)

CHARLES-STREET BAPTIST CHURCH.



This house is built of brick, and exclusive of the tower is 75 feet square. It is an elegant edifice, adorned with a copola and bell, and cost \$27,000.

SKETCH

OF THE BAPTIST INTEREST IN NOVA SCOTIA—
THE CHURCH IN HALIFAX, AND THE INCEP-
TION OF THE INSTITUTIONS AT HORTON.

Selected from an Address before the Baptist Education Society at Yarmouth. *June, 1843. By the Hon. Mr. JOHNSTON, Attorney General of the Province of Nova Scotia.*

He remarked, that the history of the Baptists of Nova Scotia as it was connected with the rise and progress of the Education Society, was most peculiar, and he believed the providence of God might clearly be traced throughout it. At a time within the memory of some of the aged ministers then present, and probably of other individuals, there was, he believed, not a Baptist in the Province. A few individuals of other denominations, associated at first with a devoted servant of God to whom this country owes much, Henry Aline, but who was not himself a Baptist, were led from the use of the Scriptures to adopt the views we now hold; for, unlike their brethren of the religious persuasions, all of which he believed were first planted in the country by emigration from abroad, the Baptist denomination in Nova Scotia had derived its origin here, and had sprung into existence upon their own soil. It grew and multiplied until within one generation scarce a part of the Province is to be found without some of its members, and all these fertile western countries are overspread with their families.

Who were the instruments called to effect this work? Not men of literary refinement and delicate habits: Nova Scotia was then comparatively a wilderness, and to reach the hardy and secluded settler in the forest, messengers, able as well as willing to endure hardship were required. Such were selected. The aged ministers, of whom some are this day present, while their companions are gone to their reward, men of vigorous

minds and bodies, stored with the best knowledge derived from the word and works of God, but untrained in Colleges—these were the men sent forth, and they found their way to the homes and hearts of a scattered population, who otherwise had little opportunity of receiving the message of salvation; and they were thus made the honored instruments of diffusing through the remoter parts of Nova Scotia and New Brunswick the principles of religion and morality to an extent but little apprehended in general, and which can never be fully estimated until the great day of account shall reveal the fruit of their labors in all their consequences and connexions.

There was then no talk of Colleges or Academies among the class of the population of whom he was speaking—they would have been unsuited to their circumstances. But as time advanced, the scene changed. The country became more cultivated, and smiling fields took the place of the forest—the population increased—knowledge abroad had extended and was diffusing its quickening influences more generally through society in other parts of the world; and in Nova Scotia the children whose parents had been precluded the means of mental culture, grew up with better opportunities for advancing the intellectual improvement of their offspring and of society, than those enjoyed upon whom had fallen the laborious and self-denying cares belonging to the early settlers of a new country. But with those improved opportunities and increased privileges, came enlarged obligations, for it was the duty of every member of society, to promote moral, religious, and mental improvement, to his utmost ability.

To meet this changing condition more and different agents were required, and the Baptist denomination did not adequately provide them—

their previous circumstances precluded.

At this period several individuals in Halifax were led by a train of circumstances very peculiar and unpremeditated, to leave the Church of England and associate themselves with the Baptists there, who were at the time, as a religious body, hardly known out of their own community, and with a not large exception, were composed of the colored people of Preston and Hammond's Plains—but they were blessed with a most worthy pastor. He never could call to mind this devoted servant of God without emotions of liveliest affection and deep veneration, nor allow the occasion of meeting here to pass without a tribute to his memory, although he perhaps had been unknown to many present; for never had he known more fervent and active piety, simplicity of purpose, and integrity of principle, than in the late JOHN BURTON—and the recollection of his visits at his (the Attorney General's) house—for he had esteemed his society a high privilege—were ever dwelt upon with pleasure, nor did he believe that the simple but saint-like benedictions he had so often invoked on his family, could pass without a blessing.

Whatever may have been the motives which induced these individuals to associate themselves at the time referred to with the Baptist Church at Halifax, it surely was not the pride and worldliness of purpose which has been so freely charged upon them of late.

The intercourse thus commenced was followed by a full and permanent union with the Baptist denomination; and in seeking to fulfil the duties of their new relations, the importance and necessity of promoting Education, did not fail to impress these individuals. For himself, said the Attorney General, he had long previously, in

noticing the circumstances of his country, felt the conviction that the diffusion of sound and practical education among the great body of the people, was its chief want. It was not, however, until he united himself with their denomination, that what he had long looked upon in the abstract only, he, in common with his friends, felt brought practically before him with the prospect of at least some success. They assumed the task; and here he would ask, was it the result of *accident*, or did it spring from the providence of God, that after your aged ministers had with such eminent success achieved the work for which they had been so peculiarly suited, new agents with opportunities and means better suited for this new office, were by a train of singular and unpremeditated events, forced into the denomination, and by one common impulse led to engage in the promotion of education as an important means of its advancement? But it might have been feared that the old ministers would have been jealous of an interference that narrow minds might have construed into an imputation against their past usefulness, or as thwarting their future influence. Was it so? Oh, no. With a noble disinterestedness that entitles them to enduring honor, they rose superior to all contracted views, and with comprehensive judgment seeing the benefits it promised, adopted the plan, took it into their own hands, bore it on their hearts, and sanctified it by their prayers, and have ever since labored to advance its interests.*

It might, too, have happened that the younger ministers would have

* The venerable President of the Society, Mr. Manning, had long previously seen the necessity of some effort in the cause of Education being made in the denomination, and it had often been a subject of conversation among many of the Ministers, before there appeared any opening to effect the object.

viewed with distrust a project which was to impart to others, advantages that had been denied to themselves. But it was not so. They also disinterestedly united in the effort, and have been the active, persevering, and successful instruments in its advancement. Was all this accident, too? Or were the minds of the ministering fathers and brethren of the denomination, on a subject where much difference of feeling and opinion might naturally have been expected, moulded into the common sentiment, and animated by a kindred feeling by Him from whom is the preparation of the heart in man?

Thus was the Nova Scotia Baptist Education Society commenced at Horton upwards of fifteen years ago. The first scene in its labors was a little dilapidated school-house, at Wolfville, the derision of those that scanned the effort and its objects. Not so, we believe, did God. The first teacher proved a man of fervent piety, who soon became an active, zealous, and successful instrument in a revival of religion, with which the school, the church, and neighboring community, were early blessed. This may be regarded as the first fruits of this Society; and ever since similar evidences of the divine approval have been granted; nor have two years, it is understood, scarcely, if ever, passed without a revival of religion there, so that no church in the denomination has been in the same time more highly

viewed. And many a child and youth, sent to acquire secular learning, has been taught, it is humbly believed, the knowledge of God, and that wisdom which is without price. It has been asserted that pride was the foundation on which the Society was built, but these are not the rewards granted to pride. He next remarked on the misconception and prejudice which existed in many members of the denomination and principally against education; arising naturally from the early circumstances of the country. But these feelings had been removed to an extent, and with a rapidity that was very striking; and if the Baptist Education Society had achieved no other good, the diffusion of juster and more elevated views of education, among a large portion of the yeomanry of the country, would be enough to entitle it to the gratitude of the Province. He then brought to a point this branch of his argument, and showed that in the history of the denomination, in the zealous approbation and cordial support of the ministers, aged and youthful—in the conversions at the Institutions—and in the extensive favor of the people, were to be traced much of the divine approval, which justified his assertion that the hand of Providence had planted and sustained the Society, and led it on to its present success through multiplied difficulties.

BIOGRAPHICAL.

MEMOIR OF THE LATE REV. ANDREW
FULLER,

Secretary to the Baptist Missionary Society.

The subject of this memoir was born at Isleham, a small village in the county of Cambridge, in the year 1754. His parents were engaged in husbandry, and intending him for the same line of life, (in which indeed he continued to be occupied till about the age of twenty,) they conferred upon him only the common rudiments of an English education. Eminent as Mr. Fuller afterwards became for piety and usefulness, his minority was spent in the vain and sinful pursuits incident to young men; and the narrative of his early years, while it furnishes a lamentable proof of the depravity of human nature, strikingly illustrates the doctrine of the sovereign efficacy of renewing grace, its riches and freeness to the chief of sinners.

At a subsequent period of life, Mr. Fuller drew up from his own recollections a retrospective view of this early part of his history, which he communicated by letter to a particular friend. Though highly interesting in itself, and well adapted to an extended memoir, it goes too much into detail for our confined limits, and we are consequently necessitated to reserve it until an opportunity shall be afforded of laying before the public the biography of this valuable man in a more extended form. At present, all that we can do is to gratify our readers by offering them a short outline of his history.

He remembered to have been the unhappy slave of some prevalent vices, such as swearing and telling lies, previous to the age of fourteen years, though never without some convictions of mind that such things were

both sinful and despicable. His parents were Dissenters of the Calvinistic persuasion, and of course took him with them to their stated place of public worship; but the preaching which he attended was not adapted to awaken conscience or second its convictions, for the minister had seldom any thing to say but to believers; and "what believing was," says Mr. Fuller, "I neither knew nor cared to know. I remember, however, about this time, as I was walking alone, I put the question to myself, *What is faith?* There is much made of it—what is it? That question I could not answer, but contented myself with thinking it was not of immediate concern, and hoping I should understand it as I grew older.

From this time, the exercises of his mind were for several years painfully harassing; to such a degree, indeed, as occasionally to render life itself a burden. The need of such a Saviour as Christ, and of such a salvation as that which the gospel reveals, was abundantly apparent to his mind, but "I was not then aware," says he, "that *any* poor sinner had a warrant to believe in Christ for the salvation of his soul, but supposed there must be some kind of qualification to entitle him to do it; yet I was aware that I had no qualification—I well remember, that I perceived something attracting in the Saviour, and as the eye of my mind was more fixed on him, my guilt and fears were gradually and insensibly removed. I now found rest for my troubled soul, and I reckon that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ without some previous qualification. I mention this because it may be the

case with others, who may be kept in darkness and despondency by erroneous views of the gospel."

Under the influence of these principles, and with a heart purified from the love of iniquity, Mr. Fuller commenced his christian profession; was baptized at about the age of eighteen, and became a member of the church at Soham, in his own immediate neighborhood. His powerful mind was no sooner directed towards the important objects of religion, than he began to pursue them with all his might; and, as was characteristic of the man, he presently entered upon an investigation of some controverted points which were at that time before the public. Mr. Robinson of Cambridge, and some other Baptist Ministers, had written in favor of open communion; and though Mr. Fuller did not publish any thing in reply, he wrote a short piece in defence of strict communion, in which he met the objections of the opponent party. The manuscript, written in his twentieth year, and in too unfinished a state to appear before the public, bears evident marks of acuteness, and contained the germ of his future intellectual greatness.

About a year after this, at the age of twenty-one, Mr. Fuller entered on the ministry, under very inauspicious circumstances. The church at Soham had become destitute, and was scarcely in a condition to obtain or support another minister; it was therefore found expedient to supply this lack of service, by engaging the assistance of some one of their own members. On this occasion, Mr. Fuller was requested to exercise his gifts, by giving public exhortations; but as volubility of speech, rather than any other qualification, is generally considered as the principal requisite for a pulpit orator, Mr. Fuller's strong sense and sterling piety, accompanied as they were with a rough and heavy

manner of address, were scarcely sufficient to secure his acceptance.

Having for some time exercised his talents among them, one of the deacons of the church judged so unfavorable, that he thought it of no use to encourage him, for that he never would make a preacher! Mr. Fuller, however, continued his exhortations among them, and at length became their settled minister. He remained at Soham for seven or eight years, under various discouragements, but not without some signs of usefulness. But it was not to be expected that a situation so unsuitable to his talents, and unpromising of success, though necessarily endeared in some degree by first impressions and early attachments, should eventually be preferred, or that Providence should suffer such a light to remain under a bushel. Mr. Fuller had indeed the opportunity of leaving his situation much sooner than he did, but his attachment to the place of his nativity, to the people with whom he was first united in christian love, his disinterested regard for their welfare, the deep sense he entertained of his obligations, and of his own unfitness for a more important station, prevented his listening to the invitations of other churches, till he was in a measure compelled by accumulated difficulties to think of giving in his resignation.

Early in life Mr. Fuller married a Miss Gardiner, whose father resided chiefly at Newmarket. She was an amiable woman; singularly meek, and retired in her deportment, and greatly beloved by all her connections. By this marriage he had a numerous family of children, several of whom died in infancy, and some survive to lament his loss.

In the early part of his public life, it was Mr. Fuller's happiness to become acquainted with the late venerable Mr. Hall of Arnsby, whose peculiar delight was to encourage any

promising talents which he discovered amongst his junior brethren in the ministry. Mr. Hall had long fixed his eye on Mr. Fuller, as a person likely to render important services to the cause of Christianity at some future period, and anxiously waited to introduce him to a situation more adapted to the range of his abilities. Amidst the difficulties attending his early labors, both from the pulpit and from the press, and those which arose out of his first connections, Mr. Hall was his counsellor, and his friend; and to the latest hour of his life Mr. Fuller cherished the memory of that eminent man with filial affection and reverence. The Baptist Church at Kettering was destitute of a pastor during the greater part of the time that Mr. Fuller was exercising his ministry at Soham; and having been strongly recommended by Mr. Hall, they waited about five years in expectation of obtaining him. In 1782 their wishes were realised. Mr. Fuller removed to Kettering, and was ordained to the pastoral office the following year.

Mr. Fuller's removal to Kettering seems to have been the commencement of the distinct era in his public life. Here he was brought into closer union with a circle of ministers to whom he was greatly attached, and who were equally ardent with himself in the investigation of truth, if not alike successful in its propagation. The late venerable Mr. Hall, the senior Mr. Ryland of Northampton, the late Mr. Sutcliff, and Mr. Fuller, to say nothing of other contemporaries, were men of no ordinary standard, and they seem to have been planted together for no ordinary purpose. Each shone in his turn with unusual brightness, and that part of the religious hemisphere in which they moved has been long and successively irradiated with the splendor of their talents and the eminence of their piety.

A few years of Mr. Fuller's life, after his removal to Kettering, passed over without any remarkable incident. He was much occupied, during this period, in writing his *Treatise on Faith*, and defending it against various opponents. He had his trials, and difficulties: and the first of a domestic kind that seriously affected him, was the death of a beloved daughter, at the age of eleven or twelve years. He had buried several children in their infancy, but this was a heavier stroke, and he laid it much to heart.

Providence, however, soon prepared for him a still greater trial. On August 23, 1790, he lost his amiable wife, under very afflictive circumstances; and though he bore it with becoming fortitude, it made a deep impression on his heart. To relieve his mind under this bereavement, Mr. Fuller devoted himself closely to writing, and the intenseness of his application brought on a spasmodic affection in his face and head, which created considerable alarm among his friends. It was during this period that he composed his *Dialogues and Letters on the Fundamental Principles of the Gospel*, and his celebrated work of the *Calvinistic and Socinian Systems*, examined and compared, as to their *Moral Tendency*.

Needing more relaxation than he had been accustomed to allow himself, he rode over to Everton in the autumn of 1791, in company with his friend Mr. Sutcliff, on a visit to the venerable Mr. Berridge. The interview was highly gratifying on all sides; and the good old man having given his two friends a brief narrative of his life, they requested him to pray a few minutes before they parted. He however desired Mr. Fuller first to engage; and afterwards, without rising from his knees, he took up the petitions, which had been offered, with great fervor and enlargement, and dismissed his friends with the

most cordial benedictions. Mr. Fuller returned home much refreshed by the interview, and ever after mentioned it as one of the happiest incidents of his life.

The following year witnessed the formation of the Baptist Missionary Society, under the directing hand of this great and excellent man. That important event excited the most lively interest, and called forth all his energies. Here he found an object commensurate to the magnitude of his powers; and with the most unwearied assiduity he devoted the remainder of his life to the advancement of its interests. HE LIVED AND DIED A MARTYR TO THE MISSION !

Having been upwards of four years a widower, Mr. Fuller now married Miss Coles, Dec. 30, 1794, the only daughter of Rev. Wm. Coles, pastor of the Baptist church at Maulden in Bedfordshire. By this second marriage he had several children, who, with the afflicted widow, survive to lament his loss.

Mr. Fuller began to acquire considerable celebrity as an author, and some of his works were re-printed and circulated beyond the Atlantic. The American writers especially, having entered pretty deeply into Theological controversy, considered him as a very able writer, and set a high value on his publications. Desirous of expressing their esteem of his talents and character, they conferred on him the honorary title of Doctor in Divinity. Mr. Fuller however had no relish for such sort of distinctions; and though he would not perhaps have said with Robinson, "I wonder any man should be so silly as to call me *Reverend*;" or with Booth, that it was a species of profaneness to be so denominated; yet it was a title which he did not approve, and therefore he declined complying with it. But as to a D. D., having no pretensions whatever to

classical learning; further than being able to use a Greek or Hebrew lexicon with tolerable readiness, he considered such an appendage as little short of ridiculous, when attached to men whose utmost acquirements do not go beyond the rudiments of general literature. He also entertained objections on higher grounds, deeming it incompatible with that religious equality which Christ established amongst his disciples in calling them brethren. Accordingly, in a letter to Dr. Hopkins of New England, dated March 17, 1798, Mr. Fuller expressed himself in the following manner.

"One of our ministers has told the world that a *diploma* was conferred on me at the College of New Jersey.* I do not know that it was so, as I have received no direct account of it. If I had, I should have written them a respectful letter, expressive of my gratitude for their having offered such a token of respect, and acknowledging, what is the truth, that I should esteem it as coming from that quarter which, beyond any other in the world, I most approved; but declining to accept it, partly because I have not those qualifications which are expected to accompany such titles, and partly because I believe all such titles *in religion* to be contrary to our Lord's command, *Matt. 23: 8*." The diploma was, nevertheless, at length received, after it had been taken on its passage from America and sent over by the French, but was never appropriated. Mr. Fuller once showed it to a learned friend, and amused himself while its pompous contents were read over; but he was one of the last men in the world to value himself on the possession of a "blue ribband."

Towards the close of the year 1798, Mr. Fuller was visited with a domes-

* The information was given to the public in the Baptist Register.

tic affliction, which perhaps affected him more deeply than any other event in the course of his whole life. His nerves were naturally firm and unshaken; he seldom gave way to the paroxysms of grief, scarcely indeed in any case where religious principle had not a deep concern; and when this was blended with other interests, the affliction become too poignant to be long endured.

Writing to an intimate friend on this trying occasion, he says, "My heart is almost broken. Let nothing that I have said grieve you: but make allowance for your afflicted and distressed friend. When I lie down a load almost insupportable depresses me. Mine eyes are kept waking; or if I get a little sleep, it is disturbed; and as soon as I awake, my load returns upon me. Oh Lord! I know not what to do; but mine eyes are up unto thee. Keep me, O my God, from sinful despondency! Thou hast promised that all things shall work together for good to them that love thee: fulfil thy promise, on which thou hast caused thy servant to hope. O Lord, am oppressed; undertake for me!"

About ten days afterwards, when the scene began to brighten, he sings of mercy and judgment. "I found much relief," says he, in prayer, and was persuaded that God would hear me and bring it to pass. I have now much cause to be thankful, though my chief concern is not accomplished. I must go at last to Leicester and Nottingham to collect for the mission; but my strength and spirits are so broken with what I have suffered this week, that I feel almost unable to undertake any thing. How soon the stoutest heart is appalled by trouble! I never before perceived the force of those words in Isa. 65: 23, 24, which seem to prophecy of the latter day glory. As ministers and as parents, we appear to labor almost in vain:

we bring forth children for trouble, and our prayers are not answered on their behalf. But *then* the labors of the Lord's servants shall be successful; children shall be converted in early life, and prayer bear a quick return of blessings in variety."

Mr. Fuller was frequently subject to a complaint in his lungs, especially from an exposure to easterly winds, which never failed to produce some degree of inflammation. In August, 1801, he had a severe attack of this kind, of which he gave the following account in a letter to a friend, and of the state of his mind under the affliction.

"I suppose you will feel anxious to know how I am, and so will many more whom I cannot gratify. Indeed I can hardly inform you of my present state: but many have whispered that I am just in the situation of poor PEARCE, when he had been at Harborough. The means used to remove the cough and fever, have brought me well nigh to the grave; and the cause is not removed. I can just walk from one room to another, and creep up and down stairs; but my strength and spirits are gone.

"In reviewing my life, I feel much cause for shame and self-abasement. I have been an unprofitable servant; and if the Lord discharge me from his work, he is righteous. Yet while I feel abased, my hope as a poor perishing sinner, is fixed upon the rock of ages. Into his hands I have committed my spirit; willing to live or die, as it pleaseth him. Pray for me, that I may be fitted for whatever is before me."

The complaint continuing for some time, Mr. Fuller's pulpit was supplied by other ministers. During this painful interval, he contemplated the total suspension of his labors with all that anxiety which showed that the work of the Lord was his delight, and that he had never entered upon

it in the spirit of a hireling. "I seldom now hear a sermon," says he, "without being somewhat sensibly affected with my present affliction; not so much from what I feel in the body, as from having my mouth shut from speaking the things that pertain to the kingdom of God. I feel a kind of earnest of what it would be, if I should be wholly laid aside. These sensations are generally accompanied with desires to return to the work of the Lord. Two things of late have been the object of private prayer; first, that I might be restored to the work of the ministry; and secondly, that I might resume it with a double portion of God's Holy Spirit, in the fulness of the blessing of the gospel of Christ."

Recovering slowly from his illness for several months, and incapacitated for public services, his pen was almost incessantly employed; and whether in sickness or in health, he must delight himself in the pleasures of contemplation. Corresponding with his friends, writing pieces for various political publications, and preparing works for the press, left him scarcely an hour for relaxation, or opportunities for any of those attentions which his personal comfort might require. In one week during his confinement, he wrote three essays for the magazines, despatched twenty letters by the post, and prepared about fifty other passages for the press. "Pretty well," as he remarked, "for a sick man."

Applications like these, especially in time of health, were with him no other than the ordinary routine of business. His faculties were always on a stretch, never thinking of repose or rest, while there was any thing within the compass of his ability to accomplish. Dec. 30, 1801, the disorder had so far abated as to enable him in part to resume his public labors; and on sending a quantity of

manuscript to a friend, he says: "Though far from being well in health, yet you see, my heart, and head, and hands never lie still. I sometimes think I shall not be long with you: but while I am here, I must be doing as long as I can. I do not know that my exertions do me any harm. Next Lord's day I preach the annual sermon of our young people, from 1 Chron. 28: 9. These sermons have been more blessed than any others I have preached."

So desirous was he of giving religious instruction to the rising generation, that the magnitude of his other engagements did not prevent his adopting the most simple expedient; and while he possessed the tongue of the learned, to speak a word unto him that is weary, he at the same time condescended to become a teacher of babes. The following, among others, is an affecting instance of this sort of humble piety, which does honor to the memory of this great man:

"I have been thinking of a plan," says he in the letter above quoted, "for disseminating truth among our little lace makers. A quantity of white wrapping paper is issued in the sale of small parcels of lace thread; so I will draw up a number of little hymns, the most impressive that I can either find or make, and get them printed on one side of the paper. Then every child that comes for a little thread, will find it wrapped up in a paper containing a little impressive hymn addressed to its heart."

Attentive to the claims of friendship, and to the voice of affliction, Mr. Fuller would always find a little time, amidst his most arduous pursuits, to bind up the broken hearted, and give suitable advice in seasons of distress. An intimate friend having lost his companion, one whom Mr. Fuller much respected, he wrote the following affectionate letter, which, while it was adapted to comfort others

with the same consolation wherewith he himself had been comforted of God, shows at the same time his weanedness from the world, and growing meetness for the inheritance of the saints in light.

“Sept. 19, 1805.

“*My very dear brother*,—I have just received a line informing me that Mrs. — is no more! I feel much for you and your family. There are few events of this kind that occur to my brethren, but that they recall to my remembrance the words of Aaron, ‘Such things have befallen me.’ The most intimate of earthly unions are dissoluble, and formed to be dissolved. We know these things at other times, and repeat them for the reconciling of others: but God will cause us all, sooner or later, to feel them. How often have you and I accompanied the mourners to the grave, as a matter of course, and conciliated minds with the consolations of the gospel. And in our turn we are glad of the same consolations ourselves. Things which otherwise would be deemed more common-place, shall thus become meat and drink to us.

Oh, my brother! though it may have been said a thousand times over, it will bear being said ten thousand times over again, ‘Blessed are the dead that die in the Lord.’ What a blessed thing it is to give up our dearest relations to Christ, instead of burying them without hope! When I have seen a pious young man marry an irreligious woman, it has occurred to me, how will you be able to bury her? You may lay your bones, or have them laid some day by her side, or even mingle dust with her; but you will be parted at the resurrection. But when I see two who have been fellow-heirs of the grace of life, walking together in the fear of the Lord, though one must expect to be taken first, how cheering the hope of meeting again to part no more.

“We have several friends near the mouth of the grave, and it will soon be our turn to follow. And soon let it be, if we may but be found ready. I seem of late to have the end of my life more constantly in view than formerly. The words of Paul have been sweet to me: ‘For me to live is Christ, and to die is gain.’

“When I lost my late dear Mrs. F. I found it good to keep near to God, and to employ my mind constantly in my work. In this way I enjoyed a calmness and peace of mind which issued in comfort. We cannot come to see you; but we will pray for you, and sympathise with you. The Lord Jesus Christ be with you and your affectionate brother, A. F.”

The distinguished honor was reserved for Mr. Fuller, to become one of the first in his own denomination, who opened the door of faith to the modern idolatrous Gentiles, and prepared the way for a mission to the East. Here a scene presented itself of sufficient extent to afford the widest scope for his abilities, and setting before him an object commensurate with the boundless desires of his heart.—This was the commencement of a new era in the life of this great man:—Henceforth his labors took a new direction, and his character began to unfold itself in a still more interesting and magnificent form.

The Baptist mission in India has been described by persons who had no immediate concern in the undertaking, to be “as disinterested in design, and as strenuous in exertion, as any that the christian world ever did or ever can employ for the illumination and conversion of idolaters, and surpassing, beyond comparison, every former mission, and all other undertakings, in the grand article of translating the Bible into the languages of the heathen; and also that it may be doubted whether there ever was an undertaking of the same magnitude

and continuance, and in which so many persons were concerned, that supplied by its conduct so little to gratify the malice of its bitterest enemies."

The justice and propriety of this encomium may be appreciated by the results which are already before the public. Twenty missionary stations have been formed in various parts of India in the course of as many years, some of them more than three thousand miles apart. Upwards of forty missionaries, Europeans and natives, are constantly employed: more than five hundred persons of different nations have been baptized, and formed into distinct churches; the Scriptures have been, or are in a course of being translated and printed in more than twenty of the oriental languages, and are circulating, in connection with the itinerant labors of the missionaries, amongst an immense population, and over an extent of country fully equal to that of the whole of Europe.

Such are the present fruits of this mission: its future consequences who can calculate? But the origin of this mighty work, in which the hand of God has been so visibly displayed, has never yet been distinctly traced, nor would the unostentatious character of its principal agent admit of the disclosure.

The Baptist Missionary Society is stated to have been formed at Kettering in 1792, and its formation to have been occasioned by the suggestions and frequent solicitations of the present Dr. Carey; and to whose indefatigable zeal and unparalleled exertions, the mission and the church of God will be under perpetual obligations. There was, however, a principle operating which led to this result, though its effects were not immediately discerned; and the fire which Carey kindled was taken from a coal which had been burning upon another altar.

On a subject of such general importance, even its minutest circumstances become interesting; and viewed in connection with an efficient cause, they tend to shew by what gradual and humble means it pleases God to accomplish his great designs. "The kingdom of heaven cometh not with observation." Its coming is generally unobserved, and the lowly form which it assumes gives but little notice of its approach. Its first appearance is as insignificant as a grain of mustard seed, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Several years previous to the existence of the Baptist mission, and before any ideas were entertained of a missionary undertaking, the low state of religion in general, and of the Baptist churches in particular, had become a subject of deep lamentation among many of the ministers. At an association held at Nottingham in 1784, it was resolved to set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for extending the kingdom of Christ in the world. Mr. Fuller at the same time delivered his sermon on "the nature and importance of walking by faith," which he afterwards published, and to this were added, *A Few Persuatives to a General Union in Prayer for the Revival of Religion*. This address, though unaccompanied with any design beyond what it immediately specifies, contained in reality the germ of the future mission, and was the prelude of that event.

In less than two years another event followed in close though undiscerned connection with the preceding, tending still farther to prepare the way for the ultimate designs of Providence. Early in 1786, Mr. Fuller

published his treatise which he had written four or five years before, entitled, "The gospel worthy of all acceptance," in which he undertook to explain the nature of saving faith, and to prove the obligations of men to believe in Christ, wherever he was made known. This performance made a considerable impression on the churches and ministers in immediate connection with the author, and occasioned much discussion in other parts of the same denomination. In some quarters it excited great opposition and alarm, and brought on a long and animated controversy. It was the means, however, of awakening the attention of several of his brethren to the important duties of their office; of giving a more practical turn to their preaching, and a new face to their religious interests; and in connection with the monthly prayer meetings, it produced the first impulse which led to missionary undertakings.

Mr. Carey was born into the religious world about the time that these things were going on, and soon became an interested spectator. He was baptized in 1783, was called to the ministry two or three years afterwards, and ordained pastor of the church at Moulton, near Northampton, in 1787. At his first setting out, he was much perplexed between the statements of the Armenians on some theological points, and the crude representation of some Calvinists; but having adopted a satisfactory medium between these two extremes, his mind was fully prepared for the doctrine so successfully pleaded by Mr. Fuller.

From his first entering on the work of the ministry, if not from an earlier period, Mr. Carey appears to have been deeply impressed with the state of the heathen world. In reference to this object, he made himself acquainted with the geography, population, and religion of the various nations of

the earth; and with the labors of Christians, both of early and later ages, in propagating the gospel. He also acquired considerable knowledge of various languages, particularly Latin, Greek, and Hebrew, by his own personal application; and all seemed to be directed to the same end.

Hitherto, however, his thoughts had brooded over the subject without assuming any specific form, or digesting any future plan of operation. The appearance of Mr. Fuller's work, just mentioned, came directly in aid of his inquiries, and fixed his attention more deeply on the subject. The point of contact seems to have been this: Mr. Carey, who cordially admitted his friend's position, drew from it an inevitable inference:—if it be the duty of all men where the gospel comes to believe unto salvation, then it is the duty of those who are entrusted with the gospel to make it known among all nations for the obedience of faith.

Before the end of 1786, Mr. Carey, accompanied by another minister, of the same age and standing with himself, went to a minister's meeting at Northampton. Towards the close of the evening, when the public services were ended and the company engaged in a desultory conversation, Mr. Ryland, senior, entered the room, and with his accustomed freedom demanded that the two junior ministers, Mr. Carey and his friend, should each propose a question for general discussion. Mr. Carey pleaded several excuses—but a question was imperiously demanded. At length he submitted, Whether the command given to the apostles to "teach all nations" was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent.

The querist was soon told by his interrogator, without waiting for the

sense of the company, that certainly nothing could be done before another Pentecost, when an infusion of miraculous gifts, including the gift of tongues, would give effect to the commission as at first, and that he was a most miserable enthusiast for asking such a question. This was the first time Mr. Carey had mentioned the subject openly, and he was greatly abashed and mortified; but he still pondered these things in his heart.—Mr. Fuller at the same time sympathized with him, offered several encouraging remarks, and recommended it to him to pursue his enquiries.

The annual association was held at Nottingham, in the spring of 1792, and Mr. Carey appointed to preach. His sermon was founded on Isa. liv. 2, 3. Having observed that the church of God is here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that to account for so unexpected a change, she was told that her Maker was her husband, who should be “called the God of the whole earth.” He took up what he conceived to be the spirit of the passage in two exhortations, namely, *Expect great things—attempt great things.* The effect of this discourse was considerable. A resolution was passed, That a plan should be prepared against the next ministers’ meeting at Kettering, for the purpose of forming a society for propagating the gospel among the heathen. Mr. Carey at the same time generously proposed to devote the profits which might arise from his late publication on the subject, to the use of such a society.

The ministers assembled at Kettering, Oct. 2, 1792. After the public services were over, they retired for prayer, and pledged themselves most solemnly, to God and to one another,

that they would make an attempt to introduce the gospel among the heathen. At present there were no openings for a mission in any particular direction, no missionaries provided, and no funds to meet the expense.—The sum of thirteen pounds only was subscribed; and soon after, seventy pounds were collected by Mr. Pearce at Birmingham: but until a more specific object was proposed, no appeal could with any propriety be made to the public. At two subsequent meetings, in October and November, Mr. Carey offered himself as a missionary, and was accepted.

While things were thus proceeding, Providence was preparing the way to India by the most unexpected means. Mr. J. Thomas, who had formerly been a surgeon in London, and who was totally unknown to the Society, had been several years in Bengal, preaching the gospel to the natives. On his return to London, he endeavored to establish a fund for a mission to that country, and called on Mr. Abraham Booth for his advice, who immediately communicated the information. The Society invited Mr. Thomas to their meeting on Jan. 10, 1793, after having received a satisfactory answer to their inquiries; and late in the evening, while they were in full deliberation, his arrival was announced. Impatient to behold his colleague, he entered the room in haste; and Mr. Carey rising from his seat, they fell on each other’s necks and wept. The committee, then assembled at Kettering, accepted their joint services, and engaged to do all in their power to provide the means of sending them to India.

The Baptist mission having thus risen out of the labors and writings of Mr. Fuller, powerfully seconded and applied by his coadjutor, he immediately became the life and soul of the undertaking, replenishing its resources and directing all its movements. The

labors of these eminent men had a reciprocal influence on each other: the successful and zealous missionary imparted to the secretary fresh energies, while the latter provided for the former the means and the hopes of success. Never were two minds more congenial—more powerfully directed towards one object, or less ambitious of the honor arising from its attainment. It was with great propriety that Mr. Hinton, in his late sermon in Spafields Chapel, compared the mission to a chain, of which Fuller and Carey were the two end links, one of them planted in the East and the other in the western hemisphere.

The pecuniary concerns of the mission involved considerable expense and difficulty. All would depend on a successful appeal to the religious public, and the means must be provided by their voluntary contributions. Mr. Fuller, however, said at the commencement of the undertaking, "Only let us have faith, and we shall not want money;" and his indefatigable labors verified the truth of the remark. The sum of five hundred pounds was required to be raised in the space of three or four months, for the equipment of the two first missionaries, and more than twice the amount was readily provided. Encouraged by such an auspicious introduction, Mr. Fuller travelled and preached in almost all parts of the kingdom, collecting for the mission, and rousing attention to its concerns. During the whole of his career, he kept up a continual intercourse, presented the subject before the public in every variety of form, circulated intelligence with the utmost celerity, conducted all the correspondence between the missionaries and the society, generally made the annual collections in the city, superintended all the consignments, and was in fact the minister both for the foreign and home department.

The concerns of the mission begin-

ning to expand upon a wider scale, and demanding larger supplies than British benevolence could conveniently furnish, Mr. Fuller made his first tour into Scotland in 1799. Here he met with a reception due to his talents, his character, and the magnitude of the object in which he was engaged. To no class of Christians is the mission more indebted than to our brethren in the North, whose liberality not only essentially contributed to its prosperity, and gave a powerful stimulus to the activities of its principal agent, but whose multiplied kindnesses made a deep and lasting impression on his heart.

Writing from Liverpool, on his return from the North, Mr. Fuller says, "I have now been out about thirty days, have travelled about eight hundred miles, and collected as many pounds. I never saw such numerous congregations as at Edinburgh and Glasgow. My heart was dismayed at the sight, especially on a Lord's day evening. Nearly 5000 people attended, and some thousands it was supposed went away, not being able to get in. To-morrow I preach here three times, administer the Lord's Supper, and make a collection for the mission. Considering my constant labors, preaching almost every evening in the week during my journey, my health is singularly good." After his return home, he found that he had travelled nine hundred miles, and collected full nine hundred pounds.

In short, the history of Mr. Fuller's life for the last twenty years was so completely identified with that of the mission, that all its principal transactions must be referred to his agency. He was of himself a host, and no one man can ever supply his place. The mission to India was in a great measure his own production: he formed and moulded it with exquisite skill, watched over and directed all its movements, and seemed to be present

in every place wherever its effects were visible. It grew up with him, and was inwrought into the very elements and constitution of his mind.—He seemed to have no thoughts, no cares, but what related to its interest. In serving the mission, he had no idea of sparing himself; but while his health was constantly impaired by the greatness of his exertions, he persevered in them with unabating ardor to the very last. He appears indeed to have expected that these labors would cost him his life, but it affected him not; and had it not been for the unusual strength and vigor of his constitution, he would have fallen a sacrifice much sooner than he did. The sentiments which he delivered in his sermon at Bedford, May 6, 1801, exactly fourteen years before his death, were highly characteristic and premonitory of that event.

“It is not impossible,” said he, “that we may live to see things of which at present we have scarcely any conception; but whether we do or not, Jesus lives, and his kingdom must increase. And what if, while we are scaling the walls of the enemy, we should a few of us lose our lives? We must die some way, and can we desire to die in a better cause? Probably many of the Israelites who went up with Joshua to possess the land, perished in the attempt; yet this was no objection to a perseverance in the cause. In carrying the glad tidings of eternal life to Jews and Gentiles, Stephen and James, with many others, fell sacrifices at an early period; yet no one was discouraged on this account, but rather stimulated to follow the example.”

The latter part of Mr. Fuller's life passed over without any material occurrence to interrupt its tranquillity or to augment his acquired celebrity. His health began to decline, but his labors were unabated. About the month of September, 1814, he went

to Leicester to assist in the ordination of Mr. Yates, who was intending to join the Baptist missionaries in India. On this occasion he appeared remarkably solemn, and was deeply affected. He preached and prayed as one standing on the verge of eternity. He was at that time in a state of ill health, and had a strong presentiment that he should see his Leicester friends no more. But nothing moved him, and his first wish was to finish his course with joy, and the ministry which he had received, to testify the gospel of the grace of God. During his stay at Leicester, he was so overwhelmed with anxieties and cares about the mission, an object ever near his heart, that few of his friends could obtain any conversation with him. Before the services of the day were ended, he sunk under the weight of his infirmities, and was obliged to send for medical aid; but his disorder, which is said to have arisen from a schirrous liver, admitted only of a little temporary relief. He acknowledged that he was very ill, adding that his work was nearly done, that he could not spare time to nurse himself, but must labor as long as he could. His indisposition continued through the winter, and he was almost incapacitated for any exertion; yet as the spring approached, he so far recruited as to be able to go to Clipstone, a distance of twelve miles, at Easter, and assist at the ordination of Mr. Mack over the Baptist church in that place. His sermon on this occasion is said to have been peculiarly tender, solemn, and impressive. Many of his friends were led, from the manner in which he expressed himself, to forebode that it would be the last time they should hear him, and that they should see his face no more. When he came down from the pulpit, being asked by a friend how he found himself, his reply was, “I am very ill—a dying man;” and on a second interview he

added, "All is over—my work is nearly finished; I shall see you no more. The blessing of the Lord attend you. Farewell." This was on the 29th of March; but he returned home, and on the following Sabbath, April 2d, appeared for the last time in his own pulpit, where, in the afternoon of the day, he preached his last sermon.

About the middle of the month of April, it was strongly recommended to him to try the waters of Cheltenham; and, in compliance with the wishes of his friends who were anxious, if consistent with the will of God, to prolong his useful life, he was making arrangements for his journey: but the pressure of disease now rapidly increased upon him, and frustrated the intentions of both himself and his friends. Every succeeding day brought with it additional proof that the time of his departure was at hand: but he contemplated the hour of its arrival without dismay. He knew in whom he had believed, and though deeply sensible that he was a "great sinner," yet it was his consolation to know that divine grace is "great and sovereign" also. "I have no religious joys," said he to a young minister who visited him, "but I have a hope, in the strength of which I think I could plunge into

eternity." To one of theacons of the church he said with peculiar emphasis, "I have been a great sinner, and if I am saved it will be by great and sovereign grace." His bodily sufferings during several of the last days of his pilgrimage, owing to his almost incessant bilious vomitings, appear to have been peculiarly severe, and permitted but few opportunities of conversing with his friends. At length, on the morning of the Lord's day, May 1st, the summons came to call him to his rest; to him, no doubt, a most welcome one; and the redeemed spirit changed its earthly tenement for a house not made with hands, eternal in the heavens, no longer to groan under its burden of sin, sorrows, affliction, and cares, but to become the happy companion of saints and angels; to sit down with Abraham, Isaac, and Jacob; with prophets, evangelists, and apostles, in the kingdom of the Father; there to behold the King in his beauty—the Lamb in the midst of the throne; and to join with the "ten thousand times ten thousand, and thousands of thousands, who are saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and honor, and glory, and blessing." May we be followers of him, so far as he followed Christ.

LITERARY.

NOTICES.

THE TRUE ISSUE FOR THE TRUE CHURCHMAN—*a statement of facts in relation to a recent ordination in Stephen's Church, New York.* By Rev. Drs. Smith and Anthon.—1843.

This little pamphlet is destined to obtain an extensive notoriety, and we are exceedingly anxious to do all we can to give it circulation

—we hope it will be read in every portion of our land. We have long known the fatal tendencies to Rome, which were indulged by many who claim the Protestant Episcopal Church as a mother, and we have well known too, that in that same communion, were pious, godly men, who were *protestant to the core*;

and we have been expecting the occasion would soon occur, when some man, actuated by the spirit of the early heroes of the church, would become a confessor for the truth. Well, here we have the beginning, *but the end is not yet*.—We honor these two ministers exceedingly, that they have thrown away the entanglements and difficulties which so beset their course, and have made the noble stand in defence of precious truth. Few names deserve to be more respectfully mentioned in the age of theological indifference, apathy and latitudinarianism, than Hugh Smith and John Anthon. We who have no ecclesiastical superiors, whose “godly judgment” and thick stolid prejudices, and dark bigotry, are to be refused as our lawful guides, can hardly appreciate the moral courage which was demanded in the stand taken by these gentlemen, when they made their solemn protest against the Jesuitical course of the Right Reverend Father in God, of New York.

A careful perusal of this extraordinary document satisfies us, that a man may be a Bishop and not a gentleman; he may be a Bishop and yet be a poor judge of the orders of God's house.—We expect many a man will have his confidence shaken in the order of things where such despotic Jesuitical proceedings can occur, and we hope that such of our good friends who may become interested in Church History by this affair, may carry their ecclesiastical researches so far, as to consult an admirable little work on this very subject of *Ordination, Bishops, Presbytery, &c.* We allude to that standard publication of the early church, called the *Acts of the Apostles*, a volume we believe that may be safely regarded as of quite as *safe authority* as *any of the early fathers*.—Mr. Carey, who seems destined to make quite a noise, is no doubt, a very nice young man, given to study, and professing a very decent gift at hair splitting, but we suspect he will never feel quite a settled man in any Protestant Episcopal Church.

The evident decision of the laity in this city is against the Bishop and his semi-papistical advisers. There is no doubt that Messrs. Smith and Anthon have the body of the church with them, however the clergy may go; schooled as they have been, in the mists of anti-Christ, they may probably ad-

here to the voice of power, but *the people* will neither know that voice or follow it.—We are very mistaken if Bishop Onderdonk can find a safe refuge in *his dignity*—the community believe that the charge against him is good, and public opinion requires that he should repel it, or plead guilty.—The simple state of the controversy now pending, is this;—*does the Church sustain Christianity, or Christianity support the Church?* We greatly rejoice to see that the Bishop of Norwich comes out and advocates the views of Archbishop Whately, and distinctly abandons the preposterous notion of the apostolical succession. A man who can hang upon that figment, is fit to discard the right of private judgment, and embrace any folly.

Till this controversy is settled in the Episcopal Church, we hope we shall hear no more about the “*unity of our Church*,” “*her oneness of sentiment*,” “*her majestic and undivided front which ought to abash all sectaries*.” To read some of the late articles which have appeared is amusing, when we remember that they are written by men who declare that they “*believe in the communion of Saints*.”

HARRIET FISHER, OR THE MISSIONARY AT HOME.—*American Sunday School Union, Philadelphia.*

We have no idea who wrote this little volume, but we hesitate not to pronounce it one of the most admirable productions that ever issued from the press of this glorious Institution.—We have read this book through twice, and we would rather claim its authorship than have the fame that many an octavo brings. Such sound discriminating views are not common in our day. We do beg our Sabbath School friends to place it in the library—and hand it about freely. We have showed it to one friend, who says he will at once put 12 copies into his Sabbath School. Do let these books be read by ministers, teachers and children.

SUNDAY SCHOOL JOURNAL AND GAZETTE OF EDUCATION.—*Published by the American Sunday School Union. Vol. 14. No 1. July 5, 1843.*

This is the oldest Sabbath School periodical in our country. It has always been a welcome visitor to schools and families. It used to be readily circulated at one dollar a year—now the Sabbath School Teacher can obtain it for twenty-five cents per annum. It is an excellent paper, and is published once in two weeks.

CHRONICLE.

EDITORIAL CORRESPONDENCE.

NOTES OF AN EASTERN TOUR—PART II.

City of St. John—Steamboat passage—Nova Scotia Association—Debate—Yarmouth—French settlement—Weymouth—St. Mary's and Annapolis Bays—Digby, &c., &c.

Some two or three days after Part I. was completed and forwarded for publication from Eastport—a quiet, snug little town on the ultimate thule of our orient border—we found ourselves safely moored alongside of the city of St. John, New Brunswick. One of the first things which arrests the notice of a stranger is the formidable aspect of the wharves, presenting their lofty buttresses some thirty feet above the surface of the water*—for it was ebb tide when we arrived. Climbing up to the top of the huge wheel house of our steam packet, we had, from this elevation, to ascend the inclined plane of a very long and steep plank before we reached a footing on the quay. Next—just to remind you of what travellers so much complain in foreign countries—our baggage must all be examined; though in the present case, there was little more than the formality of the thing, and no expense. Now that you have fairly reached the city at an early hour in the morning, a real Gothamite begins to contrast the quiet stateliness, the slow and measured gait at which every thing around is moving, with the rapid and bustling hurry to which he is accustomed at home.—Instead of being beset by an army of hackmen, cabs, and omnibus boys, two or three demure looking objects of the kind stand along at a respectful distance, and like a whipped spaniel, wait your advances. To our orders 'to drive to the best hotel,' the response was that there were two answering to this description, and of course, in our neglect of previous inquiry, we were at the mer-

cy of a hackman's choice. The round-faced little publican at whose door we were drawn up, was a *promising* man. He could give us private apartments, good fare, moderate charges, and all the *et ceteras* which the most practised inquirer would demand. In no mood to be over fastidious, with our solitary *compagnon du voyage*, now rather an invalid, we took the quarters thus offered us, and had the satisfaction of learning too late that we were *right opposite* to a house and accommodations vastly more eligible. But *n'importe*. We determined to be amused and happy; in a word, to be as unlike the sulkiness of John Bull as possible. When, therefore, we were shown into our *private* apartments, and were told that there was but one gentleman in possession, we resolved to take all in good part. How small a modicum of genuine benevolent good nature is requisite to make ourselves and those around us happy! Before breakfast, we had sallied forth alone and made a rapid reconnoissance of the upper sections of the city, and put ourselves in communication with a kind-hearted Christian brother, able and disposed to assist our future inquiries.

As we only touched at St. John on this occasion *en route* to the peninsula of Nova Scotia, and intend to make ourselves better acquainted on our return, we need not anticipate a description which will be more in place on a subsequent page. Near the close of the same day, we embarked in the English steamer, Saxe Gotha, for our ultimate destination. A strong out wind had been blowing for some hours, and our small boat, with rather inadequate power, made indifferent headway against it. We had fancied ourself a pretty good sailor, and the few experiments hitherto made had rather confirmed this opinion; but the rude violence of the Bay of Fundy put these good qualities to a severer test than was altogether agreeable. After a moderately comfortable night's rest, we found ourselves, on coming upon deck, at anchor for half an hour

* The immense height of the tides in the Bay of Fundy, from 30 to 50 or 60 feet, gives this singular aspect. Has their unusual character ever been satisfactorily accounted for?

in Brier Island harbor. A pretty village of perhaps an hundred families, with a small, neat Baptist chapel, stretches around one segment of the basin, while in the roadstead a little fleet of fishing vessels, with a noble brig and several coasters of different size and shape, were safely moored. How sweet seemed the repose of every object at this early morning hour—the more noticeable, no doubt, after a night of troubled tossings. So will the final haven be more welcome by reason of the storms and buffetings through which our pilgrimage of life leads us.

Before we could have the comfort of breakfast in smooth water, the boats returned from the shore, the anchor was up, and we left the harbor by an outlet in the opposite direction from our entrance. The rolling and tossing of the mighty ocean, *maugre* all our *qualms*, had grandeur and attraction enough to keep us in fine spirits most of the forenoon as we coasted down the western shore of the peninsula, and some twenty hours out found ourselves at Yarmouth; where, without serious regret, we disembarked. Our friendly captain pointed out to us a large sized and comely looking chapel, not far from the landing, as the place where the Nova Scotia Association of Baptist churches was in session. We hastened on with the utmost impatience to present ourself and the important object of our mission before them, as they had been more than two days in session already, and might be approaching the final adjournment. As we drew near, all was closed, and solitary, and silent. Had we then come this long and weary way, on a most important errand, and *too late*? While thus musing, and in no very comfortable mood, we chanced to hear a casual remark from some persons whom we were hurriedly passing, in which "the big meeting" was mentioned. On inquiry we learned that the edifice before us was indeed one of the Baptist chapels; but the place where the Association was now in session was some miles distant, in another chapel, at the Ponds. It was the middle of a dusty day—hot, too, for this climate; and lover of pedestrian exercise as we claim to be, the thought of such a demonstration of our love was not the most pleasant. No livery stable or stage offered the requisite facilities, and the hour or more which the walk would consume *might be* the very last of the session, on

which our all depended. In this dilemma we claimed a stranger's privilege, and made known the exigency of our case to the first benevolent looking man we met. Happily for us, his looks did not belie his nature. He made our case his own, and with a brother's kindness hurried us away with the first and best facilities which could be procured. In a few moments we were in the midst of the great assembly, welcomed with the warm greetings of the few brethren whom we had before known, and the equal kindness of the many more to whom, until this hour, we had been strangers. And although the session was not so near its close as we had feared, yet we would not for a small amount have lost the privilege of witnessing the scene which that day was transpiring. First impressions are wont to be the deepest, and we would gladly present that scene to our readers just as it met our vision.

On a little hillock encompassed by a grave yard, and not distant from the head of the pond—a beautiful sheet of fresh water some two miles in length—stands the Baptist chapel, a plain, neatly painted, but rather antique looking, large, wooden structure. All around it, and for a quarter of a mile along the road, horses and wagons were accumulated in a manner which indicated the unusual extent of the gathering. More than three hundred vehicles of various character were counted here in a single day. When we arrived, there was scarce room to stand, even about the doors, so dense and wide spread was the throng.—By dint of persevering appliance of elbows and of kind entreaty, we made our way through and were beckoned to a seat on the platform. The topic now engrossing the fixed attention of this waiting throng was connected with the educational interests of the denomination in this province. Peculiar circumstances of more than an ordinary exciting character had given intensity to the interest of this occasion. The Attorney General of the Province—the Hon. Mr. Johnston—had been drawn forth by what he and our more intelligent brethren generally regarded as a crisis in their affairs, and he had occupied the attention of the meeting for some hours without weariness on their part, and had been followed by some of the fathers and younger brethren, with their valued testimonies and appeals. One of the latter class, not a minister, had just risen to

address the meeting when we entered. The occasion made him eloquent, and as he briefly sketched that portion of his personal history embracing his own change of views, which led him, in obedience to Bible truth, to leave all and join the despised and persecuted Baptists; and as he narrated what he had been compelled to suffer in espousing and advocating their interests, the intrinsic and relative value of those interests, and of whatever was identified with their support and furtherance, evidently glowed in his heart, flowed from his tongue, and found a ready response in the bosoms of the throng around him. He came, at length, to dwell upon the wily schemes of those who were seeking to embarrass and cripple our operations. Men who had courted the Baptists while their demagogue purpose could be promoted by it, and who seemed to think they could now cast them off, and trample on their rights with a wanton recklessness and with impunity. He sketched the insidious plan of these radical revolutionizers. They would abrogate the charters, and withdraw provincial aid from all the higher seminaries of learning, which have been brought into successful operation by the different religious denominations; and then upon these ruins, erect one large central institution by the sole patronage of the province, and in its control and influence entirely disconnected with any form of religion. The shrewdness of this plan, intended to play off the natural feelings of jealousy and hostility existing among the different religious sects against each other, so as to make them the instruments of pulling down each other's seminaries, and then these managing wire-pullers would coolly come forward in an open field, and rear up their Babel tower of irreligion.

As the speaker went on to describe some of the features of this plot, an audible hissing from one or two persons in the gallery was noticed, and was promptly responded to by scores of "Hear, hear," from other parts of the house. This, to our ears, novel feature of the proceedings in a religious assembly, became somewhat familiar before we left the provinces, and like some other novelties, has some advantages counterbalanced by many and grave objections.

No sooner was this address concluded, than a middle-aged man, of ruddy countenance,

flushed, excited, and impatient, rose in the midst of the assembly, stating that he was not a member of the body, and had, as he supposed, no right to speak *there*; but he craved most earnestly the privilege of replying to what had been said by some of the speakers. The calm, gentlemanly, and urbane voice of the Attorney General, now for the first time heard by us, rose upon the ear and moved that the Hon. member (of the late provincial parliament) from Yarmouth be heard. This explained the relative position of the parties, and we were in a degree prepared for the development which followed. Whether the Hon. member had fully reckoned on being refused the privilege for which he so humbly sued, and merely designed his expected refusal to be heard, to be employed by him as a make-weight in his favor, and therefore had not meditated his speech—or whether the novelty and strangeness of rising to speak in a religious assembly, where the audience (many of them his own constituents,) had now received an impression so strongly and deeply unfavorable to his course, had so greatly embarrassed him, certain it was that his reputation for parliamentary eloquence was poorly borne out on this occasion. Confused, bewildered, and yet evidently seething with the internal and overmastering passion to which he could give no adequate expression, he stammered on for some time, at loss, it would seem, in what direction to extend his remarks. At length, gathering assurance by progress, he entered on his defence for the course he had the last winter pursued, in common with those who sought to rob the Baptists of the charter of their college and of farther pecuniary aid from the Colonial Assembly. Certain of his statements were at once, and by many voices, contradicted. Again the calm voice of the Attorney General was heard, expressing the hope that the honorable member might be allowed the utmost latitude of reply without interruption; and with evidently increased caution, from this very license, the member proceeded with, and completed his defence. As most of it had referred to the opening speech of the Attorney General, all eyes were now turned on him for a reply.—The expectation was not disappointed. As he rose for this purpose, would that all our readers could have looked on him for them-

selves. There he stands, a thin, spare form, with sallow countenance, and features so perfectly intellectual and eye so keen, that having seen him once, you can never lose the impression. With admirable coolness and precision, he proceeded to uncoil the tangled mass of the *so called* defence. At almost every step of his progress he appealed to the honorable member to confirm and corroborate his statements, and having secured his assent, tacit or expressed, to all his principal points, he combined and pressed them home with an energy and power altogether irresistible. This closing speech scarcely occupied half an hour, and yet so condensed and lucid was the exposition that it left not the slightest semblance of ground for his discomfited opponent. It would have amused you, if it did not even awaken compassion, to see the honorable member from Yarmouth, demure and crest-fallen, even on his own ground, retiring in confusion from that scene. Surely *he* will never forget it. This matter disposed of, an adjournment or recess was immediately moved. Indeed it was time, for the assembly had been held together for more than *seven hours*.

Perhaps we ought to avail ourselves of this interval to put our readers more fully in possession of the nature and extent of this ecclesiastical organization.

The Nova Scotia Association, though constituted in 1798, was at that time, and for half a score of years afterward, a mixed body, consisting in part of Congregationalists and of churches practising open communion. In 1809, its organization was completed on its present plan, and from that era may its prosperity be dated. During the closing quarter of the last century, several small Baptist churches struggled into existence, and some of them became vigorous and prosperous.— Their early history, which is full of useful instruction, must one day fill a chapter in the appropriate department of our monthly sheet. Some of the fathers of this association still survive to witness the cheering prosperity with which their humble beginning has been crowned. Their progress for a few years past has been steady but not rapid; and there are now found in Nova Scotia and Prince Edward Island, 81 Baptist churches, containing more than 8000 communicants. The additions reported by baptism to these churches

the last year were 1141, and as the place of meeting was at the extremity of the province, and all the churches were not able to send in their returns, the actual increase must have been considerably greater. All their ecclesiastical interests of a general character are managed by this organization. Missions, domestic and foreign, education, Sabbath schools, and from this time forth the Bible cause—all are embraced in the anniversary services of this association. After a brief recess, the interests of foreign missions next engaged the attention of the body. This movement of their religious benevolence is in an incipient state. It had been determined at the last annual meeting to send out and sustain, in conjunction with their brethren in New Brunswick, two missionaries in such a part of the wide field as should be selected by the joint committee appointed for that purpose. This committee now report that after the most mature and extensive examination, they had agreed to recommend that their mission should be commenced among the Karens in British Burmah, and that it should be prosecuted in conjunction with that of their Baptist brethren in the United States. This report was unanimously concurred in; and we had the pleasure of hearing one of their appointed missionaries deliver what was probably regarded as his closing appeal to the association.

Next morning, after a Sunday school sermon, the annual report was read, and several very effective addresses were delivered. We were gratified to hear on this occasion our old friend, Prof. Crawley, and Attorney General Johnston. The latter seemed happy in declaring himself a practical friend of Sunday schools, and we learned with delight that he is not one of those who love in word only, but in deed and in truth he evinces his regard to this good cause by regularly discharging the duties of teacher or superintendent. How noble this example of one high in office and honor.

The Bible cause next engaged the attention of the body, and it was gratifying to notice that along with a yearning of affectionate desire for continued union with valued associates who had hitherto co-operated with them, there was a unanimous unflinching determination to furnish requisite aid to our

missionaries to give the Scriptures faithfully and fully translated to the world.

At the close of this session we accompanied the venerable father, HARRIS HARDING, the ecclesiastical patriarch of this part of the province, now more than fourscore and four years old, to his simple but cheerful home; and, with a few invited guests, enjoyed the hospitality and social intercourse of the good old man and his worthy family. How rare it is to see one at his age living amid the scenes of his youthful toils, witnessing the progress of the church which he aided to organize, till its extent had made of it two noble bands, with each of which there is now settled an associate pastor, while this venerable man divides his services between them, universally beloved and esteemed. So sprightly is he still that he drove us home in his own carriage with the air and spirit of youth. Long may his shadow remain unshortened! Of nearly similar age, and of equal merit, are fathers MANNING, T. S. HARDING and DIMOCK. Illustrious and venerable men! They have the rare felicity of seeing younger brethren grow up under their fostering care to revere their worth, imitate their example and embalm as most precious their memory.

The notice of the Association would be incomplete without adverting to the generous hospitality extended by the good brethren in Yarmouth to their very numerous guests. It was just such as becometh Christian simplicity, ample without ostentation, cheerfully tendered without costly extravagance.

Now, for the first time, we had leisure to look around us and learn whatever of interest was presented in this unpretending town. It is principally built on a single street of two or three miles extent, containing some four or five thousand inhabitants. It has one Episcopal, one Presbyterian, and two small Methodist churches, besides the two large Baptist interests already described. Some idea of the preponderance of our denomination may be inferred from a single fact: The auxiliary Bible Society of Yarmouth embraces among its contributors all denominations and divides its officers equally among the different churches. The treasurer informed us that he had just made up his account for the year, and that of seventy-four pounds received by the society, sixty-five were known to have been

contributed by Baptists. They are, at least, a fair majority of the entire community.

The town contains a printing office, which issues a weekly Gazette; a Court House and jail, and formerly carried on a brisk commerce, in which nearly all the inhabitants were interested. In its present depression they are forced to give more attention to agriculture, which is indeed improving, but is still far behind what its susceptibility would warrant. On Thursday evening, certainly not without feelings of regret, we left these kind friends for whom the short intercourse of a few days had given us so high esteem, and in company with a beloved brother who had managed to provide us a seat in his carriage, we coasted along the western shore of the peninsula in a northerly direction and passed the night at Beaver River. Here, too, almost the entire population consists of Baptists.

Our route the next morning lay through the settlements of Montegan and Clare, composed almost exclusively of the remnants of the original *Acadian French*. The circumstances of hardship and severity under which the English government drove out and exiled this Acadian race, nearly ninety years ago, are probably familiar to the student of that eventful period. It would divert us too far from our present object to give even an outline of these events, inviting as would be the romantic and melancholy interest of all its details. Suffice it to say, that after the great majority of these simple-minded and inoffensive French settlers had been removed by stealth or violence, the little remnants, too small to excite any apprehension from their watchful and domineering guardians, were allowed to remain on a precarious tenure at first, and afterwards with some enlargement of their privileges and eventually with the principal rights of British subjects. They have from time to time received small ascensions by the return of some of their expatriated countrymen; and at present they occupy a portion of territory on this western shore of Nova Scotia, some 15 or 18 miles in extent along the coast and running nearly as far into the interior. Between three and four thousand Acadians are found in this settlement, and there are others nearly as extensive in other parts of the province.

So far as we could judge, they are a people

of remarkable simplicity of character, having as much less enterprise than their provincial neighbors as these last have less than the most thriving communities among the Yankees. Their appearance, habits, costume, language, and every circumstance connected with them was unique and well adapted to excite the curiosity of a stranger. They are by no means the abject and degraded creatures which the Canadian French appear to be; but are more intelligent and have a higher appreciation of moral and social elevation. But even here you will see a large share of the labor in the fields performed by women, while the indolent males either share a portion of this toil, or look on with apparent self-complacency, while the weaker but *better half* performs the drudgery of this service. The health and happiness of these *fair ones* seems rather promoted than diminished by this amount of vigorous exercise in the open air. They certainly evince a degree of cheerful and rejoicing healthfulness, such as is rarely witnessed where the customs of society seem to demand that they should be carefully excluded from the sunshine and the shower. The French language is universally spoken among them, though not in a very perfect form. They will readily understand you when speaking to them in the purest and most classic style of Parisian French; but their answer to your inquiries will probably be given in a kind of *patois* which the best educated Frenchman would find nearly unintelligible.

In their manners they are affable and unaffectedly polite, kind and obliging to each other and to strangers. In fine, their moral and social state makes as near an approximation to the Elysian virtue and delightfulness which romance has thrown around their early history as the fallen and imperfect state of humanity will admit. There are fewer instances of the violation of law, less litigation, and less disease and early cases of mortality among them than in any community of similar extent within our knowledge. Though of the Roman Catholic Church, there seems to be no Jesuitism here; and we would fain hope that even in their ignorance and with this very imperfect form of Christianity, many of them are controlled and blessed by its spirit. The Abbe Segoigne, at a very advanced age, is their ecclesiastical patriarch, and as he has

resided among them for half a century, and has ever evinced a most devoted attachment to their interests, it cannot be wondered at that he is regarded with most profound respect and admiration. As we looked at his simple but neat dwelling, opposite to his principal church, we could not but feel that he is worthily allied to the Paschals, the Fenelons, and perhaps to a Kempis himself. Would that in other and purer communities, more of this spirit of steady and unobtrusive devotedness to official duties of the pastoral relation, was more frequently witnessed!

The healthfulness of their climate, and their frugal style of living, do much for the promotion of their longevity and general exemption from disease. Still it seems scarcely credible that their advantage over other communities should be so great in these respects alone as to account for statements which we found current in their vicinity. It is said that from accurate tables, kept for the last forty years, it appears *that out of every twenty-one children born, twenty actually grow up to maturity.* We carefully inquired of an English physician in a neighboring town, who fully confirmed the truth of this remarkable statement. They marry early, usually have large families, and *very unlike* some specimens of French morals, infidelity to the marriage vows is scarcely ever known among them. They rarely intermarry with the English around them, and are in every sense a peculiar people. Long may they preserve all that is valuable in their community, and copy the excellencies without the faults of their neighbors.

Emerging at length from this French settlement, we reached the pleasant town of Waymouth, on the N. E. bank of the Sissiboo, or Big River, near its estuary into St. Mary's Bay. A finer situation can scarcely be conceived. Perhaps its beauty was somewhat enhanced to our eyes, by the contrast to the settlement of Clare, through which we had just passed. Certainly a more picturesque scene is rarely presented than that which meets you a short distance west of the Baptist chapel. It was just the hour of sunset, and as we stood on the point of high table-land around which the river gracefully sweeps as it enters the broad bay, and looked abroad in every direction, new objects of va-

ried but delightful interest rose upon the sight. Surely he is to be pitied who can gaze on such a scene and not have his sensibility increased, his heart made better, and his gratitude called forth afresh to the infinite Being, who with lavish hand, spreads such delights around us.

Nor was the interest of the scene materially diminished, the whole of the following day. We rode onward with the good company of some of the Baptist Bishops of the province : the same beautiful sheet of water (St. Mary's Bay), on our left, and just beyond its blue waters, rise the narrow heights of Digby Neck, here casting the broad shadows of the lofty and deep-green forests on the Bay, and there showing the lighter-shaded verdure of cultivated fields, or pastures with their flocks.

At a late dinner hour we called on a private family, whose Christian hospitality was in charming harmony with the scene which all the morning had filled us with delight. Just back of their quiet dwelling rises a bold swell, which the hand of diligent cultivation had now covered with rich agricultural products. When by a winding ascent, we had reached its summit, the view which there opens around you, is the perfect *nonpareil* of natural beauty. We could retrace our way for many miles by the side of that broad bright sheet of water which stretched away to the ocean. Then turning to the north east, you behold the Bay of Annapolis, and beyond is the fertile and well cultivated farms of Granville, while the towns of Digby and Annapolis give a completeness to the view, which no pencil can adequately delineate. Just at the moment too, dense masses of sea-fog came tumbling over the long line of wooded, rocky promontory which separates you from the ever-rolling Bay of Fundy. Entranced by all these objects, and by the sun's rays, which here and there poured through the clouds of misty vapor, and shed their golden hues over the mirror-like surface of the waters, we could but with difficulty tear ourselves away, and hasten with these friends to an appointment at the chapel, near to the unpoetic name of "The Joggin." But after all, there is no natural beauty in this sin-ruined world, equal to the beauty of holiness. Nor would we ever fail to respond to the sentiment of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord."

When the darkening veil of night and fog, had spread their dense mantle over us, we found ourselves kindly welcomed to the generous hospitalities of a worthy family in Digby. It was Saturday night, and how sweet its quiet, holy calm : blest preparative for the approaching day of sacred rest.

A favoring providence had so directed, that the hottest Sabbath in the year, found us in the very spot, which, of all others would have been chosen, for its grateful shades and sea-breezes to temper the torrid atmosphere. The sea-breeze wonderfully mitigates the fervid heat of summer, and the cold blasts of winter.

The Baptist Church in Digby is very small, but they have a neat attractive chapel, which on this occasion was well filled. Here too, as well as every where else in this province, we found friends from whom it was painful to part. Annapolis basin, as it is frequently called, stretches away beyond you to the north east, and having received from the south several smaller rivers—the Bear, the Moose, &c., and from the east, the noble Annapolis river,—here communicates with the Bay of Fundy, by a short narrow strait, with high and densely wooded shores. At the foot of one of these principal elevations, just at the point where Digby straits connect with the Basin of Annapolis, the town of Digby is built. It has already become a favorite place of public resort, and its many natural beauties can scarcely fail to attract to it a large share of attention and interest.

The same valley, which is beautified with the noble bays already named, extends onward to the Minas Basin, in the neighborhood of Horton and Windsor, and the promontory which separates it from the Bay of Fundy, terminates at the north east, in the lofty point of Cape Blomedon, already dignified by poetic delineations of no unworthy pretensions.

But we may not longer dwell on scenes and incidents, which, charming as they were to us, may seem unduly extended in these sketches. We take our leave of Nova Scotia, after scarcely a week's sojourn with its kind inhabitants, far more deeply impressed than before, with its natural advantages and the facilities it presents of enjoyment and interest to the traveller, and of happiness and contentment to those who make it their permanent home.

To be concluded in our next No.

[Our readers will value the following precious memorial of that venerable man, Dr. Stephen Gano—so long pastor of the First Church in Providence, R. I. We return our grateful acknowledgements to Mrs. Ludlow for this kind contribution to our pages, and shall very gratefully receive any other relics of her esteemed father.]-Eps.

A CHARGE DELIVERED AT AN ORDINATION,

BY THE LATE REV. DR. STEPHEN GANO.

My Dear Brother in our precious Redeemer :

The custom which sanctions the present duty devolving upon me on this interesting and solemn occasion, is taken from the charge given by the apostle Paul to Timothy and Titus, primitive ministers in the Christian church ; and as the duties which were then connected with the office of a Christian minister, are, and ever will be the duties of a minister of Jesus Christ, without claiming apostolic authority or infallibility, we may be permitted to repeat their inspired and weighty charge as reminding you and us of the solemn obligations resting on our souls as professedly engaged in the important and arduous work of the ministry.

Two points embrace the great duties of a minister of Jesus Christ. "Take heed to thyself and thy doctrine." Be thou an example of the believers in word and conversation, in charity and in spirit. In this direction you will observe the whole deportment of the man is involved ; and while it guards against light, frivolous, frothy conversation, it inculcates that purity of language and conduct which becomes, and is strikingly congenial with the gospel of our Lord Jesus Christ. A morose, seclused, and insulated life, as if the preacher was infinitely above his brethren, and inaccessible to them, is contrary to the manners and conduct of their divine Master. Familiarity without degradation, benevolence without ostentation, and sobriety without austerity, places the Christian minister in the best situation to enforce on the minds of those with whom he is conversant, the excellency and utility of the religion he ought to advocate.—Copy, my brother, as near as possible, the perfect example of our adorable Lord and Saviour, in his life and conversation. Endeavor to imbibe his Spirit. He went about doing good, and occasionally mingled in the

company but not in the wickedness of publicans and sinners. In taking heed to yourself, remember a devotional spirit is of primary importance. It can scarcely be expected that he who leads in the public devotions of Zion will lead the flock either acceptably or profitably who is destitute of that spirit which ought to actuate spiritual and true worshippers.—Possessing a divine unction himself, the faithful preacher will ascend the holy hill of Zion with the incense of prayer, and find access to the merey seat through the all-prevailing intercession of his great High Priest ; and in his intercourse with the people of God, his speech will convey a savor both refreshing and delightful. He will truly weep with them who weep, and rejoice with them who rejoice.

2d. Paul saith to Timothy, I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word, be instant in season and out of season, reprove, rebuke, exhort, in all long suffering and doctrine. Preach the word. Make this blessed volume the fixed standard of all your preaching. From this unerring source of light, the man of God may be perfectly furnished unto all good works ; and according to the inspired direction, "Hold fast the form of sound words," &c. Never be afraid to declare what this word declares. The gates of hell cannot prevail against it.

Imitate the apostle who determined to know nothing but Jesus Christ, and him crucified. Exhibit him as this word exhibits him—the word that was with God and is God, "as over all God blessed forever, the true God and eternal life." If you preach the word which the Holy Ghost teacheth, you will always be on safe ground. Infidels may reject it, wittings may ridicule it, pretended friends may pervert and distort it, but the God who revealed it will most assuredly eventually vindicate it against all the virulent attacks of its open and surest enemies. In faithfully preaching the word, you will not shun to declare the whole counsel of God—the mediatorial character of Christ as King upon his holy hill of Zion, the Law-giver, having all power in heaven and earth—as the great Prophet who spoke as never man spoke, and who is to be heard in all things—as the great High Priest, by whose sufferings and death an atonement

for sin has been made, and whose all-prevalent intercession lays the only solid foundation for the hope of poor guilty sinners. Indeed all the great fundamental truths of revelation concentrate in the person and character of our adorable Redeemer.

You will always keep in view that the messages of grace which you bring are addressed to poor, guilty, wretched, fallen fellow creatures, who need with yourself just such a salvation. Let it be your endeavor to preach to them rather than before them. In this view you will constantly keep in mind the necessity and agency of the Holy Spirit in changing the hearts of sinners, and preserving them to the heavenly kingdom. I charge you to administer the ordinances of the gospel according to the express direction of God's word, remembering you are the servant, not the law-giver, and have no authority to mutilate, change,

or dispense with the injunctions of God your Saviour. In the circle of ministerial duties you will find ample scope for constant, unwearyed, patient, and diligent employment. Let nothing divert you from the grand object of the Christian ministry, viz., to glorify your Lord and Master, and benefit your fellow sinners.

In closing these observations methinks I hear you say, "Who is sufficient for these things?" My brother, the sufficiency is of God. Be encouraged from the consideration that the Lord sends no man a warfare at his own charges. He is able to support and bless you, and has promised to be with his servants always, even to the end of the world. Your time of working is short. The summons will soon come, "Give an account of thy stewardship." Lay this before you, and if faithful unto death, you will receive a crown of life.

MISCELLANY.

THE BOOK DIVINE.

[The following Stanzas, composed by the Rev. Dr. Marshman, of Serampore, and sung with thrilling effect, on the occasion of the completion, by Dr. Carey, of the first Translation of the New Testament into Bengali, deserve to be preserved and diffused. For that purpose we insert them in the Memorial. How many of the Hindoos, within the last forty years, have experienced the full blessedness here contemplated, and with the spirits of Carey, and Marshman, are now before the throne of God and the Lamb, chanting a nobler song! —EBS.]

Hail, precious book divine !
 Illumin'd by thy rays,
 We rise from death and sin,
 And tune a Savior's praise ;
 The shades of error dark as night
 Vanish before thy radiant light.

We bless the God of grace
 Who hath his word revealed,
 To this bewildered race,
 So long in darkness held ;
 His love designs, his people pray ;
 His providence prepares the way.

Now shall the Hindus learn
 The glories of our King ;
 Nor to blind gurus turn,
 Nor idol praises sing ;
 Diffusing heavenly light around,
 This book their Shasters shall confound.

Deign gracious Savior, deign
 To smile upon thy word ;
 Let millions now obtain
 Salvation from the Lord ;
 Nor let its growing conquests stay,
 Till earth exult to own its sway.

POOR CALEB.

AN ANSWER TO PRAYER,

Doctor Joseph Stennet married a lady in Wales, in consequence of which he resided there some years, and several of his children were born there. He preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man belonging to that meeting, generally known by the name of Caleb; he was a collier, and lived among the hills between Abergavenny and Hereford. He had a wife and several small children, and walked several miles every Lord's-day to hear the doctor; the weather seldom preventing him. He was a very pious man, and his knowledge and understanding were very remarkable, considering the disadvantages of his station and circumstances. The doctor was very partial to him, and pleased with his conversation. As before stated, bad weather seldom hindered Caleb's attendance on the word; but there was a severe frost one winter, which lasted many weeks, and blocked up the way, that he could not possibly pass without danger. Neither could he work for the support of himself and family. The doctor and many others were much concerned, lest they should perish for want; however, no sooner was the frost broken, but Caleb appeared again. The doctor, when he was in the pulpit, saw him; and as soon as the service was over, went to him, and said, "O Caleb, how glad I am to see you; how have you done during the severity of the weather!" Caleb cheerfully answered, "Never better in my life; I not only had necessities, but lived upon dainties, during the whole time, and have some still remaining, which will serve us some time to come." The doctor expressed his surprise, and wished to be informed of particulars. Caleb told him, that one night soon after the commencement of the frost, they had eaten all their stock, and had not one morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God, who neither wanted power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at the door. He went to see who was there, and saw a man standing with a horse loaded, who asked if his name was Caleb? He answered in the affirmative. The man then desired him to help him to take down the load. Caleb asked what it was? He said provisions. On his inquiring who sent it, the man said he believed God had sent it. No other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and the variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt meat, and fresh meats, tongue, &c., which served

them through the frost, and some remaining until the present time.

The doctor was much affected with the account, and mentioned it in all companies where he went, in hopes of finding out the benevolent donor, but in vain—until about two years afterwards, he went to visit Dr. Talbot, a celebrated physician in the city of Hereford. This Dr. Talbot was a man of good moral character, and a very generous disposition, but an infidel in principle; his wife was a good woman, and a member of the Baptist church at Abergavenny, but could not very often attend, on account of the distance. Dr. Stennet used to go and visit her now and then, and Dr. Talbot, though a man of no religion himself, always received the Dr. with great politeness, and he generally staid a night or two at his house when he went. As they were conversing very pleasantly one evening, Dr. Stennet thought it his duty to introduce something that was interesting and profitable; he spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. As he was relating the affair, he observed Dr. Talbot smile, and said, "Caleb! I shall never forget him as long as I live." "What, did you know him?" said Dr. Stennet. "I had but little knowledge of him," said Dr. Talbot, "but by your description, I know he must be the same man you mean." Then was Dr. Stennet very urgent to hear what account Dr. Talbot had to give of him, and Dr. Talbot freely related the following circumstances. He said, that the summer previous to the hard winter above-mentioned, he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour. He generally chose to ride among the hills, it being very pleasant, rural, and romantic, there being a few farm-houses dispersed here and there, and a few little cots. As he was riding along, he observed a number of people assembled in a barn; his curiosity led him to ride up to the barn-door, to learn the cause of their assembling, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped until the service was ended. The people, he observed, were very attentive to what the preacher delivered. One poor man, in particular, attracted his notice, who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was at turning to the places. He likewise noticed, that his Bible was full of dog's ears; that is, the corners of the leaves were turned down very thick. When the service was over, he walked his horse gently along in order to observe the people, and the poor man, whom he had so particularly noticed, happened to walk by his side. The doctor entered into conversation with him, asked him many questions concerning the meeting, and the minister. He found the poor man to

be more intelligent than he could have expected. He inquired, also, about himself, his employment, and his name, which he said was Caleb. After the doctor had satisfied his curiosity, he rode off, and thought no more about him, until the great frost came on in the following winter. He was then one night in bed, and said he could not tell for certain, whether he was asleep or awake, but thought he heard a voice, saying, "Send provisions to Caleb." He was a little startled at first, but concluding it to be a dream, he endeavored to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, who was in a sound sleep, and told her what he had heard, but she persuaded him that it could be no other than a dream, and she soon fell asleep again. Yet the doctor's mind was so much impressed, that he could not sleep, but tumbled and tossed about for some time; also, he heard the voice so powerful, saying, "Get up, and send provision to Caleb," that he could rest no longer. He got up, he called his man, bid him bring his horse, and went into his larder, and stuffed a pair of panniers as full as he possibly could, of whatever he could find; and after having assisted the man to load the horse, he bid him take that provision to Caleb. "Caleb," said the man, "what Caleb, sir?" "I know very little of him," said the doctor, "but his name is Caleb; he is a collier, and lives among the hills. Let the horse go, and he will be sure to find him." The man seemed to be under the same influence as his master; this accounts for his telling Caleb, "God sent it, I believe."

Wine.

Jemsheed, the founder of Persepolis, is, by Persian writers, said to have been the first who invented wine. He was immoderately fond of grapes, and desiring to preserve some, they were placed for this purpose in a large vessel, and lodged in a vault for future use. When the vessel was opened, the grapes had fermented; and their juice in this state was so acid, that the king believed it must be poisonous. He had some vessels filled with it, and "poison" written upon each; they were placed in his room. It happened that one of his favorite ladies was affected with a nervous headache, (hyphas,) and the pain distracted her so much that she desired death. Observing a vessel with "poison" written on it, she took it, and swallowed its contents. The wine, for such it had become, overpowered the lady, who fell down in a sound sleep, and awoke much refreshed. Delighted with the remedy, she repeated the dose so often that the monarch's poison was all drank. He soon discovered this, and forced the lady to confess what she had done. A quantity of wine was made, and Jemsheed and all his court drank of the new beverage; which,

from the circumstance that led to its discovery, is this day known in Persia by the name of Zebere-Kooshon, the delightful poison.

Fire.

According to Pliny, fire for a long time was unknown to some of the ancient Egyptians; and when Euxodus, the celebrated astronomer, showed it to them, they were absolutely in raptures.

The Persians, Phœnicians, Greeks, and several other nations, acknowledged their ancestors were once without the use of fire; the Chinese confessed the same of their progenitors. Pomponius Mela, Plutarch, and other ancient authors, speak of nations, who, at the time they wrote, knew not the use of fire, or had but just learnt it. Facts of the same kind are also attested by several modern nations.

The inhabitants of the Marian Islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Maghellan on one of their islands. At first they believed it to be some kind of animal that fixed itself to, and fed upon wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our days, some nations in this deplorable state.—*Park's Chemical Essays.*

Singular Epitaph.

In St. Germán's, in the Isle of Man, the following very singular epitaph is to be found, in Latin, over the tomb of Dr. Samuel Rutter, formerly Prebendary of Lichfield, and afterwards bishop of Sodor and Man:—

In this house,
which I have borrowed from
my brethren, the worms;
in hope of a resurrection unto life,
lie I,
SAMUEL, by divine permission,
bishop of this island.
Stop, reader;
behold, and smile at
THE PALACE OF A BISHOP!
who died May 30,
in the year
1663.

Conjugal Love.

Affection may be won by the sweetness of disposition, and esteem and respect by talents and by virtue; but no other quality can confer the nameless interest which arises from a happy congruity of tastes and of pursuits. To feel with one heart, to judge with one mind, and to look to the same high and pure sources for happiness, are most beautiful links in the golden chain of domestic union.

Never speak evil of any one, on any pretence whatever.

THE BAPTIST MEMORIAL AND MONTHLY CHRONICLE:

DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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REV. R. BABCOCK, }
" J. O. CHOULES. } *Eds.*

HISTORICAL.

BAPTIST CHURCHES IN BOSTON. HISTORICAL SKETCH.

Continued from p. 228.

Few men have ever sustained the relation of pastor, who have been more beloved by the members of their flock, or more successful in winning souls, than JAMES MANNING WINCHELL. He was not so much distinguished for strength of intellect and boldness of manner, as for his happy union of discretion with zeal, and the lovely spirit and persuasive style of speaking, which so eminently fitted him to secure the confidence and affection of his hearers and contemporaries, and to make the religion which he professed and preached appear attractive and worth possessing. It was said soon after his decease: "God has been pleased to approbate this union, by the increase of Christian virtues in the hearts of his people, and has made large additions to their numbers, of such as we trust will be saved in the day of his power. The same unanimity, that existed at the time of his settlement, continued till his death." Mr. W. labored with the first church a little more than six years. He died February 22, 1820. Dr. Baldwin, who preached his instal-

lation sermon, preached also his funeral sermon. In the former, while briefly addressing the candidate, he employed this language:

"You are called, my brother, to occupy a station, which has for many years been filled with men of eminence; with brethren, whose praise is still in all our churches. The present solemnities bring afresh to our recollection their labors, their counsels, their friendship. But they are gone, and we shall enjoy them no more on earth! May you gather up their '*fallen mantles*,' and when you are called to the '*banks of Jordan*,' and on all other occasions, may a double portion of their spirit rest on you."

In his funeral sermon, Dr. Baldwin bore the following testimonies to the character of Mr. W. as a man and as a preacher: "He ever appeared to us to be without deceit or guile, and free from malice or envy; his heart seemed to be formed for friendship." "His public discourses were always sensible and judicious, and frequently discovered much thought and reading. They were such as *became sound doctrine*. He appeared like a scribe well instructed in the kingdom of

God, and constantly brought out of its treasury things new and old. His sermons, whether doctrinal, practical, or experimental, were addressed to the heart and the conscience."

Mr. Winchell was graduated at Brown University, and ordained as an evangelist at Bristol, R. I. He died at the age of 31. During his ministry, the three churches with their pastors, had lived and prospered, side by side, in the most delightful harmony. Each minister was highly respected by the people, and eminently successful in the work of the Lord. The death of Mr. Winchell was most deeply felt by his brethren in the ministry, as well as by the people of his charge.

The subsequent changes in the history of these churches have been far more rapid than those we have thus far traced; and our limits will require us to review them with corresponding brevity.

The next pastor chosen by the first church, was the Rev. FRANCIS WAYLAND, Jr., who was then just entering upon the career of distinguished usefulness, in which he is still permitted to continue, and the prominent facts of which are generally known. He was ordained pastor, in the year 1821, and continued in this relation to the first church about five years. His discourses were always listened to with interest, by the more intelligent of his congregation, and all classes cherished a high opinion of his talents, learning, and piety. His election, however, to the Presidency of Brown University, afforded him a sphere of labor and usefulness, to which he is perhaps better adapted, both by nature and education.

Previous to his dismission, a change took place in the history of the second church, more memorable, doubtless, than any which preceded it. It was the death of their pastor, the venerable BALDWIN. The following sketch

of his ministry, which we copy from the "Centennial Discourse" of Mr. Stow, conveys in the best manner the facts which we wish here to communicate.

"The ministry of Dr. Baldwin was continued till August 29, 1825, when, after a long life, creditable to himself, and eminently useful to the church of God, he was suddenly called to receive '*the crown of righteousness which fadeth not away.*'*" He was a man of rare excellence, and the memory of his virtues will be cherished with affectionate reverence as long as truth and holiness shall have a friend or an advocate. Upon this church and people he has left an impression which the father transmits to the son, and the mother to the daughter, and seems likely to descend hereditarily through succeeding generations. From the day of his death until the present hour, his gentle, affectionate spirit, has seemed to preside here, exerting a more than magic power over hundreds who never saw his shape or heard his voice, but who have felt the soft, subduing majesty of his presence, ever bland, soothing, healing, and ever, like his apostolic prototype, whispering in our ears, 'Little children, love one another.' Members who have been dismissed by us, and entered into the composition of other churches, have carried this influence with them, and there is scarcely a church of our faith, within thirty miles, that has not been modified in its spirit and character, by some emanation from the extraordinary qualities of this eminent servant of God. Far distant be the day when the name of Baldwin shall be redolent of no pleasant memories, or when the spirit of love and peace, of which he was such an illustrious exemplar, shall be sup-

* He died at Waterville, Me., where he had gone to attend the commencement of Waterville College.

planted by any spirit less amiable, less Christ-like."

At the decease of Dr. Baldwin, the prevalent feeling of the church was, that no man could be found to succeed their aged favorite, whom they could love as they loved him. They feared even more than this, but God was better to them than their fears.

Dr. Baldwin was succeeded in the pastorship by the Rev. JAMES D. KNOWLES. Circumstances indicating the special providence of God introduced him to the notice of the people. After supplying the pulpit a few weeks, in the autumn following Dr. B's. decease, he was unanimously invited to accept the office of pastor. At first he hesitated, but ultimately he yielded, feeling that the indications of Providence were too strongly marked, to allow him to decline; and on the 28th of December, 1825, he received ordination. The sermon, on this occasion, was preached by the Rev. IRA CHASE, Professor in the Newton Theol. Institution; which, with the other services, produced a deep and most happy impression on the mind of the auditory. Mr. Knowles was distinguished for his amiable and lovely temper of mind, his sound and cool judgment, and his intellectual refinement. Mr. Stow says: "On him rested the mantle of his departed predecessor; and taking up the work of the pastor just where that man of God had left it, he went forward, with a prudence, and a judiciousness, and an efficiency, that commanded general admiration."

In 1826, Mr. Wayland having resigned the pastoral care of the first church, an invitation was extended to the Rev. CYRUS P. GROSVENOR, to become its pastor. Mr. G. accepted it, and continued pastor nearly four years. Energy and perseverance marked his labors, and the church enjoyed a general prosperity under his ministry. In 1827, the pastors of

each of the three churches had the pleasure of seeing the work of God revived, and of welcoming to the churches a number of rejoicing converts. It was in this year, also, that the Federal Street church was organized, the principal facts in the history of which, for the sake of unity, we will here relate in their separate connection.

The FEDERAL STREET BAPTIST CHURCH originated in the "Boston Baptist Evangelical Society," which was formed in 1821, under the name of "The Baptist Society for promoting Morality and Piety in Boston," and re-organized under its new name in 1828. By this society, meetings were held and sustained in the hall over the ship-market in Purchase Street. For some time, they were conducted principally by that indefatigable servant of his Master, Mr. E. Lincoln, "whose praise is in all the churches." After this, the Rev. R. W. Cushman was engaged, and for several months regularly dispensed the word in that hall. In 1827, they removed to Julien Hall, in Milk Street.

Efforts toward the erection of a meeting-house commenced in 1825. The final vote to build was passed at a general meeting of the three pastors and churches, in the lecture-room of the Baldwin Place church, (Dr. Baldwin's.) The several churches cordially united in the prosecution of this enterprize. The corner-stone was laid on the 25th of September, 1826, accompanied with religious services.

The church was constituted with sixty-five members, on the 16th of July, 1827; and the meeting-house was opened on the 18th of the same month. On the 27th of August following, Rev. HOWARD MALCOM, General Agent of the American Sunday School Union, was unanimously invited to become pastor. He supplied

their pulpit until the 16th of October, and then accepted the invitation. The installation took place Nov. 13.

The ministry of Mr. Malcom, in connection with this church, continued about eight years, and was attended with some judgments, but with many mercies. The church were constantly receiving additions, until the pastor's absence of eight months, in 1831, and even during this interim, their record says, they enjoyed an interesting revival. Every work of their hands seemed ordered by Heaven to prosper. Their accessions were made largely from other denominations. In the year 1832, their spacious house was thronged with hearers, and many who desired to worship there, were not able to obtain a place.

Mr. Malcolm's absence was occasioned by his ill health. He went on a voyage to Europe. He returned with health partially improved, but was soon made weaker still by the loss of his two most efficient auxiliaries. Mr. Ensign Lincoln died December 2d, 1832. Mrs. Lydia M. Malcom, the pastor's wife, died January 15th, 1833. No other name is so identified with the early history of this church, as that of Ensign Lincoln. He, under God, was its founder and preserver. He loved it as his own child—wept for it, prayed over it, and toiled for its welfare with the diligence and perseverance of an apostle. Being a licensed preacher, and a willing laborer, he was a resource in every emergency. He aided his pastor, *in* the pulpit often, and *out of* it constantly. He was never absent from the social meeting. And withal, he was a *prudent* and a *humble* man. His pastor could apply to him for counsel as well as assistance. "He made religion his glory," and the service of his Master his chief delight.—The death of Mrs. Malcom was a severe deprivation to both pas-

tor and church. She was remarkably energetic, faithful, and useful.

Mr. Malcom was dismissed from his people in September, 1835. This he requested on account of his vocal organs, which disqualified him for public speaking; and thus the important connection which had so long subsisted, much to the regret of both parties, was dissolved.

Rev. George B. Ide, of Albany, N. Y., (now of Philadelphia, Pa.) was in the month following, (October, 1835,) unanimously invited to the pastoral office over this church. He accepted the invitation, and was installed December 30. Under his labors, the church, whose prosperity had seemed for a time to be waning, began again to flourish. His ministry was well attended, and followed with a pleasing revival. But he was induced at the end of one year, to accept a call from the first Baptist church in Philadelphia, and accordingly resigned the pastoral relation here.

More than two years elapsed before the church were again blessed with the services of a regular pastor. In March, 1839, an invitation was given to the Rev. Handel G. Nott, to become the pastor of the church, and being accepted, he was installed May 23. At the end of one year, however, he decided that the indications of Providence rather favored his resignation of a charge on which he had entered with great hesitation, and accordingly he tendered it to the church; and it was accepted. He was much loved by his people. None spoke of him but with affection and respect. He soon after accepted the call of the Baptist church in Bath, Me., where he still continues.

Rev. William Hague was the next, and is the present, pastor of this church. He was invited in July, 1840, and entered on his labors in September following. For some years

previous to this event, says their printed record, "accessions of families to the congregation had been very few; while large draughts had been made on it by removals from the city, and by new churches formed in the city about this time. In March, 1839, thirty-one members, many of them heads of families, were dismissed to unite with others in forming the Boylston church; and, in the following April, thirty-one were dismissed at the formation of the first Baptist Free Church. In the autumn of 1839, the building of the church in Bowdoin Square was undertaken, to which many of the most influential and wealthy families remaining, contemplated giving their support; and in September, 1840, nineteen were dismissed to that interest.

"Under such deductions in power and numbers, and the attractions of new interests around us, the temporal concerns of the church and society assumed a discouraging aspect. These, together with the natural consequences of a frequent change of the pastor, tended to induce despondency, which, however, yielded to united efforts for self-preservation. The church has sustained itself, and aided to promote other interests dear to it, with the most commendable energy and liberality. Their contributions to benevolent enterprises are made on the 'card system,' and the plan they have adopted is scrupulously and successfully carried out. At the appointed day the subscriptions are handed in, and the liberality with which they are generally characterized, is worthy of all praise. About three years since, they expended \$3,000 on the interior of their house, rendering it one of the most pleasant and handsomely finished houses in Boston.

Perhaps the most distinguishing fact in the history of this church is, that it has given so many sons to the Christian ministry. In the year 1835,

there were twenty-five young men belonging to this church, in a course preparatory to this high vocation; and at no time since has there been less than ten or twelve.

We again return to the first and the Baldwin Place churches, which we left under the care of pastors Grosvenor and Knowles. Mr. Grosvenor resigned in 1830. His successor was the Rev. WILLIAM HAGUE, the present pastor of the church in Federal Street. He was installed February 5th, 1831. He continued their pastor more than six years, being dismissed in June, 1837. During this period the church was prosperous, united and happy. The labors of the pastor were often blessed to the conversion of sinners. Considerable additions were made to this, and to the other Baptist churches, in the year 1831, the first of Mr. H's ministry. In the year 1832, the health of Mr. Knowles, whose labors were constant and very arduous, began to fail; and in accordance with the advice of medical counsellors, in September, he retired from the pastoral office, and accepted an appointment as Professor in the Newton Theological Institute. His health improved; but on the 9th of May, 1838, he was suddenly called away, beloved and deplored by a whole denomination.

The installation of the Rev. BARON Stow, the present pastor of this church, took place Nov. 15, 1832. Mr. Knowles preached the sermon. Mr. Stow's ministry, up to the present time, has been attended with special tokens of divine favor. In less than eleven years, he has welcomed to the church almost nine hundred members. A large number have been dismissed at different times, to unite in forming new churches; but the present number is 849. When Mr. Knowles left, the number was 479. Few churches have been more blessed with revivals than this, throughout

its entire history; and few, if any, have been blessed with a more faithful and efficient ministry. The church is characterized by its enlarged benevolence, its uniform harmony, the attachment existing among the members to each other and between them all and their pastor, and its devotion to evangelical truth—the great and fundamental doctrines of the gospel.

Scarce three months elapsed, after the first church dismissed Mr. Hague, at his own request, before the Rev. ROLLIN H. NEALE was unanimously requested to accept the pastoral office. He was installed September 27th, 1837, and has received the warm affection and united support of the church and society until the present time. The church has enjoyed frequent revivals, and is a large and flourishing body, sustaining with commendable liberality all the important institutions of the church and denomination.

The church next organized, after that in Federal Street, was the SOUTH BAPTIST CHURCH, located in that part of the city called South Boston. Baptist meetings began to be held in this neighborhood in 1826. On the 28th of August, 1829, nineteen individuals were recognized as a branch of the Federal Street church. And from this time until 1830, they enjoyed the ministerial labors of Rev. THOMAS DRIVER. The church edifice which they now occupy was completed in July of that year.

In October, 1830, the Rev. R. H. NEALE received the unanimous invitation of the branch to become their pastor. This was accepted, but, on account of his connection with the Newton Theological Seminary, he was not publicly recognized as such till September 15th, 1833. The branch became an independent church on the 1st of March, 1831, when fifty-two brethren and sisters were publicly recognized as the South Bap-

tist church of Boston. Mr. Neale was dismissed March 19th, 1834.

On the 23d of March, Rev. TIMOTHY R. CRESSY commenced his labors, and was unanimously called by the church and society, and on May 25th, 1834, he was publicly recognized as pastor. June the 22d, 1835, he asked a dismission. It was granted, and the church was thus deprived of his pious and efficient labors.

October 24, 1835, Rev. J. G. Naylor commenced laboring with the church. He supplied the pulpit for about nine months.

In February, 1838, Rev. W. Jackson came among them. They were much pleased and edified by his first labors, and gave him an invitation to supply the pulpit, which he accepted. This connection, after a few months, ended in a division of the church and society. The pew owners at their third meeting, voted by shares to close the house against Mr. Jackson, one hundred and sixty for the measure and none against it. Almost all the firm friends of Mr. Jackson, who adhered to him through most of the time he was with the new organization, before he turned Universalist, have since come back and been restored.

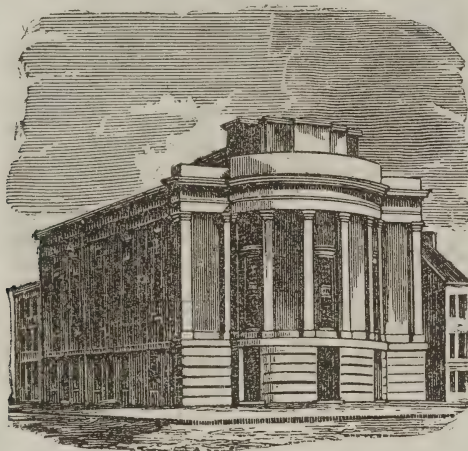
In October, 1838, the Rev. THOS. DRIVER was invited to become their pastor. He accepted, and continued his ministry until April, 1843. He was then, at his own request, dismissed. His labors were much blessed.

The HARVARD STREET BAPTIST CHURCH was constituted March 27, 1839. Its original number of members was one hundred and twenty, of whom the other four churches contributed each from twenty to forty. Its organization was the result of the concurrent deliberations of the pastors and churches whose liberal sacrifices required. The place first occupied by the church was Boylston Hall.

In August following, the Rev. ROBERT TURNBULL, of Hartford, Conn., was invited to become pastor of the church, which invitation he accepted. Under his ministry, the church and congregation have been constantly increasing. January 1st, 1840, they removed to the Melodeon, a spacious edifice formerly known as the "Lion Theatre;" for which they paid an annual rent of \$1,000, until December 8, 1842. At this date, they had completed the church edifice they now

occupy, at the corner of Harvard Street and Harrison Avenue. The house has a front of hammered granite. It is beautifully furnished, and is capable of seating eleven hundred persons. There are pleasant and commodious vestries in the basement. The number of members in the church, when they entered this house, was five hundred. They still retain their energy and liberality, and still enjoy prosperity.

HARVARD STREET CHURCH.



The house is situated at the corner of Harvard Street and Harrison Avenue. It is a beautiful and commodious edifice, with a stone front. It will accommodate between eleven hundred and twelve hundred persons. The inside is distinguished for great neatness and convenience.

The FIRST FREE BAPTIST CHURCH was organized April 18th, 1839. For some time they worshipped in Julien Hall. Since then, they have occupied a large hall under the Boston Museum. They have recently purchased the Tremont Theatre, the audience room of which, now in progress of change and completion, will furnish them with a place of worship spacious, well lighted, and convenient, beyond almost any other place in Boston. The seats are to be free, as they have been in the halls which

they have previously occupied. Immediately upon their organization, this church invited the Rev. NATH'L COLVER to become their pastor, in which relation he still remains.

The elegant church edifice now occupied by the BOWDOIN SQUARE BAPTIST CHURCH was built before the church was constituted. A number of brethren purchased the estate of the late Hon. Theodore Lyman, in July, 1839. The corner stone of the new meeting house was here laid on the 9th of April, 1840. The house

was dedicated, and the church was constituted, with one hundred and eighty-four members, November 5th, 1840. In May, 1841, they invited the Rev. R. W. CUSHMAN, of Philadelphia, to become their pastor. He was installed on the 8th of July. The sermon on this occasion, by Rev. Dr. Sharp, the charge, by Rev. Mr. Neale, the right hand of fellowship, by Rev. Mr. Stow, and the address to the church, by Rev. Mr. Hague, are all published in the "Bowdoin Square Church Book," which has been recently prepared and issued from the press, for the use of the members. The church has shared richly with the other churches, in the revival blessings which have been showered upon the city since its organization.

BOWDOIN SQUARE CHURCH.



This edifice stands on the north side of Bowdoin Square, beautifully opening to the view from all the streets which radiate from the Square. It is ninety-eight feet in length, inclusive of the tower, by seventy-three and a-half feet wide. Its front, with its tower and its six turrets, is of granite. The tower projects ten feet from the main building—is twenty-eight feet square, and one hundred and ten feet high. Its cost, including furniture and organ, was upwards of seventy thousand dollars.

The FIRST INDEPENDENT BAPTIST CHURCH, was gathered in 1805. It was first called "African Baptist Church." Rev. THOS. PAUL was for many years the worthy and beloved pastor of this church. In 1841, a division took place in the body. One part worship in the meeting-house, and the other in a school-house. Those that worship in the meeting-house, number 158. The other part, 109. They received considerable ad-

ditions during the last year. Of the brethren who have supplied the pulpit of this church, few have been more esteemed than the Rev. GEO. H. BLACK, who died in 1841.

Our sketches of the more recent history of the Baptist denomination in Boston have been necessarily brief; for so numerous are the churches, and so abundant are the facts, that a full delineation of them would require volumes. Farther, what has recently

occurred is supposed to be generally known, particularly to those most interested.

The number of members belonging to these churches, according to the last returns, is as follows:—First Baptist, 725; Baldwin Place, 861; Independent Baptist, 267; Charles Street, 370; Federal Street, 476; South Boston, 311; Harvard Street, 500; First Free, 326; Bowdoin Square, 325. Total, 4161.

We cannot better conclude these sketches, than by giving the following extract from a small work which has appeared during the last year, from the pen of a Congregationalist, a resident of Boston. He says :

“Next to the Congregationalists, the Baptists are the oldest denomina-

tion of Christians in Boston. Their first church was organized one hundred and seventy-seven years ago. Since the commencement of the present century, they have done much toward bringing back evangelical religion into this city. The revival in the first and second Baptist churches in 1804 and 5, was the first in that series of revivals wherewith God has blessed Boston in the present generation. The tide of error with which this city had been for half a century flooded, then began to turn. God has poured out his Spirit upon this denomination of Christians, multiplied their churches, and enlarged their numbers. God has been with them of a truth.”

BIOGRAPHICAL.

To the Editors of the Baptist Memorial.

JOHN CAREY.—AGED 114 YEARS.

Dear Brethren,—In a late number of the Religious Herald, I have seen an interesting biographical sketch of John Carey—an old disciple—and shall feel obliged if you will transfer it to the pages of your valuable periodical. It was written, I presume, by my old Pastor, Rev. O. B. Brown, as it bears his initials, and deserves a more permanent home than a weekly paper can give.

John Carey was received as a member of the 1st Baptist church, Washington City, within a few months of the time when I united with it; and having been myself actively engaged from 1812 to 1814, in defending our Common Country against an invading foe, I could not but feel a special regard for the man who had waited upon the person of Washington, throughout the Revolutionary struggle. I rejoice to know, that John enjoyed the infinitely higher honor of waiting upon the Great Captain of our Salvation, to the day of his death; who according to his promise

brought off the old soldier at last, *more than conqueror*.

Yours truly,
SPENCER H. CONE.

Died, in Washington City, D. C., at 9 o'clock, P. M., on the 2d of June, JOHN CAREY, in the 114th year of his age.

He was of African descent, born in Westmoreland county, Virginia, in the month of August, 1729. He was born free, his mother having been emancipated before his birth. General Washington, who was born in the same county, and was two years and a half younger than John, was much pleased with him from his youth, for his energy, his fidelity, and his decision of character; traits which Washington knew how to appreciate as well in an humble African, as in one of his own complexion; and in his earliest military campaigns, employed him as his personal servant. In this

capacity, he was with Gen., then Col. Washington, on the battlefield of Monongahela, on the 9th of July, 1755, when Gen. Braddock was defeated and slain, and where Washington by his ability and prudence, saved the wreck of the British army, and laid the foundation of his future military fame.

He continued with Washington to the close of his military services in that war. When Washington was appointed commander-in-chief of the revolutionary army, the faithful John Carey accompanied him to the field, and was with him in all his military career as generalissimo of the republican forces. Sometimes he served in the ranks of the army, and sometimes he was the personal attendant of his revered general. He loved Gen. Washington as a child loves his father; and till within a short time of his death, he would talk of scenes and battles of both the wars, with a memory as perfect as of events just past; and in such minute accordance with the records of history, as to show that he had been a close observer of the deeds of the great Washington.

At the close of the revolutionary war, when taking his final leave of his commander, Gen. Washington presented him one of his military coats, the same which he had worn in the siege of Yorktown, when he consummated his military glory, as a token of his approbation and esteem of the fidelity of this devoted servant and patriot. This coat, John often wore to church, till within the last fifteen years. He set a value upon it above all price, as a memento of his beloved General; and though reduced to extreme poverty, no offers of money could induce him to part with it. John was full six feet high, about the size of the general he had served, and the coat suited him quite well. He has died in its possession, and the coat is quite a curiosity. It is of a coarse texture, a fair sample of the times in which it covered the greatest

national chieftain that ever lived, in the person of the commander of the armies of a new republican empire, struggling for existence. It is of blue cloth with buff facings and large flat gilt buttons; in the same fashion of that in the National Institute, which he wore when he resigned his commission.

After the war, John Carey resided in Westmoreland county, Va., for many years, where he became a hopeful subject of divine grace, and was baptized by the late Rev. Henry Toler. He afterwards removed to Washington; and for the last 28 years of his life, he has been an exemplary member of the First Baptist Church in this city. His piety has never been doubted by those who knew him. He was always clear in the doctrine of salvation by the grace of God, in the Lord Jesus Christ; and as he advanced in years, that Saviour who first taught him to hope in his mercy, became more and more precious to his soul. If martial scenes which engrossed a full portion of his earlier manhood, often recurred to the memory of his declining years with enlivening interest, the manifestation of his Saviour's love, and the prospect which it opened to him of brighter scenes than mortal vision could endure, would often kindle his soul into rapture. He retained his faculties remarkably well for his age, though the infirmities of such a weight of years necessarily weakened the powers of his mind. But in every infirmity, Jesus Christ and his promises were first in his mind; and to the last period of his mortal life, he manifested an unshaken confidence in God his Saviour, which bore him triumphantly through the vale of death.

Since the decline of life deprived him of strength to labor, he has subsisted partly on the bounties of the benevolent, but in a great measure upon the regular allowance made him by the church to which he belonged. The military roll in which his name stood during the revolutionary war,

is believed to have been destroyed when the war office was burnt in 1800 or 1801: and for want of the evidence required, he was never placed on the pension list. At an early period of the late session of Congress, the Hon. G. W. Briggs of Massachusetts, becoming acquainted with his character and condition, brought forward a joint resolution, to grant him a pension for the remainder of his life, which passed the House of Representatives, but in the Senate it was lost. When that resolution was pending, the writer of this told him what Mr. Briggs was doing. He responded with a prayer, that the Lord would reward Mr. Briggs for his kindness to a poor unworthy servant of God; but, added he, "I need but little, and but for a very little time." The Lord however, raised him friends, and he did not suffer while he lived.

He has left a wife of about three score years and ten, who gave him all the assistance he needed in his infirmity. The last Sabbath of his life, he walked out and attended the public worship of God. On Monday morning, he told his wife he should leave her this week, for his Lord had called him, and he should cheerfully obey the summons. Monday night, he was taken with a chill, which proved the secession of vitality.—He continued however, till Friday night, when he fell asleep.

While on earth he lived obscurely great; for he glorified God in his body and spirit. In the depth of poverty he enjoyed the blessing of royalty; for God his Saviour resided with him, and lived in his heart. In the confidence of faith, he realized that he was born a prince of the kingdom of glory. God was his Father; Christ his brother; angels were his ministers; and heaven was his destination. In the assurance of this hope, he lived above the world, waiting for the happy moment which should change his faith to vision, and consummate his hope in glory.

O. B. B.

Washington, June 3d, 1843.

EDMUND WALLER.

Edmund Waller was born in Spottsylvania county, Va., January 1, 1775. His father and uncle were Baptist ministers, and distinguished for their zeal for the truth during the times of persecution in Virginia.

When nine years old his father removed to Kentucky, in 1784.

His religious impressions were early in life; and he professed to have passed from death unto life at the age of thirteen.

He did not attach himself to the church until about the age of 23—a delay he was often heard to regret; and he often urged his own experience on this point, as a warning to others not to delay the putting on of Christ.

In 1798 he was baptized by Elder Ambrose Dudley, and united with the church at Bryan's Station, Fayette co.

He was licensed to preach by the church at Salt River, (now in Anderson county,) in the year 1802.

He was ordained at Blue Stone, Shelby county, (now Pigeon Fork, Anderson co.) by Philip Webber, Warren Cash, and Walter Stallard, May 11th, 1805.

In 1808, he settled with his family in Woodford county, and took charge of the Hillsborough church.

He was called to the charge of the Mount Pleasant church in 1810; and in 1813 he settled permanently in Jessamine county, and united with the church at Mount Pleasant, of which he remained member to the time of his death.

During most of his ministry he had the care of four churches; some of them for a considerable length of time and some only for a short time, as Clover Bottom, Mount Moriah, Nicholasville, Shawney Run, Danville, Glen's Creek, with Hillsborough and Mount Pleasant, already named.

During the last years of his life, he preached steadily to Mount Pleasant and Glen's Creek, dividing his time with them.

He took the charge of Glen's Creek

in 1827. He left few memorandums, and we cannot ascertain definitely the amount of his labors. It is supposed he baptized about 1,500 persons. It was a principle with him never to baptize but in the bounds of his own churches. He was fond of a settled, quiet life; and sought to be useful within the bounds of his own churches, rather than to travel abroad, and labor in other churches.

He kept a memorandum of his labors for the year 1822, from which it appears that he preached 202 sermons. He was then advanced in life, and this is believed to be a moderate average of his labors during his ministry. It may be safely said he preached 8,000 sermons.

It may be said emphatically that he was a man of prayer. The memorandum alluded to shows that he prayed publicly in 1832, 1237 times. He was heard to say a short time before his death, that his closet exercises were the most pleasant of his life; and that as he grew older, he found them to increase in interest and pleasure.

For a number of years he was accustomed to hold family worship at morning, noon and night, daily.

The maxim of his life, was to *seek first the kingdom of God and his righteousness*. No earthly consideration ever detained him for a moment from any religious engagement. He never disappointed unless detained by sickness. And no matter what the weather, or the obstacles, if he failed to meet an engagement at the very moment appointed, it was taken for granted that he was seriously sick: and his health being generally good, perhaps he never failed punctually to fill his appointments a dozen times in his life.

He lived for God, and he devoted all his time to his service. He died in the 69th year of his age.

In doctrine, he was a moderate Calvinist, and his preaching was gener-

ally experimental and practical, rather than doctrinal.

He possessed great moral courage. He never shunned any course or declined to express any sentiment, because it was unpopular. When he thought truth and order demanded, he never shrunk from the heaviest responsibility. No matter how long he had been attached to a sentiment, nor how publicly he had proclaimed it, when convinced that it was wrong, he instantly abandoned it. He never cared for the charge of having *changed*: when convinced, he acted.

Through his ministerial life, he was uniform in all the main points of his doctrine. Although he at one time differed with his brethren as to the plans of the missionary effort, yet he always prayed for the spread of the gospel, and always preached that it was the duty of the people of God to send it to the ends of the earth. And not many months before his death, he contributed to our Foreign Missionary Board; and those who knew him will understand that *he meant what he did*.

He felt for the destitution of our State, as his zeal in the missionary operations of the Elkhorn Association abundantly attests.

He was a friend of education generally, and of ministerial education particularly. He was for a length of time a member of the Board of Trustees of the Georgetown College. He felt a lively interest in its prosperity: and one of his latest requests was that his two youngest sons (and his only sons unmarried) should graduate in that institution.

He has left 12 children, 10 of whom are members of the Baptist church.

He was often heard to say that he did not wish to outlive his usefulness, that he did not wish to die of a lingering disease, and that he wanted to die in silence. His wishes were gratified.

[For the Baptist Memorial.

REV. WM. D. UPHAM, OF TOWNSHEND VT.

William D. Upham was born in Weathersfield, Vt., Feb. '13, 1810. Inclination and capacity for literary pursuits strongly marked his early life. At the age of eighteen, he determined to devote himself to the profession of law. After completing his preparatory studies at Chester, Vt., and Middleborough, Mass., he spent a summer in teaching, in the city of New York, and entered Brown University in Oct. 1831. He spent the next winter in teaching at Dedham, Mass. It was here that the great work was effected, which changed all his feelings and pursuits. Once in conversation with the writer, after saying that in early life he had frequently been the subject of religious impressions, and had sometimes formed resolutions, which gave him transient peace, but affected no permanent change in his character; and that, although he had ever, with abhorrence, avoided profanity and other gross vices, his views of religion were becoming sceptical, and he deemed Christianity as unworthy his attention, he proceeded to give the following account of this change:

"During the session of anniversary meetings with the Congregational Church in Dedham, in March, 1832, as I stood by the door one beautiful morning, a pious man passed by. Said I to the good man, 'Are you going to the morning prayer meeting?' 'Yes,' was the reply, 'Mr. Upham will you go with me?' 'Yes.' As we walked together to the house of God, I began to reflect. I sat among the praying, and thought, 'How solemn!—how different from mine, are the feelings of these people!' They had a good meeting. I was impressed with the thought, 'how dishonest have I been; I have never treated the subject of religion candidly. What!' thought I, 'a rational

accountable being, and how vain—how self-conceited I am!' Before I reached home, I resolved to take the bible, read it, and let it speak for itself. The bible now seemed another book. Every verse—every line was full of meaning. I read till painful feelings compelled me to close the book—then opened and read again. Several evenings were passed in this manner, till I found that there was no other way, but to go like the prodigal to God. I kneeled down to pray, but felt so mean, so guilty, that all God's universe seemed telling me I was *too vile* to pray. I arose—walked my room—kneeled again, and poured out my feelings to God. Some relief came, yet I dared not think I had fully submitted to God. I passed two or three days between hope and doubt. One night, after retiring, I felt to give myself up into the hands of God, to dispose of me as it seemed him good. Whether saved or lost, I resolved to be His." Mr. Upham now felt a calm peace—the peace of those justified by faith. And his after life testified that unlike his previous self-formed resolutions, which as the early dew, had passed away, *this* was according to the effectual working of the Holy Ghost. He returned to the University with new and nobler aims than he had before conceived—the glory of God, and the gospel of Christ, were now paramount in his esteem. In devotion to these, he found his happiness. Still a strong predilection for Pedobaptist views on the one hand, and on the other, a firm determination to adopt no sentiment, which he could not clearly sustain from the word of God, kept him for some time from a public profession of religion. At length his love of truth prevailed, and on the first Lord's day of November following, he was baptized into the fellowship of the first Baptist Church in Providence. He now felt that God had called him to dedicate his life to

His service, and with the approbation of the Church, directed his course toward the Gospel ministry. At the close of his second year, he was compelled to leave the University for want of means, and spent the next three years in teaching in the village of Wickford, North Kingston, R. I. He often mentioned this period as the most interesting of his life. The only worship in the place was Episcopalian. The few scattered Baptists had no Church organization or meetings. Vital religion was little thought of. Mr. Upham, unassisted, collected a Sunday School of 40 scholars. He ventured soon after, to appoint religious meetings on Sabbath afternoons, where he read and expounded the Scriptures. The blessing of God so attended the effort, that at the close of the year, a subscription of three hundred dollars was raised, and a minister obtained. The few Baptists were soon collected into a Church, of thirteen members, of whom Mr. Upham was one. A revival followed, and at the close of the year they numbered forty-five. During the next year, a meeting house was built, which cost Mr. Upham 150 dollars, besides much time as one of the building committee. He likewise gave the Church twenty-five dollars in a Sunday School Library. Such sacrifices, from one who was suspending his course of study for want of means, show no ordinary devotion to the cause of Christ. But he ever felt that the continued prosperity of the Church, which has increased to 150 members, and an entire renovation in the morals of the place, were a rich reward from God for his benevolent exertions, and sacrifices, and persecutions at Wickford. While residing at Wickford, in August 1835, he married Miss Lucy M. Spink, of that place.

In December, 1836, he removed to Ludlow, Vt., where for two years, he was Principal of the Black River

Academy. His connection with this Institution gained for it a large share of public confidence, and for himself a deserved popularity as a teacher. While here, he labored in the Gospel ministry, to which, by request of the Church in Ludlow, he was ordained in November, 1837. In December, 1838, after having for some time supplied the Second Baptist Church in Townshend, in acceptance of their unanimous call, he became their pastor. To the work of the ministry, he now devoted all his energies; and his faithful, judicious and affectionate labors, won him the very high esteem and love of his people. So entire and universal was their confidence in him, that no member of his congregation thought of having the relation dissolved by any other event than his death. Under his ministry, God blessed the Church with uninterrupted harmony, increasing devotion to the cause, and large accessions to their numbers.

His disease, (Bronchites,) which terminated in pulmonary consumption, first attacked him in October, 1839. After this he was frequently laid aside from public labors. His last sermon was preached on Lord's day, March 20, 1843, from Rev. 22 : 17. From this time, his disease progressed rapidly; but while his strength wasted, his soul was sustained by that religion which he had preached to others. He found it, as he said, altogether better than he had ever represented it. His reliance on the Saviour seemed entire, and his hope of heaven unspeakably joyous. "O," said he, "the thought that a poor, sinful child of earth should be raised to such a glorious heaven, is too much for me. It seems as though I should never have capacity enough to praise God." To those enquiring for his health, he would answer, "almost home!" or in the morning, "one night nearer home!" To his people, he would say, "I hope

to meet you all at the feet of Jesus. O, how glorious that will be ! We shall all be there soon." To his brethren in the ministry he spoke of his want of faithfulness, and remarked that could they enter into his feelings, and view eternity a living reality, as it now appeared to him, they would be more faithful in the discharge of duty—they would preach more of Jesus. When asked how he viewed death, "O," said he, "the thoughts of dying, and of the grave, scarcely come into my mind, but of the glorious world beyond." In great distress, his quiet prayer was, "Oh Jesus ! keep me from murmuring ; for this is nothing to what thou hast suffered." At the near approach of death his joy increased. His companion enquired, "Does the passage seem bright ?—has death lost its sting ?" "O, yes ! yes !" he replied, with a smile that seemed lighted up with the bliss of the heavenly world. He said, "Dear Jesus, into thy hands I commend my spirit," and soon after, fell asleep. He died June 30, 1842, aged 33 years.

Mr. Upham's mind was formed for *friendship*. Affectionate, affable and sincere, possessing a lively sensibility, always regulated by wisdom, and tempered with meekness and love ; with an unaffected humility, which ever made him seem unconscious of his superiority, he was loved and esteemed by all who knew him.

With a mind intensely active, with much zeal and spirituality, he was always deliberate, candid and rational ; his severity was mingled with compassion, and his energy guided by prudence. He was never boisterous, exclusive, or overbearing.

His *piety* was uniform and consistent. In a measure which few attain, he was like his Divine Master, harmless, undefiled, and separate from sinners. None questioned his sincerity, or reproached his character,

"His practice wrought
A living sermon of the truths he taught."

His love for Christ and His cause was fervent. The name of Jesus was ever dear to him, and much upon his tongue. Christ's example was the rule of his conduct, and to Christ's likeness, during his last years, he rapidly approximated. The desire that others might love and obey Him, prompted him to untiring zeal in the work of the ministry, and a hearty co-operation in all judicious measures for the conversion of the world.

As a *preacher*, he was impressive and interesting. Feeling deeply the truths he uttered, he reached the hearts of his hearers. His skill in delineating the various workings of the human heart, often made his hearers wonder at his acquaintance with their characters, and frequently led them to think him personal. He would portray their faults and hold them up in all their deformity and exposure to the wrath of God ; yet in so affectionate a manner, that while they felt the reproof, they loved the reprover the more. His preaching was eminently practical, yet he always addressed the understanding and conscience. He spoke of *guilt* and *pardon*ing mercy, much more than of *danger* and a way of *escape*. While he dwelt comparatively little upon the advantages of piety, the obligation of Christians to be Christ-like—to glorify God, and make sacrifices for the extension of the gospel was his favorite theme. Full of benevolence himself, he earnestly labored against every form of selfishness in others.

His death is much lamented by the ministers and Churches in Vermont, among whom his piety, and talents, and wisdom, had secured him a measure of esteem and confidence, possessed by very few at so early an age. May the Lord raise up many among us, who shall walk in his steps, as he followed Christ.

STATISTICAL.

TABLE OF BAPTIST ASSOCIATIONS IN KENTUCKY, 1842.

COMPILED BY THOMAS S. MALCOM.

Associations.	When Constituted.	No. of Churches.	No. of Ord. Min.	No of Licentiates.	Baptized.	Total.
Baptist	1826	5	1		66	346
Barren River	1830	11	5		44	704
Barren River*		7	3		3	163
Barren River*		4	2			172
Bethel	1824	40	23	1	714	4456
Bethlehem*		7	3		1	83
Boone's Creek		8	1	2	223	769
Bracken	1799	14	6		111	1394
Burning Spring		10	3		64	440
Campbell County	1826	10	8	2	97	788
Clark's River*	1830	14	6	1	18	421
Concord	1820	15	8	3	1024	2439
Cumberland Riv.		19	8		224	1426
Drake's Creek	1820	3	1		17	312
Drake's Creek*	1820	15	7	2	54	826
Elkorn	1785	23	15	3	458	5359
Franklin	1814	16	8	2	669	2522
Gasper River	1811	24	5	7	253	1972
Goshen	1816	32	18	9	191	2276
Green River*	1799	19	8		164	883
Highland*	1819	16	6		10	370
Laurel River		10	3		43	385
Liberty	1840	18	6	2	271	1487
Licking*	1809	28	8	4	61	1372
Little Bethel	1835	16	9	1	166	874
Little River		21	8	3	439	1712
Little River*		12	6	1	12	291
Long Run	1803	23	16	3	898	3951
Middle District	1836	6	1	1	158	1017
Mount Pleasant*	1839	7	4	1	14	345
New Salem		11	2		151	533
Nolynn		16	5		60	1186
North Bend	1803	7	5	4	30	614
North District		12	2		6	577
Otter Creek*	1838	21	4		6	768
Paint Union		10			50	350
Red River*	1805	13	4		8	385
Russell's Creek	1803	30	13	2	181	2337
Salem	1785	34	9	6	418	3457
Salem*	1840	9	6	2	7	337
South Concord	1824	10	7	1	86	505
So. Cumberland	1842	8	5		180	454
South District	1801	19	10		390	1796
South Kentucky	1785	16	11		200	1069
South Union		15	4		173	585
Stockton's Valley	1803	16	7	2	89	849
Sulphur Fork	1826	11	3		310	1360
Tate's Creek	1793	10	4		203	1005
Tate's Creek*	1793	6	3		14	231
Ten Mile	1830	13	5	1	752	1286
Union, (Upper)	1813	5	4		75	234
Union, (West)	1833	24	14	6	307	1271
52 Associations.		769	378	72	10153	60844

* Anti-Mission.

The population of Kentucky, according to the late census of 1840, was 779,828. The number of communicants in the Baptist churches is therefore one-thirteenth of the population of the State.

ANTI-MISSION BAPTISTS IN KENTUCKY.

We have included in our statistical tables the churches and associations of our anti-mission brethren. The following table affords an exact view of their numerical condition in Kentucky :

Associations,	14
Churches,	188
Ordained Ministers,	70
Licentiates,	11
Baptized,	372
Received by Letter,	241
Restored,	45
Dismissed by Letter,	263
Excluded,	164
Died,	102
Tot. No. of members,	6,647

PRESBYTERIANS IN KENTUCKY.

We have prepared the following table, from the Minutes of the General Assembly for 1842.

Kentucky was reported to contain one Synod and five Presbyteries. The Muhlenburg Presbytery was not reported. The four remaining Presbyteries contained :

Churches,	101
Ministers,	55
Received by experience,	714
“ certificate,	156
Adults baptized,	318
Infants “	365
Tot. No. of members,	5,860

METHODISTS IN KENTUCKY.

We quote from the “ Minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1842.” The Kentucky Conference includes the whole State, except that portion west of the Tennessee River, which is embraced in the Memphis Conference.

Districts,	10
Travelling Preachers,	134
Local Preachers,	399
Colored members,	8,544
White “	37,286

In 1841, there were 6,761 colored members, and 32,418 white members, which gives an increase during the last year of 1,783 colored members, and 5,267 white members. The next conference will be held in Louisville, September 13, 1843.

ROMAN CATHOLICS IN KENTUCKY.

The diocese of Louisville embraces the State of Kentucky, and is governed by the Right Rev. Benedict J. Flaget. According to

LITERARY.

REVIEWS.

A SERMON, preached in King's Chapel, August 6, 1843, the Sunday after the Funeral of the Rev. F.W. P. Greenwood, D. D. By N. L. FROTHINGHAM, Minister of the First Church. Boston: C. C. Little & James Brown.

This is an excellent discourse, written in a right spirit, and displaying to much advantage the characteristics of its author's mind and manner. It is full of thoughts springing clear from the intellect, and warm from the heart. It abounds in eloquent passages, to which the justest taste can make no exception, and which all souls can echo. There is much more felicity and condensation of expression, more thoughtfulness, more discrimination, than is usual in sermons of the class to which it belongs. It is not a panegyric, but a portrait. There is nothing overstrained and extravagant in its delineation of Dr. Greenwood's character—no attempt to screen faults, or heighten virtues, by the mere pomp and parade of words. Dr. Frothingham has succeeded admirably in conveying a just idea of his departed friend's character. We feel in reading the sermon, that we are not listening to a plea, but to a calm and thoughtful judgment. The air of truth and sincerity is around it. And this we conceive to be the right method which should be followed in all similar discourses. The object of a funeral sermon is to call vividly up to the mind, the moral and mental image of the departed, so that it may pass into the memory as a life-like portrait, when the mere shows of feeling, or the artifices of rhetorical declamation, or the extravagances of friendship, are substituted for this just exhibition of character, the result may please for the few minutes wasted in the delivery, but they leave no enduring impression, they stimulate no lagging purposes, they kindle no warm love for the object of the

eulogy. Without any sacrifice of feeling, Dr. Frothingham has given an analysis of Dr. Greenwood's nature, which will be cherished by all who venerated him alive, and who deeply lament him dead. The skill with which this is affected can hardly be appreciated by those who take not into consideration the numerous temptations to pursue a different course, and the difficulties which lie in the way of an exact delineation of a good pastor, recently deceased. The friend and brother of our life has passed away. His eye no longer glances back to us our own feelings—his heart no longer beats against ours—his hand no longer returns the warm-pressure of our own. We feel that something which was most precious to us has vanished from our sight—that a presence has departed from the earth—that a portion of our own being has gone away from us with the spirit of him we loved. What was before a form, alive and trembling with moral and intellectual energy, has become cold and expressionless clay. To sit down at this time, when our heart is too full almost for utterance, and calmly record and systematize our impressions of his character without being betrayed into exaggeration, is assuredly a triumph of the conscience over the sensibility, which is right, but which is likewise rare. A thousand memories come thronging around us in mute, but oh! how eloquent expostulation. Our friend's form rises up before our eyes with all the reality of life, and all the sacredness of death. His silent lips move as if with speech—all that was beautiful and good in his whole earthly existence, flashes across the mind in an instant of time. His noble qualities swell into gigantic dimensions, and seem almost divine. We forget that he was a man. The past sheds its most consecrating light upon all he said and performed. Grief presses heavily upon the heart. We throw out our arms to clasp

the beloved one, whom our imagination has so vividly painted upon the air. We remember nothing but that he was most good and endeared to our hearts, and that he has left us, never to return. The pen hymns his praise, instead of delineating his character.

It is under influences and temptations similar to those we have described, that Dr. Frothingham must have composed this profound and discriminating tribute to the memory of his friend. We have already borne testimony to the uncommon excellence with which it has been performed. We have only space to quote the concluding paragraph of his sermon—a passage of majestic eloquence which we have seldom seen surpassed :

“When I am dead, then bury me in the sepulchre wherein the man of God is buried. The question is often asked with some curiosity and some uneasiness, where shall I be buried? An idle question. Of what consequence where? No baneful thing can then harm us. No healing thing can then help us. The desert is no exposure, and the carved monument is no defence. Neighborhood is of no importance where all is but dust. The deep pits of the sea shall give up their dead, at the call of God, as easily as the shallowest grave. The Roman emperor, entombed in the air upon the column of his victories, was not so near to the skies as the poor Christian whom he permitted to be slain for the Redeemer's sake. Of what consequence in what place, when the fragrance of the earth, and the rays of the sun, and the music of the stream and air are alike unheeded? But let me be buried in the moral fellowship of righteous souls. Let me be buried in the affections of them I love. Let me be buried in the memory of those who will honor mine. Let me be buried in faith towards the Heavenly Father, in charity with the world, and in hope of the life everlasting.”

NOTICES.

LETTERS FROM VAN DIEMAN'S LAND, written during Four Years's Imprisonment for Political Offences committed in Upper Canada. By BENJ. WAIT. Including *Letters from Mrs. Wait*, descriptive of Personal Appeals in behalf of her Husband to the Earl of Durham, Her Majesty, &c. A. W. Wylgus, Buffalo. 1843.

This is a remarkable production—one that will be extensively read, and as a personal history will stand a fair chance to be handed down with favor to coming years. We are quite sure that it will abundantly repay the

purchaser; and we sincerely trust that a large circulation may aid to compensate the losses and sacrifices which Mr. Wait has passed through. Mrs. Wait is a noble woman, and it was a great gratification to us, that we were able to afford her some little aid when she made her voyage to England, to crave the mercy of England's Queen. In England, as here, she found warm friends.

Since writing the previous paragraph, we learn that Mrs. Wait is dead. The loss to her husband and babes is irreparable. It will gratify those who peruse her little volume, to know that her end was not only peaceful but triumphant. She has left an enduring name amongst the “wives of America.”

PRAYERS FOR THE USE OF FAMILIES, or *The Domestic Minister's Assistant*. By WILLIAM JAY, Bath, England. M. W. Dodd, New York. 1843.

Who that ever read this book will not be glad to hear of a new edition at a cheap price? We suppose most of our friends know that very many professors of religion *do* make excuses about the regular conduct of family worship, and that want of ability is often employed, as *one* ground for exemption from duty. Well, let them take this good form of sound words. We have regarded this manual with high favor for twenty years, and we are sure it would be well to *have it in every Christian family in the land*, for there are occasions when it may be useful every where.

MEMOIRS OF THE LIFE OF THE REV. JOHN WILLIAMS, Missionary to Polynesia; with plates. By EBENEZER PROUT. M. W. Dodd, New York. 1843.

The readers of the Baptist Memorial are friends of Missions to the Heathen, and can not be indifferent to the success or failure of any effort made for the spread of his empire whom they call “Master.” Here is the Life of John Williams, the martyred Missionary of Erromanga, and there is no Christian man, we think, that can be indifferent to this charming biography. If men love incident, here it is in all the variety of a chequered life; if they want romance, they will find the most thrilling passages, and the saddest tragedy.

We sincerely hope this book may win its way into hundreds of Baptist families, as it will enlarge their views of the great enterprise

now carrying on in the world, and will strengthen their faith in the purposes and word of God. A beautifully printed volume, and reflects great credit upon Mr. Dodd, its publisher.

THE WIFE OF LEON, AND OTHER POEMS. By TWO SISTERS OF THE WEST. New York: D. Appleton & Co. 1844.

Our readers probably will feel just as we did at the first announcement of this new volume of poetry. We said at once, "what does the publisher expect to do with a volume of poetry from an unknown pen?" We think we know what he will do with this edition—sell it, and that soon. Here are new stars in our horizon. We are charmed with the freshness and nature that runs through the volume, and we predict general favor for the "Two Sisters of the West." There is nothing but pure ore in the vein. We are often reminded of Bryant, especially in the close observation of nature manifested by the authors. We have no room for quotations this month, or we should be glad to give the beautiful lines, "To the Stormy Petrel."

A DISCOURSE, Delivered at the One Hundreth Anniversary of the Baldwin Place Baptist Church, Boston. July 27, 1843. By BARON STOW, the Pastor. Gould, Kendall, and Lincoln.

This is a well-composed sermon, embodying the principal events connected with the history of this venerable church of Christ. It will be read with interest by a larger circle than the church itself. The style of this sermon is good, and we think far superior to any of the former productions of its respected author.

THE FARMER'S MANUAL, on the Nature and Value of Manures. By F. FALKNER, Esq. D. Appleton & Co. New York. 1843.

PRODUCTIVE FARMING. By JOSEPH A. SMITH. D. Appleton & Co. 1843.

THE ECONOMY OF FARMING, from the German of Professor Burgher. By E. GOODRICH SMITH. Leavitt & Trow. New York. 1843.

To our agricultural readers we can safely advise the purchase of these little works. We regard them as containing the elements of social and national prosperity. Mr. Smith's translation is a work that must win its way—no intelligent farmer can long consent to be

without it. A more interesting document on agriculture is not easily met with.

CLASSICAL STUDIES: *Essays on Ancient Literature and Art, with the Biography and Correspondence of eminent Philologists.* By SEARS, EDWARDS & FELTON. Boston: Gould, Kendall & Lincoln. 1843.

We have been waiting for time and room to do this beautifully executed book ample justice in an adequate review. In despair of that for the present we must content ourselves with remarking, as most of our contemporary journals have already, that this volume is eminently deserving the notice of classical scholars. The various parts of it, both original and translations, have seemed to us of unequal value and interest, but from almost every page the student will derive something adapted to kindle his enthusiasm, and our ripest scholars will find not a little for their gratification.

DEFENCE OF THE PROTESTANT VERSION OF THE SCRIPTURES *against the attacks of Popish Apologists for the Champlain Bible Burners.* By JOHN DOWLING, A. M. Philadelphia. 1843.

Our respected brother, the author of this small volume, was led in an incidental way, to defend the authorized version of the Scriptures, and has done the cause of truth good service. We notice, subsequently to its publication, that one of his assailants has announced his intention to reply to it, *some years hence*. He had much better wait till his present utter discomfiture is forgotten.

LETTERS TO SABBATH SCHOOL CHILDREN, *on the Condition of the Heathen.* By Rev. J. SCUDDER, Missionary at Madras. American Sunday School Union. 1843.

A very happily conceived and well executed design to interest our juvenile friends in the sacred cause of Missions. The Union have done the interests of religion an important service in the publication of the little volume.

ALARM TO UNCONVERTED SINNERS. By JOSEPH ALLEINE. Sunday School Union.

An old and very useful book in a new dress so cheap that those who are disposed to buy them to give away, can do so without a heavy burthen on their purse. Two hundred pages 18mo. well bound, for one-eighth of a dollar.

CHRONICLE.

EDITORIAL CORRESPONDENCE.

NOTES OF AN EASTERN TOUR.

PART III.

Bay of Fundy—City of St. John—Valley of the River St. John—Frederickton—British Steamers—The St. Croix—Anniversary of the New Brunswick Baptist Association—St. Andrews and St. Stephens—Calais, Baring; Milltown, Eastport—United States Steamer—Return to Boston.

In recrossing the Bay of Fundy, usually so rough and disagreeable, we were more favored than in the outward passage. The morning of the day was foggy, (no strange thing here) but as the sun rose higher toward his meridian, a glorious prospect opened around us. Emerging from the narrow strait of Digby, we soon found ourselves in the broad and open bay; and far as the eye could reach along its shores,—here densely wooded even to the water's edge, there indicating the incipient or mature process of agriculture,—enough was manifest of interest and variety to awaken and gratify the curiosity of the beholder.

Our Steamer, the *Herald*, was a much better boat in every respect than the *Saxe Gotha*, and with the intelligent and communicative commander, and a select number of pleasant fellow-passengers, our day glided on most delightfully, till our arrival at an early hour of the afternoon in the city of St. John.

A brief description of this place will reasonably be expected by our readers. It is situated on a rocky peninsula, at the estuary of the River St. John, and by its favorable position, its excellent harbor and extensive foreign trade, deserves the designation it has frequently received—of the New York of British America. Much of the trade of the northern and eastern portion of Nova Scotia, with almost the entire of New Brunswick, naturally centres here. In some former years, a very large amount of ship-building was here carried on; reaching in the year 1836 about

25,000 tons, being more than one-fifth part as much as was built in the whole United States the same year. True, there has been a very great falling off since that period, and the population, which then reached 30,000, has since diminished at least one-fourth part.

The city lies on both sides of the Harbor: that part on the western being usually called Carleton, but is included in the same corporation with the other. As far as its rocky and broken situation will admit, the city is laid out in regular squares, the streets intersecting each other at right angles. A considerable part of it is well built, of substantial materials; rather characterized as a whole for convenience and profit, than tasteful elegance. It possesses, as yet, few public edifices which would invite and reward critical attention. The place seems well supplied with houses for public worship, and with very many things to remind you that it is a *foreign* city you are visiting; there is also the pleasing conviction that you are *not far from home*.

But come, let us go up to the house of the Lord. It is the first Monday evening of the month—the missionary concert of prayer: and moreover, this evening, owing to the presence of several strangers, and the occurrence of an Anniversary of a Missionary Society, was regarded as one of peculiar interest.

It was considerably after eight o'clock before the congregation was fully assembled; but at last a full house, and a very attentive audience was convened in the pretty chapel of the second Baptist Church. Father PETTINGILL, the aged and honored senior deacon of the first church, presided, and in a very interesting and appropriate manner addressed the meeting. In course of the evening, several addresses, all appropriate, and some of them moving and powerful, were listened to with fixed attention. The brethren, BURPE, recently designated as the first foreign Missionary from the Baptist Churches of the British American Provinces, the SECRETARY of the American and Foreign Bible Society, and

ROBINSON, pastor of the first Baptist Church, St. John, were among the speakers. Hymns, prayers, and a good collection, were among the varying alternations of the evening; and at a late hour, the assembly was dismissed. No one feature of these *foreign* assemblies struck us more favorably in contrast with our own, than their exemplary patience. Instead of the fidgety restlessness so often disgracefully manifested in the house of God when the earliest usual hour of dismission has arrived, or the equally dishonorable practice of leaving the house in the midst of the services, we saw their congregations, in both provinces, attentive and respectfully patient to the end, in exercises which must have been nearly twice the usual length.

Almost every evening of the week of our sojourn in St. John, religious services were attended alternately with the first and second Baptist churches, nor did the numbers or interest diminish even to the close. This furnished us a very agreeable opportunity of forming the acquaintance of many members of these churches and congregations. All we saw and heard, impressed our minds most favorably. It would be difficult to find warmer and truer hearts, evincing more decided love to the cause of Christ and those who are his accredited ambassadors. Nor would it be difficult, if delicacy did not forbid, to name families and individuals whose hospitality and Christian kindness have made an enduring impression on our hearts. Long may they live, encompassed with the richest of Heaven's blessings, and sharing abundantly in their own souls the benign fruits of that gospel which they so promptly aid in extending to others!

Who has not heard of the beauty and attractiveness of the valley of the St. John River? After a view of the falls near the head of the harbor,—which the immense tides enable boats to pass with ease twice in the day,—you pass up this noble river through a chain of rocky and mountainous ridges which seem to belt this part of the coast, and which, when compared with what is witnessed on the banks of the Hudson, may be denominated a kind of *jumor highlands*. The whole contour of the scenery then changes, and the low, sweet, fertile banks, with here and there a fine lake stretching off its silvery sheet of

waters in the distance, and many beautiful islands greet your vision. This part of the river bears a very striking resemblance to the Connecticut, between Middletown and Northampton. When the banks of the former have been as long and as successfully cultivated as those of the latter, the similarity will be still greater. The recent treaty, by making this river to a great degree free for the commercial purposes of the United States' inhabitants, has already begun to increase the business transactions of this vicinity; and the frequent rafts, boats, and freights of almost every description, give a lively and cheerful aspect of an encouraging character. Like all good treaties, this promises to be highly advantageous to both parties. How unlike war, which is always injurious, and often nearly destructive to both!

It had long been a favorite idea of ours, that the river St. John, through its whole course, ought to be made the boundary line between the two countries. This would not only give a natural and well ascertained line of demarcation, for a distance of five hundred miles, but the mutual advantages of ready and equal access by this river, as a good highway to the ocean, could not fail greatly to benefit both nations. Such was the proposition of President Jackson to the British minister many years since, but it did not prove acceptable, and now the boundary agreed on gives us a considerable portion of territory on the right bank of the river, and leaves a still larger tract of country on the left in possession of our neighbors. The strong national preferences of the British residents between the St. John and St. Croix, a region originally settled in a great degree by refugees from the United States at the period of the revolution, and whose descendants seem to have inherited much of the antipathy of their ancestors, may be a very good reason for not acceding to a proposition, which had great and obvious advantages. Let us hope and pray that the line now agreed on may be so far mutually satisfactory, that both nations may become better neighbors and friends.

The river steamboats, in the provinces, so far as they fell under our observation, are as inferior to ours, as are those on the ocean. Indeed, they seem only in an incipient state at present, and strongly remind one of what was

witnessed on our own rivers a quarter of a century ago. The patience of an entire day in one of these boats is requisite to bring you from St. John to Frederickton, a distance of less than 90 miles; but then the scenery through which you are passing compensates for the tardy progress. A matronly stewardess serves you up a very good dinner, and herself and daughters, with the slight aid of some rather unmanageable boys, perform the duties of attendants on the tables. How horrified would certain English travellers become if they had witnessed such things in the United States! For our own part, we much prefer such attendants, to a majority of those of the other sex, black or white, which we have chanced to observe performing similar duties. The polite attentions of the commander of the boat added not a little to our enjoyment. Ever ready to point out any object of interest, and never weary in imparting such information as yankee questions would call forth, we certainly feel indebted to him in no small degree for the pleasure of the day. One marked difference we noted between the order on board the British and the United States boats. In the former, God was acknowledged, and His blessing invoked at the table with uniform regularity. In the latter, we have rarely seen it attempted; even where the Captain is known and recognized as a religious man. We fully agree to the sentiment often advanced, that where a religious service cannot be attempted with the good will and reverent seemliness of the passengers generally, it had better be omitted. What right has one class of travellers to inflict on another that which is unwelcome to them; and how painful are the manifestations of dissatisfaction with services rendered to our Maker! Our feelings were not shocked by any irreverence of this kind, in either of these boats; and how delightful it must be, to every true-hearted child of God, to find himself in the company of those who love to acknowledge and honor his Heavenly Father!

The short time we spent in Frederickton, the capital or Seat of Government of the Province of New Brunswick, barely sufficed us to learn that it occupies a beautiful scite on an extensive plain, four miles in length by one in breadth, on the west bank of the river, here about three-fourths of a mile wide, and forming a curve in front of the town. The

hills which environ the place form an inclined plane, well adapted for buildings and other embellishments. King's College occupies a central position on one of these elevations, and is reckoned the finest edifice in the province. The main building is about 170 by 160 feet in dimensions, with projections, a massive cornice, pediments, &c., and contains in the two principal stories forty-two apartments for collegiate purposes. It is intended for a college of the highest class; and should it be conducted with sufficient liberality to secure the general favor of the inhabitants of the province, it can scarcely fail of a large measure of success.

The Baptist Chapel, in the centre of the plain of Frederickton, is one of the noblest and most convenient edifices of the kind in the province. Just west of it is the edifice of the Baptist Seminary, of nearly equal size. Both these buildings are of wood, resting on a lofty basement of fine cut stone, and seem well adapted for their important purposes.

With the beloved brethren and other friends in Frederickton, to whom we found ready access, the hours of our brief sojourn passed so delightfully, that the time of departure was the only thing unwelcome. Long will their kindness live in our memory; and long may they live to illustrate and enjoy the blessedness of Christian beneficence.

On our return to St. John, we found that our excellent friend and brother ROBINSON had already taken his departure for the western border, to attend the session of the New Brunswick Baptist Association. With some other brethren, we set out for the same destination. Again and for the last time we took passage on board the steamer *Herald*, which regularly makes one passage a week to the St. Croix. The bracing air, the magnificent swells, and the interminable prospects of the ocean, exerted on us their appropriate influences, and early in the afternoon we touched at Eastport, then at St. Andrew's, and finally found our way before evening to the head of the bay, and passing through St. Stephen's on the British side, we crossed the bridge over the river, which brought us to the loved friends and scenes of former years at Calais.

The next morning, we re-crossed the river in company with some of these friends, and pursuing the road which skirts the eastern

shore of Oak Bay, and the river and bay of St. Croix, we reached the upper parish of St. Andrew's, where the incipient gathering of brethren from different parts of the province, indicated the nearness to the time and place of their appointed anniversary. A sermon from one of the brethren, followed by a free, fraternal and eminently religious conference, occupied the hours of the forenoon; and the Sunday school anniversary, in which many took part, engrossed the time of the afternoon. Various appointments, among which was an ordination service, occupied the ensuing day, which was the Sabbath. Monday witnessed the organization of the Association, and the reception of the epistles from the churches, together with the introductory discourse by brother Robinson, before mentioned.

This body consists of about sixty churches, comprising at this time more than four thousand communicants. The additions the last year were numerous, amounting to between five and six hundred. Foreign and Home Missions occupied the attention of the meeting in the afternoon and evening of Monday, the Education and Bible cause on Tuesday. A delightful spirit of harmony and zeal characterized all the proceedings. The Moderator of the Association, brother MASTERS, with brother ROBINSON, were appointed delegates to our next triennial meetings at Philadelphia. They both deserve to be welcomed with a warm cordiality. Of noble and commanding personal bearing, their hearts and minds do not belie their appearance; and we hazard little in saying their visit to the States will be pleasant to themselves and profitable to us.

We cannot begin to name all those beloved ministering brethren in whom we became specially interested on this occasion. Their names, their countenances, and the very sounds of their voice, as they are called up from the treasured memories of the past, are all vividly present to our mind's eye, as we witnessed them in the pulpit, on the platform, or under the leafy grove, to which the densely-thronged multitude sometimes forced them to repair. Brother THOMPSON, the esteemed pastor of the church with which this session of the association was held, and whose personal example of a generous hospitality seemed to be nobly and cheerfully emulated by all his neighbors, whether Baptists or of other

denominations, is certainly a man not likely to be forgotten, by those who have ever had the happiness of enjoying his acquaintance.

Nearly the last of the services we attended, was on Tuesday evening. The bright moonbeams gilded the surface of the placid waters of the bay; and in that rural spot, all nature seemed hushed in delightful repose, when once more the sanctuary invited our entrance. After a sermon of more than ordinary length, the pent-up flame of holy zeal seemed to burst forth with new and unwonted force. More than half a score of ministers and private brethren, in excellent order and with commendable brevity, filled up the closing hour with spirited, pathetic, and powerful addresses. Some of them evinced a native eloquence quite unsurpassed by all the rhetoric of the schools, and all of them seemed to glow and shine with the fresh anointing of the Holy One. It was a season never to be forgotten.

Thus terminated our visit to the British Provinces, which, brief as it had been, failed not to impress our minds most deeply with the importance and value of a more frequent fraternal intercourse. May the ties of holy brotherhood thus formed, be multiplied and strengthened, and the chain of Christian intercourse be kept bright by constant use, till we all come to the general assembly of the redeemed in glory!

Several of the towns upon our eastern border were visited by us, and deserve an ampler notice than can be conveniently allotted to them in the close of these hasty notes.

CALAIS, at the head of navigation on the St. Croix, occupies a beautiful elevation on the interior angle of an elbow which the river makes at this point. Nothing could be finer than the site of this place and the opposite town of St. Stephen's. The small but spirited Baptist church in this place are now erecting, on a fine, commanding and central situation, a convenient and tasteful chapel. With a noble regard to principle which does them high credit, they have just consented to part with a pastor whose talents and worth had greatly endeared him, to them all, because, in the depressed pecuniary circumstances in which many of them now find themselves, they regarded it impracticable for them to continue to him the ample support of former years, or even, at once, to complete the liquidation of

their indebtedness to him. A spirit, however, is now astir among them, which we trust and hope will soon remedy this temporary inconvenience, and with the divine blessing, will crown their enterprize with abundant success. Scarcely ever have we seen a small church possessing in it more of the elements of genuine gospel efficiency.

MILLTOWN, nearly two miles farther up the river, is a thriving village of several hundred houses. Here the Calais Church was originally established, a good house of worship erected, and from this as a point of radiant influence, new and vigorous shoots have sprung forth in different directions. It is probably little more than a dozen years since this parent of churches was formed; and she now rejoices in five or six daughters of hopeful promise. Long may they flourish, and walking together in love, become an example to those around them; adapted to kindle their holy emulation in all good things.

BARING, a few miles further in the same direction, has now a flourishing and efficient Baptist church, (one of the shoots from the parent stock above named) for whose accommodation a very convenient and attractive chapel is rapidly completing. Nor will this vigorous band, though as yet not very numerous, fail to sustain and actively co-operate with a good pastor, when they can obtain one of suitable qualifications. To all these churches, it was our duty and privilege to present the claims of evangelical benevolence in connection with the distribution of the word of God. May they ever respond with cheerful zeal, to the promotion of such objects, and find in return, that "there is that giveth and yet increaseth: that he who soweth bountifully shall reap bountifully."

In EASTPORT, on Moose Island, at the junction of the St. Croix Bay with the Ocean, there has existed for many years a small but intelligent Baptist church. Probably in its whole history, it has never been so happy or prosperous, as during the ministrations of its present beloved pastor. Long may their union, so entirely and mutually agreeable and profitable, be preserved. One delightful feature of the progress of this church is manifest in the fulfilment of that divine prediction, "instead of the fathers shall be the children." Two of the noble-hearted, generous, devoted fathers

of this interest, universally known and beloved as office bearers in this church, now that infirmities or death have removed them from the active discharge of their duties, are represented each by his eldest son in the same official relation to the church.

The Sabbath we passed here was memorable, both by its mercies and afflictions. The youngest son, eminently and justly beloved, of one of the aged deacons above named, was torn from the fond embraces of his family and friends by death, and the mournful tidings reached us, as that Sabbath day, we were sitting with his parents at dinner. But it furnished occasion for grace to triumph over nature. That son DIED IN HOPE, and his stricken parents, having wiped away the tears—which even their Savior did not restrain at the grave of one whom he loved—went up with us that very afternoon to the house of the Lord. O where should the mourner go for consolation, if not to the sanctuary of the Most High?

* * * * *

The extreme limits of our wanderings, and of our absence from home, had now been reached. The new, elegant, rapid American Steamer "Penobscot," lay at the foot of the quay, panting for the chase of the British Steamer North America, which had left for Boston an hour before. With mingled emotions, we parted from the choice friends, who had done so much to make our sojourn with them delightful—the fasts were cast off, and we were away. How needless it would be to inform our readers that old ocean exhibited unwonted calmness; that the sunset at sea was beautiful, and its rising the following morning resplendently glorious, and that in nineteen hours, we saw the lofty monument of Bunkerhill—and, dashing on through the islands and ships and boats of Boston harbor, we found safe moorings at north end wharf.

Corrigenda of Statements in the last No.

NOVA SCOTIA BAPTIST ASSOCIATION.

The state of the churches for the last year, as will appear from the Minutes now being published, is as follows:—Restored, 75; Added by Baptism, 1,201; Ditto, by Letter, 107; Removed, 23; Dismissed, 280; Excluded, 58; Died, 60; Total, 8,701; clear increase in the year, 1,248.

AMERICAN AND FOREIGN BIBLE SOCIETY.

IN the last volume of the Memorial, we presented interesting sketches of the origin and early history of the TRIENNIAL CONVENTION, and the Foreign Mission operations under its control. Also of the HOME MISSION SOCIETY and its operations; together with a short account of the PUBLICATION AND SUNDAY SCHOOL SOCIETY. To complete these sketches of our general benevolent organizations, we insert in this number a similar view of the BIBLE SOCIETY. It deservedly claims a very high place in our esteem; and the occasion for its existence, and the principles by which it is governed, ought to be familiar to every intelligent Baptist. We avail ourselves, in part, of a paper prepared by the Board of Managers, and published under their direction, as giving a more complete and carefully exact compilation, than could elsewhere be obtained, within sufficiently narrow limits for our purposes.—EDS. MEM.

BRIEF EXPOSITION

OF THE ORIGIN, OBJECT, AND HISTORY OF THE
AMERICAN AND FOREIGN BIBLE SOCIETY.

Published by the Board of Managers, for general distribution.

NEW YORK, }
August, 1843. }

For the last fifty years, since Carey and his associates began the work of evangelizing the heathen, as fast and as far as they were able to learn the languages of those to whom they were sent forth, they have felt bound to translate into them the Sacred Scriptures. As they were not led to undertake this great embassy of Christian love from any purpose of personal or denominational aggrandizement, but in obedience to the command of the Saviour, and from love to the souls of perishing men; so the manner in which they performed this service evinced the like disinterestedness and fidelity. In obeying the injunction of their Divine Master, they felt constrained faithfully and fully to translate his Holy Word;—to omit nothing and conceal nothing, but to express with all plainness and honesty what the volume of inspiration contains, in the languages of those to whom they were sent. Their motives were too pure, their aim too high, to allow them, by seeking to please men, to displease God in trifling with His revealed truth. Through the life time of a whole generation, they thus went on, translating and printing the Sacred Scriptures, and receiving the aid of the wise and good from Britain and America, in giving to heathen nations the word of life. Could it be expected of such men, that the words defining the ordinances of the gospel would be concealed, or ambiguously expressed in the translations which they made? Surely not.

They printed the Bible in the languages of the heathen, translated as they uniformly practised;—as they believed, and as the wise and learned almost unanimously admit, both in word and in practice, to be its true original import.

Some ten or twelve years since, a few pedobaptist missionaries in India,—who had entered that field long after our brethren had mastered its languages, translated the Scriptures, preached the gospel, and gathered churches,—began to object to the versions of the Scriptures made by Baptists on the above principles, and finally opposed continuing the aid of the British and Foreign Bible Society and its auxiliaries, which hitherto had assisted in defraying the expense of the publication of these versions, unless they would consent to *transfer*, instead of *translating* the words which define the rite of baptism. As the conscientious convictions of duty, on the part of our brethren, and consistency with all their past course utterly forbade their compliance with this requisition, the aid of those Societies was withheld.

Cut off from the expectation of help hitherto granted, and then greatly needed to aid them in publishing translations of the Scriptures made by Messrs. Yates and Pearce into the languages of the millions of idolatrous India, these brethren were encouraged by an American gentleman then in Calcutta, friendly to the Baptists, but not of their number, to apply for assistance to the American Bible Society. He intimated, that as there was no religious establishment in America, and all denominations were upon an equality—that as the Baptists were the largest denomination, and had liberally contributed to the funds of the American Bible Society, having been among its founders and firm, uniform friends—that as the

Society had sustained Judson's version where baptism was translated *immersion*—no reasonable doubt could be entertained but that aid from that source would be furnished.

In accordance with this advice, application was made by Messrs. Pearce and Yates, in 1835, for the aid of the American Bible Society. Its Board of Managers gave to the subject a full consideration; committed it and recommitted it to a committee of their number, who were unable to agree upon a report; but finally, upon the 17th of February, 1836, the report of the majority of the committee was adopted by a vote of thirty to fourteen in the Board of Managers, and at the next anniversary this act was sanctioned by the Society; thus cutting off (in a way similar to the restrictions of the British and Foreign Bible Society above described) all the versions of the Scriptures made by Baptists, from the farther aid of the American Bible Society. A conditional appropriation of \$5000 was indeed made to the American Baptist Board of Foreign Missions, if they would instruct their missionaries to comply with the objectionable resolution of the 17th of February. But this Board, at their annual meeting in April following, "*unanimously* resolved not to be influenced by the consideration of \$5000, or any other sum, to conceal from the nations of the earth the ordinance of baptism in an unknown tongue."* As these versions have been conscientiously and uniformly made for nearly half a century, in the same manner as at present, and those engaged in this service feel themselves bound by higher than any pecuniary considerations to continue the same course of fidelity in giving the fully translated Scriptures to the heathen, the obligation on us who believe them faithful and

impartial seems imperious to furnish the requisite aid in their publication. This necessity has originated the American and Foreign Bible Society.

After an incipient and preparatory effort, with the same name, for nearly a year, THE AMERICAN AND FOREIGN BIBLE SOCIETY was fully organized at Philadelphia, in April, 1837. The convention called for this purpose was of unexampled size, consisting of about four hundred delegates from twenty-three of the United States, and from the District of Columbia. After prayerful and earnest deliberation for three or four days, the Society was formed with great unanimity, and for the first year confined its operations to the circulation of the Sacred Scriptures in foreign countries.

During that year, and while the question was yet open, whether our Society should at all engage in home distribution, the writer of this sketch, who had presided at the convention above named, and had been charged with the duty of addressing a circular in its name to the Baptist churches throughout the United States, called on the Secretary of the American Bible Society, and expressed his earnest desire that its Board of Managers would assent to such a modification in their arrangements, as would practically separate their home and foreign operations, so that we might freely co-operate in the former, even while virtually excluded from participation in the latter. This overture was kindly but decidedly declined.

The Circular above mentioned, was therefore issued, calling on "the denomination throughout our land to send up to the first annual meeting of the Society in New York, the last week in April, 1838, their views as to the duty of the Society to engage in home distribution after that period." At the annual meeting in New York, in 1838, a committee was appointed to ascertain the views of the denomination in the United States, as to the duty of the Society to engage in the work of home distribution. This committee, consisting of brethren William B. Johnson, of South Carolina; S. Chapin, District of Columbia; J. D. Knowles, Boston; A. Bennet, New York; A. Woods, Alabama; Thomas Hume, and J. B. Jeter, Virginia; Thomas Meredith, North Carolina; and C. G. Sommers, New York—subsequently reported,

* This last sentence, and several of the facts in the preceding statement, are from the "Address of the Rev. A. Maclay before the Saratoga Association," which contains a brief view of the controversy by one whose position enabled him to watch the whole proceedings which virtually excluded the versions made by Baptist missionaries from the patronage of the American Bible Society.

Those who wish to see a full and candid discussion of both sides of this subject, are referred to a small volume by William H. Wyckoff, Esq., entitled, "The American Bible Society and the Baptists," which, in a convenient and cheap form for easy reference and wide distribution, presents all the material facts and arguments in this controversy, not garbled and misrepresented, but official and un mutilated.

"That, having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and churches in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations."

The second article of the Constitution was therefore altered to read as follows :

Article II.—It shall be the object of the Society to aid in the wider circulation of the Scriptures in ALL LANDS.

By the recommendation of the same committee, the following resolutions were adopted, which have, as they were intended, the same binding force on the Managers as the Constitution under which they act :

1. *Resolved*, That this Society will expect of their Board of Managers, in carrying into effect the second article of the Constitution, the most sedulous care in patronizing such versions only of the Sacred Scriptures into the languages of the heathen, as have been or may be faithfully made, and are approved by competent examiners.

2. *Resolved*, That in the distribution of the Scriptures in the English language, they will use the commonly received version until otherwise directed by the Society.

In these fundamental principles, is clearly seen what is the great and sole object of the Society; and with conscientious fidelity its Board of Managers have sought to carry out this design.

A slight sketch of the history of their operations, so far as is necessary to indicate the results of their endeavors, may here appropriately be presented.

From a careful examination of the annual reports of its Managers, it appears that this Society has been enabled to send abroad for the circulation of the Sacred Scriptures, the large sum of \$123,482, over and above all its incidental expenses for agencies, officers' salaries, and travelling expenses, for rent, insurance, discounts, postages, loss by fire, and all the other small charges for various items of necessary expenditure. This is believed to be a greater amount for foreign distribution than has been accomplished by any other Bible Society in this country in the same period. Much of the large amount annually put down

as receipts by some of these Societies is nothing more than pay for books which they merely manufacture and dispose of. In the mean time, the Society has directly expended, in stereotyping and printing, for paper, binding, and circulating the sacred volume at home, the farther sum of \$26,889.

Some of these items of expense, both at home and abroad, wherever stereotype plates are employed, will not require to be repeated for a long time to come, and may be regarded therefore as so much capital, safely and wisely invested, of a highly productive character.

But while it is thus cheering to review the progress of the past years, and contemplate the aggregate of offerings in the cause of Christian benevolence, there is still an important view to be taken of this whole subject, which, if less gratifying, may be equally salutary. The amount of these benefactions, when compared with the number or pecuniary ability of those who are embraced among the friends and supporters of this Society, is lamentably small. Contrasted, too, with the demand made upon us for the publication of faithful versions of God's holy word—made by our brethren into the languages spoken by more than half of our race,* and waiting only for means to print and circulate them; versions which other Bible Societies refuse to publish, for reasons which should make them as faithful translations more dear to us—the amount raised is distressingly small.

Nor is this humbling view of what we have done adapted, in any degree, to discourage us in regard to the future operations of the Society; provided the right means can be employed to bring forth the united and vigorous endeavors of all who love the truth of God, and who are not elsewhere engaged in kindred efforts, to aid us in its wider diffusion.

* It may not be as generally known as it deserves to be, that our brethren of the English Baptist Missionary Society have, for more than forty years, been actively and successfully engaged in translating the Sacred Scriptures into the many languages of India, China, and the adjacent countries; and that as the result of the unequalled labors of Carey and his associates in a former generation, and Yates and his condutors of the present, an amount of facilities is now opened to us for giving the Bible to the world, which was never equalled. Such, too, are the perfection and economy secured by the Mission press at Calcutta and at some few other points, that every contribution now furnished by us for their aid has a multiplied efficiency of a most encouraging character.

In the conclusion of this paper, permit the Managers of the A. & F. B. Society to appeal to you with the earnestness and confidence of fraternal love, to come up to their aid with united counsels and vigorous, generous benefactions, to supply the destitute in our own country with the word of life, and to extend this blessing to all those accessible to us in foreign lands; that thus we may comply with our Master's mandate, "Publish the glad tidings to every creature." How many motives of mighty, impulsive urgency, conspire to send us forth to this labor of love!

In our own beloved country, where, owing to our principle of self-government, there is a deeper stake involved, in having the morality of the Bible universally predominant, than elsewhere,—how loud is the appeal coming up from the rapidly multiplying millions, either crowding together in our cities, or widely dispersed in the incipient process of settling the recent wilderness—whether of our own indigenous growth, or immigrants from all classes and characters of the old world! Every one of these, or certainly every family, need the holy Scriptures. And we are solemnly bound to do our part in furnishing the adequate supply. If we utterly refrain from this work, then help in its accomplishment must arise from some other quarter, while we have justly meted out to us the award of the slothful servant. Or, if others do as we do, and help be not furnished, a famine of the word of life, and consequent infidelity, anarchy and national ruin will ensue. Surely no Christian patriot can be indifferent to the claims of this class of our fellow-men.

Our love for the perishing souls of those at our very doors, should lead us to indefatigable endeavors to extend to them that holy book, which is able to make them wise to salvation. How can we bear the thought of dying and going, as we must, to the bar of God, to meet those there, to whom we have made no effort to give this divine treasure, to fit them for an eternity of bliss!

Turning our thoughts from those in our midst, to the unevangelized heathen, whose wants and woes come up in remembrance before God every day, we ask again, how is it possible to think with tolerable composure, of meeting them before the throne of Him who bade us carry to them the gospel of

grace,—if we still make no effort to obey His injunction? How will He look on us, as He sees them coming up before Him, unblest with the knowledge of His salvation! Can you endure the thought of such an upbraiding? O then make haste to escape from the desert of it, by generously aiding the effort to give to the dying millions in pagan darkness the lamp of life.

Beloved brethren, your own brethren, have taken their lives in their hand; have gone forth to heathen nations, have lived in the midst of those whose life is pollution and sin, and whose tender mercies are cruel, on purpose to learn their language, and with great care and pains have they translated the Scriptures into their different tongues. They have taken up the manuscript, with the ink still undried upon it, and as they knelt before God, have devoutly thanked him for sparing their frail lives and enabling them to fulfil this mighty work. And then, with hearts surcharged with deep emotion, they turn and look at you, in this favored land, and imploringly ask, "Shall our toils, and sacrifices, and accomplishments be in vain, for want of means to print the word of life which we have translated?" You will answer that appeal. You will, yea, speedily, help them to print and circulate the word of God, and He will richly bless you, so that each one of you shall say, "In keeping His commands there is great reward." Ere long, too, you will meet those faithful Missionaries, and the converted from among the heathen, to whom your benefactions have enabled them to extend the glad tidings by which they have become meet to partake of the inheritance of the saints in light. And will it not make heaven more sweet, that in thus obeying the Saviour, and sending to these lost souls his word, you have been the favored instruments of communicating to them the grace on whose infinite richness and unutterable charms you will dwell, with enraptured delight, forever. To walk with them before His throne, and sing with them His praise, and that forever! what heart is not emulous of such bliss!

SPENCER H. CONE, *President*:

R. BABCOCK, *Cor. Sec'y*.

MISCELLANY.

For the Baptist Memorial.

"HAVING LOVED HIS OWN, HE LOVED THEM TO THE END." John 13:1.

BY THOMAS L. HARRIS.

Of all the hallowed lines which rest
 Within my Bible's leaves of gold,
 None to my heart of hearts are prest
 With closer and more constant fold.
 Though youth's most brilliant hopes decay,
 And storms beat wildly round my way,
 And "grief grows over-bold,"
 These words with all my musings blend—
 He loved us, loved us to the end,

Behold with solemn awe, my soul !
 While pitying darkness veils the sky,
 And Sinai's awful thunders roll,
 Thy Savior nerve his heart to die.
 Why are those bloody tear-drops shed ?
 Why pierced with thorns that sacred head ?
 Why lifted thus on high ?
 Why do such pangs his spirit rend ?—
 He loved us, loved us to the end.

Poor, mortal love, in life's young hours,
 Seems all too beautiful to fade ;
 Yet, when the storm around us lowers,
 Our firmest trust is oft betrayed.
 But o'er the ruined scene below,
 Behold ! ethereal splendors glow.
 The precious words displayed,
 With the bright bow of promise bend—
 He loved us, loved us to the end.

This guilt-stained orb moves silent now,
 'Mid the melodious, starry choir,
 And sackcloth weeds, with mournful flow,
 Enshroud its mute and trembling lyre ;
 Yet the glad moment near it wings,
 When heavenly hands will sweep its strings ;
 And then each tone of fire
 The rayless gloom of time will rend ;—
 He loved us, loved us to the end.

Lone child of sorrow ! bowed with woe,
 And weary with the load of life ;
 Come, turn from this delusive glow,
 With nought save bitter anguish rife ;
 Tread in the clear yet narrow way,
 Which leadeth to eternal day,
 From this dark scene of strife.
 One by thy side will ever wend,
 Who loved us, loved us to the end.

More joyous than the lofty strains
 Which through the blue empyrean rang ;
 When shepherds on Palestia's plains,
 Woke at the lays which angels sang.
 They nerve my weak and trembling heart,
 To nobly act her given part,
 Despite each bitter pang ;
 A rapturous thrill their accents send—
 He loved us, loved us to the end.

Children of God ! arise and shine,
 Lift the atoning cross on high ;
 Chant on your upward march through time
 Glad pilgrims of eternity !
 Till the vast world, redeemed from sin,
 Joins with the hymning seraphim,
 In one grand symphony.
 For he will guide—protect—defend ;—
 Who loved, and loved us to the end.

For me, I feel this trembling voice
 Will soon be heard on earth no more.
 Yet, dear ones ! through your tears rejoice
 When life's brief night for me is o'er—
 And on the marble o'er my grave,
 I pray you these sweet words engrave,
 So dear in days of yore—
 He resteth now with that kind Friend,
 Who loved, and loved us to the end !

THE SAINTS' PEDIGREE.

Christians, admire; here is enough to cast you into an ecstasy: come, view the Saints' Pedigree, and tell me what you think of it.

CHRIST IS TO US,

Our Lord, 1 Cor. 1: 2.
Our friend, Cant. 5: 16.
Our flesh and blood, Heb. 2: 14.
Our brother, Heb. 2: 17.
Our father, Isa. 63: 16.
Our husband, Rom. 7: 4.

WE ARE TO CHRIST,

His servants, Rom. 6: 22.
His friends, John 15: 14.
His kinsmen, Mark 3: 21.
His brethren, John 7: 3.
His sons, Gal. 3: 26.
His spouse, sister, love, dove, &c. Cant. 4: 9

WE ARE BOTH,

One vine, John 15: 1.
One seed, Gal. 3: 16.
One temple, Ep. 2: 15.
One body, Rom. 12: 5.
One spirit, 1 Cor. 6: 17.
One Christ, 1 Cor. 12: 12.

Upon a view of this line, genealogy, pedigree, call it what you please, we should all call out, "Lord, what is man, that thou art mindful of him," &c.—*Works of Ambrose.*

ON HEARING THE WORD.

BY HENRY SMITH—1637.

Many hearing the word, have met with knowledge, have met with comfort, have met with salvation; but without the word, never any was converted to God. Therefore, whensoever the word is preached, every one may say to himself, as the disciples said to the blind man, be of good comfort, he calleth thee; be of good comfort, the Lord calleth thee. When Christ heard a woman say, blessed are the breasts which gave thee suck. Christ replied, blessed are they which hear the word of God: shewing that his disciples were more blessed for hearing him, than his mother for bearing him. As Isaac gave Jacob a double blessing, so Christ blessed them again, for in Matt. 16, 17, he saith, blessed are the ears which hear the things which you hear; shewing that the Jews were more blessed than all the world, because they had this one blessing to hear the truth. If they be blessed which hear, then you come hither for a blessing, and he which is blessed, wanteth nothing. Every privilege doth import some special good to him which hath it, but is of the man to hear the word, and therefore the word became man's, because it belongeth only to man. God hath given life, and light, and food to fowls and fishes, and beasts; but his Word is the prerogative of man. As to speak, is the property of man; so to hear is the property of man.

To show the fruit which cometh by hearing, Christ calleth the word which we should hear, Verbum Regne, the word of the kingdom, as though it brought a kingdom with it, to show the fruit which cometh by hearing. The disciples call the word which we should hear, Verbum Vite, the word of life; as though it brought life with it; to show the fruit that cometh by hearing. Christ compareth the good hearers to the fruitful ground: to show the fruit that cometh by hearing. Paul saith faith cometh by hearing, in the tenth chapter to the Romans, there is one fruit; knowledge cometh by hearing, Mat. 15: 10, there is another fruit; comfort cometh by hearing, Psa. 1: 19, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men, so Peter with one sermon, converted three thousand souls. Agrippa hearing Paul but once, almost became a christian; the Eunuch hearing Phillip but once, strait received faith; Zacheus hearing Christ but once, gave half his goods to the poor. So I doubt not but some go from our sermons almost christians like Agrippa; some whole christians like the Eunuch, expressing their faith like Zacheus, now a little, and then a little, the soul groweth like the body. If you hear well, our voice is like the sound of the Rams' Horns, that made the walls of Jericho to reel; for the same word made the Prince of hell give back; Mat. 4: 7. Although at all other times we are as plain and simple as Jacob, yet at this time we have a promise, and it is given to us (for your sake) to speak sometimes that which we conceive not ourselves, because the hour is come wherein God hath appointed to call some of you, as he hath done some of you before. Therefore as the princely spirits came upon Saul, when he should reign, to teach him how he should rule; so the propheticall spirits cometh upon preachers, when they should teach, to teach them how they should speak. Therefore as Christ was contented to be baptized of John, so be you, content to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

CLAIMS OF MISSIONS ON WOMAN:

Christian females! I would remind you of your obligations to christianity. In no part of the world is the female character appreciated as it ought to be, where the gospel is not known. You have doubtless wept over the affecting state of your sex in heathen lands. I will relate one anecdote which I am sure will awaken all your best feelings, and excite a prayer, yea, more than a prayer, for your own sex in these "dark places of the earth, which are full of the habitations of cruelty." When a missionary in South America was reproving a married woman of good character, for following the custom of destroying female infants, she answered with tears, "I wish to

God, father, I wish to God, that my mother, had by my death presented the distress I endure, and have yet to endure as long as I live. Consider father, our deplorable condition. We are dragged along with one infant at the breast, and another in a basket—They return in the evening without any burden, we return with the burden of our children ; and though tired with our long march, are not permitted to sleep, but must labor the whole night in grinding maize for them. They get drunk, and in their drunkenness beat us, drag by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? what kindness can we show our female children, equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put me under ground, the moment I was born.' Observe, this is not a peculiar case, it is a national custom. Your sex has always been warmly attached to the Saviour's cause, females were the last who lingered near his cross, and the first to announce his resurrection.

THE SPIRITS OF THE JUST.

Souls of the Just! whose truth and love,
Like light and warmth, once lived below;
Where have ye ta'en your flight above,
Leaving Life's vale in wintry woe?

God hath withdrawn you near his throne,
Centre and source of brightness all,
As o'er yon hills the evening sun
Recalls his beams when shadows fall.

But there are wistful eyes that find
A loss in every parting ray;
And there are exiled souls behind,
That long with you to fly away.

Oh! happy hour, when every germ
Of captive spirit shall be free,
And shine with you, all bright and warm,
Around our glorious Deity!

THE OCEAN.

Emblem of Life!—Thou rolling Sea!—
The changes that pass over thee;
The placid mirror of thy breast
When all thy waters are at rest;
So calm and still; so fair and bright;
Shining in heaven's reflected light;
Let but the slightest breeze arise—
And placid mirror, azure skies,
And heaven's bright image now so clear
In broken shadows disappear.

Great as thou art, thou mighty deep!
The mightier winds that o'er thee sweep
Can agitate and check thy tide,
And throw thy billows far and wide;
Their strong impetuous force impel
Till deep o'er deep contending swell
To mountain waves that rise and roar,
Then foaming fall;—and are no more.—
And such is life!—so like to thee;
This mortal life, thou rolling Sea!

Happy are they;—and they alone,
Whose hold on God's eternal throne,
Their steadfast faith can still retain
Unmoved on Life's tempestuous main,
For He in whom they fix their trust
Most High, Most Holy, and Most Just,
Jesus omnipotent to save,
Can rule the wind, and still the wave;
Lord of the Heavens! the Earth! the Sea!
Happy are they who trust in thee!

Taxation.

There is one passage in the Scriptures, which appears to have obtained the unanimous approbation of the potentates of Europe, and which they seem to have studied so thoroughly as to have it constantly at their fingers' end:—"There went out a decree in the days of Claudius Cæsar, that all the world should be taxed."

In all things remember the end, and how thou wilt be able to stand before that severe Judge, from whom nothing is hid; who is not pacified with gifts, nor admitteth any excuses, but will judge according to right.

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DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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HISTORICAL.

BRISTOL BAPTIST COLLEGE, ENGLAND.

We are sure that our friends will read with interest the following valuable Essay towards the History of the Bristol Baptist College, England. It was prepared in 1795, by the late Dr. Rippon, and contains much information entirely new to our American brethren, and of great service to the historian of the denomination. We shall give a brief view of the institution down to the present time. The Essay was delivered originally in the form of the Anniversary Sermon—Ed.

BRETHREN AND FATHERS:

In the course of your anniversaries, the flower of the denomination to which we belong have appeared before you; and what article of interesting consideration have they omitted? When I think of the subjects of their address, and the great names who have discussed them, I have feared that it might not be within the compass of my ability to bring into your assembly any topic at all suited to this occasion. But it occurred to me at length, that there is one subject quite untouched—yet this, unhappily for me, a subject of prodigious magnitude, which involves difficulties, requires materials ancient and modern, with catalogues of names, and volumes of character; so that now my embarrassment was greater than before: I refer to the *History of the Baptist Academy, at Bristol*.

This I am not prepared to give; but I have prevailed on myself to look *towards* the subject. And if I may be suffered to avail myself of a few papers which have already appeared in print—to give a portrait instead of a long-length picture—to hint as it may suit, without detailing—and to introduce names with or without character: then, relying on the plenitude of your candor, I shall, after making a few prefatory remarks on the *former* state of religion and learning among us, attempt an Essay towards a History of this Institution from its beginning.

Were I to unite what we contemplate with any select portion of scripture, and to preach a sermon, I should remind you of a glowing promise in the 45th Psalm, 16th verse—"Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth."

These animating strains seem to be addressed to the Messiah, for the consolation of his bride, whose trouble was anticipated that it might be lessened. And they teach us, by implication, that among the distressed of the children of Zion, some of the most pungent would arise from the death of those ancestors and friends of Christ, who in their generations were distinguished by a truly paternal regard to the whole church. But that

the mystical head, and the members of his body might have support under their sorrows, assurances are here given, that when David and Solomon, and the holy prophets were no more, the apostles and other good men should be raised up in their stead—that “when the Jews were broken off from the olive-tree, the Gentiles should be grafted into it;” after which a fruitful progeny should arise from the Redeemer’s groans, whose wisdom and integrity, whose piety and zeal, whose generosity to men and power with God, should capacitate them honorably to fill the stations of their ancestors, and to shed, in their successive generations, an influence which shall, at last, felicitate the globe.

But as history and not prophecy solicits our attention to-day, I shall waive a farther consideration of this beautiful prediction, requesting, however, leave to carry the couplet with me as the motto of our discourse.

While our Anti-pedobaptist forefathers were intermingled among other denominations of Christians, and had not yet formed distinct and separate societies, their religion and learning must be estimated, in general, by the piety and erudition of those good men to whom they were affectionately united, and with whom they worshipped. We had at that time literary men, whose abilities reflected honor on themselves, and on the cause they espoused; and of these, some who ranked high among the learned were disposed to teach. Such, however, was the unsettled state of affairs in the Protectorate, and so great the persecutions of our brethren and other non-conformists afterwards, from the restoration in 1660, till the *glorious* revolution in 1688, that we must not be surprised if we find no splendid seminaries of learning among the Baptists, or any other Protestant dissenters in those early days. Indeed, several of the ejected or silenced ministers, in different counties, took under their care a few young men of promising abilities for the ministry, and, without

regard to our distinguishing sentiments, assisted them in their preparatory studies for sacred service. Senior Pedobaptists helped junior Antipedobaptists, and venerable ministers of the Baptist denomination were the tutors of amiable Pedobaptists.

It is not easy for me to say with precision, how early in the last century *our* learned brethren, in this country, began, *among themselves*, to educate their juniors for the work of the ministry. Though it is certain, if they had not been much inclined to it before, the act of uniformity in 1662, made it necessary for them to turn their attention to this object. For now the seats of learning were made so difficult of access by oaths and subscriptions, as to prevent the admission of the wise and good, who were of non-conforming principles.

The earliest Baptist preceptor of whom I have any account, is the famous Mr. John Tombes, of Bewdley, Worcestershire—a man whose attainments fitted him for any station in which learning and piety were requisite. The noted Mr. Wall, in his elaborate History of Infant Baptism, says, that “of the professed Antipedobaptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any other.” And Dr. Calamy’s honorable testimony of him is, that he was a person “whom all the world must own to have been a respectable man, and an excellent scholar.” This learned divine, about the year 1650, took under his tuition three amiable young men—Mr. Boylston, of whom no particulars are in my possession, Mr. Richard Adams, and Mr. John Eccles. Mr. Adams, in 1662, was ejected from his living at Humblestone, in Leicestershire, was afterwards pastor of the Baptist church near Devonshire Square, London, and at length died in a good old age. Mr. Eccles became pastor of the Baptist church at Broomsgrove, suffered much for non-conformity, preached the gospel there and at Coventry near sixty years with reputation, and died honor-

ably in the year one thousand seven hundred and eleven.

By a manuscript letter in my possession, dated London, the 2d of the 8th month, 1675, many copies of which were sent to the churches in the country, I find that our ministers of London invited their brethren of the Baptist persuasion, throughout England and Wales, to meet the following May, in the metropolis, with a view to form a plan for the providing an orderly standing ministry in the church, who might give themselves to reading and study, and so become able ministers of the New Testament. This letter is signed by most of the London pastors, among whom were the learned Daniel Dyke, William Collins, Henry Forty, and William Kiffin. The result of this proposal I am yet to learn.

It is of general publicity, that the ministers and messengers of more than one hundred baptized congregations in England and Wales, met in a general assembly at London, in September, 1689, to consult the good of the whole denomination. At this convention they resolved to raise a fund or stock, for the advantage of churches who were not able to maintain their own pastors or teachers—for sending duly qualified ministers from the city and the country, to visit the churches, and to preach the gospel where it was not at that time published—and for assisting members of churches who had promising gifts, were found in fundamentals, and inclined to study, in attaining to the knowledge of the Latin, Greek, and Hebrew. Towards these benevolent purposes, different congregations made collections, and among them the church in the Pithay, Bristol, sent up by the hands of their pastor, the renowned Andrew Gifford, thirty pounds.

About four months after the General Assembly had met, our brethren, from the church at Plymouth, wrote a letter to the metropolis (the original is before me) with which they remit to the trustees of the fund a collection of twenty-seven pounds three shillings

and eight-pence, and a promise of nine pounds per annum, to be entirely disposed of *in the education of young ministers*, observing that if this contribution were applied to the general uses of the fund, and not to the very purpose for which it was collected, no more would be sent. This letter contains the recommendation of a Baptist student, *at Bristol*. As he was the very first, of whom I have any account, who was educated in this city, though not on our present foundations, a short account of him may be admissible.

This young man was Mr. Richard Sampson, a member of the church at Plymouth. He had been for some time devoted to the attainment of classical knowledge, before the meeting of the General Assembly, in 1689. Yet application was made to the trustees of the proposed fund in London, requesting that he might remain at Bristol two or three years longer, and have the expenses of his board and education defrayed. It seems the petition was granted.

His tutor was a Mr. Thomas in this city, of whom we learn from Dr. Calamy, that he was a minister at Bristol in Oliver's time, and continued so afterwards, was invited to conform by considerable offers in Wales, but refused to the last. He was educated at Oxford, trained up many for the ministry, and died at Bristol, in 1693.

After Mr. Sampson had finished his studies, he became pastor of the Baptist church at Exeter, in 1692. Under his labors certain records, inform us, that the congregation flourished greatly, so that the meeting-house would not hold above half the people who sometimes assembled. Mr. Sampson was much esteemed by Sir Isaac Newton; and so strong was his memory, that one day, when the conversation turned on the depriving good men again of their Bibles, Sir Isaac said, they cannot possibly deprive Mr. Sampson of his, for he has it all treasured up within him. Mr. Richard Sampson died at Exeter, in 1716. His son was, for many years, pastor of the

church at Tiverton, where his grandson, well known to some present, now resides—I mean James Sampson, Esq., late his Majesty's consul general to the Dey of Algiers, and then in 1770, to the Emperor of Morocco, at Tetuan.

From the death of Mr. Thomas, at Bristol, in 1693, our candidates for the ministry, so far as I can learn, were educated in London, at Taunton, Tewkesbury, and elsewhere. Hitherto I have no proof of the existence of any permanent society among the Baptists, for the education of young ministers.

But here with peculiar pleasure and veneration we introduce the name of TERRILL, the father and founder of the Baptist Academy in this city.

Mr. EDWARD TERRILL was born about March, 1635. The good work of grace was begun in his soul when he was nineteen years of age. He afterwards kept a reputable school in this city, was baptized in 1659, and, after becoming a member of the church in Broadmead, was called to the office of preaching elder. He was several times, with many other members of the same church, for the sake of a good conscience, imprisoned in the Newgate at Bristol; endured his persecutions as a good soldier of Jesus, and died before July 25, 1686, when the church met at sister Terrill's, as the Broadmead records express it, to choose "a ruling elder, in the place of dear brother Terrill, deceased." This excellent person was doubtless a competent judge of the advantages which result to men in common, and to ministers in particular, from a good education. And it pleased God to put it into his heart, to promote this object. He left something considerable to the pastor of the church in Broadmead, for the time being, under the following conditions: "Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the scriptures were originally written; and devote three afternoons in the week to the instruction of any number

of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature." And out of the estate bequeathed to the pastor of the church, he left ten pounds per annum, to be applied to the use of any student that might need it, and be approved of by his trustees. But though Mr. Terrill died in 1685 or 1686, it has been said, that the estate did not come into hand till about the year 1717.

It is not quite certain that either Mr. Thomas Vauxe, the pastor, in 1687, or Mr. Peter Kitterell, his successor, in 1707, were elected into their office under the limitation of the above clause; but by a letter in which Dr. Evans favored me with a brief account of Broadmead church, I learn, that "Mr. CALEB JOPE was chosen to educate young men, as well as to assist Mr. Kitterell." This probably was in the year 1710 or 1711. Of Mr. Jope I can obtain but little information from the invaluable records of Broadmead. But I have gathered from divers manuscripts, that he was intimately acquainted with Plymouth church, resided in the beginning of his studies at Trowbridge, and from thence removed to Tewkesbury, under the tuition of Mr. Jones, whose seminary was at that time deservedly in high repute, and produced, besides other noted persons, Mr. Pearsall, of Taunton; Dr. Chandler, and Dr. Gifford, of London; Dr. Butler, afterwards Bishop of Bristol and Durham; and also the late learned and respectable Dr. Secker, Archbishop of Canterbury. Mr. Jope, quitting his station in 1719, removed to Exeter, and afterwards labored some time at Plymouth. With the close of his life, and the names of the students who were under his care, I am totally in the dark. The history of his successor has not shared the same fate, for we are in possession of manuscript and printed documents concerning him.

The Rev. Mr. BERNARD FOSKETT, son of Mr. William Foskett, of North

Crawley, in Bucks, a gentleman of good repute, easy fortune, and blessed with a numerous offspring, was born March 10, 1684-5, near Wooburn, in Bedfordshire, where he had an estate. And as he early discovered a taste for learning, he was put under the care of a very able master, with whom he soon made considerable progress. He became experimentally acquainted with religion in the early part of life, and at seventeen years of age joined the Baptist church, then under the pastoral care of Mr. Piggott, in Little Wild Street, London, over which our excellent friend, the Rev. Dr. Samuel Stennett, I hope yet presides.* About this time, an intimacy had commenced between Mr. Foskett, and Mr. John Beddome, (the father of our venerable friend, the Rev. Benjamin Beddome, of Bourton, on the water) some years after a respectable minister of the church in the Pithay. The friendship of Mr. John Beddome and Mr. Foskett was like that of Jonathan and David, and lasted through life. Mr. John Beddome was called to the work of the ministry by Mr. Keach's church, of which Dr. Gill was afterwards pastor, and was sent to Henley Arden, near Aulcester, in 1697, to assist the aged Mr. John Willis, pastor of that church, who died about 1705. A few years after the death of Mr. Willis, viz. in 1711, Mr. Foskett, who had been regularly called to the work of the ministry, and exercised his preaching talents several years, quitted the flattering prospects of his profession in London, preferring the character of an amiable minister to that of a skilful physician, and removed to Henley Arden, a place to which his peculiar friendship for Mr. Beddome led him to give the preference. At Henley,

at Bengeworth, and at Aulcester, these two worthies continued their joint labors, till the year 1719, when Mr. Foskett received a pressing invitation from Broadmead, to assist Mr. Kitterell, their pastor, and to become the tutor of the academy in the room of Mr. Jope, just removed into the west. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great seriousness and firmness. One who for upwards of twenty-four years served with him in the gospel of Christ, and who could not be uninformed of his real character, has favored us with a biographical sketch of him, which demands a place in this essay.

“His natural abilities were sound and good; and his acquired furniture, of which he never affected making a great show, was very considerable. He had a clear understanding, a penetrating judgment, and a retentive memory. His application to study was constant and severe: but though he was of a retired and contemplative disposition, yet he was not so far detached from the world, as to be wholly unpractised in the duties of social life. In the management of his temporal concerns, he was inflexibly just and honest; in his counsels, prudent and faithful; in his friendships, sincere and steady; and though he was not a man of strong passions, yet in the relations of a brother and a son, he was tender and affectionate, dutiful and obedient. His conduct as a Christian, through a course of nearly sixty years, was most exemplary and ornamental. So that it may be truly said of him, he had few equals, hardly any superiors. Religion he considered not as a matter of mere speculation, but as an affair the most sacred and important. How serious and regular he was in his private devotions, in his attendance on family and public worship, and every other religious exercise, they who best knew him will be readiest to declare. Nor was his religion confined to the closet, the family, or the house of God, but happily diffused its sacred

* It will be recollected that this discourse was delivered at Bristol, on August 26, 1795, when it was hoped that the Doctor might survive his affliction; but at the close of the public dinner of the society, news came that he was no more. On its being announced, every countenance was marked with sorrow, and every voice pronounced the eulogy of tributary esteem.

influence through his whole life. Few they were, if any, of the Christian virtues, that did not shine with a bright and distinguishing lustre in his temper and behaviour; to delineate them all would carry me too far: I must not, however, omit to mention what he was always careful to conceal, his disinterested and extensive benevolence; for in this, as well as in many other respects, in imitation of his Divine Master, he went about doing good. The necessitous and deserving, without distinction, partook of his bounty; but the pious poor he ever considered as the special objects of his regard. And while he often judiciously prescribed to the indigent sick, he generously supplied them with the means of obtaining what was necessary to their relief. And as the gospel ever held the highest place in his esteem, his charities were chiefly directed in such a manner as tended most effectually to promote its interests; so that the poor ministers of Christ shared very largely in his compassionate regards, and were, multitudes of them, refreshed by his liberality. Nor did he confine his benevolence to those of his own sentiments only, but cheerfully extended it to many who differed from him. In a word, as his charities were thus generous and extensive, so the prudence, humanity, and privacy, with which they were conducted, secured to him the most cordial respect from those who shared of them, as well as merited the imitation of those who could not avoid knowing them. And as he was thus charitable whilst living, so in this respect, as well as in many others, being dead he still speaketh.

"In the character of a minister, he approved himself judicious, prudent, faithful and laborious. His religious principles, which were those commonly called *Calvinistical*, he ever maintained with a steady Christian zeal. But though he was strenuous for what he apprehended to be the truth, yet was he fond of no extreme. While he strongly asserted the honors of free grace, he earnestly contended

for the necessity of good works; preaching duty as well as privilege, and recommending holiness as the only way to happiness. And with what judgment, seriousness, and affection, he insisted on these important and interesting subjects, some yet alive remember; as also the extraordinary weight which these his instructions received from his own very regular and pious example. He was indeed a pattern to the flock, in word, in conversation, in charity, in spirit, in faith, in purity. Nor was he without the pleasure of seeing his labors crowned with great and happy success; of which the very flourishing state of his community, at the time of his death, will be considered a sufficient evidence.

"To all which I may add, that in the office of a tutor, he failed not to pursue the same ends, which animated his profession as a Christian, and his public labors as a minister. He was always studious to promote the real advantage of those under his care, endeavoring to lead their minds into a general knowledge of the most beneficial and important branches of literature. And though he judged a superficial education best suited to the years and capacities of some; yet he encouraged and assisted others in the pursuit of a more finished one, conforming himself in the whole to the professed design of the founder of this institution.

"In the regular and unwearied discharge of all these several duties of his profession, he spent near forty years; during which time he suffered little or no interruption in his work from the disorders incident to human nature. But at length, by a paralytic seizure, he received the notice of his approaching dissolution. In these circumstances he continued near a fortnight, still enjoying the perfect and undisturbed use of his reasoning powers, and still discovering the same serene, pious, and heavenly spirit which ran through his whole life. Within a day or two of his decease, he address-

ed himself to his dear friend and colleague, the Rev. Hugh Evans, with a peculiar solemnity, and an uncommon pathos, in these words: "I have done with man and the inhabitants of this world, and I have nothing now to rely on, but the merits of my dear Redeemer, who of God is made, I trust, unto me, wisdom, righteousness, sanctification, and redemption: this is all my salvation and all my desire!" Sustained with these blessed hopes of the everlasting gospel, he cheerfully submitted to the stroke of death, and quietly fell asleep in Jesus, September 17, 1758, in the 74th year of his age."

His funeral sermon was preached, but not printed, by the Rev. Hugh Evans, from 1 Cor. 9: 27—"I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Thus the course of one holy apostolic man was finished.

If the list of Mr. Foskett's students now before me is complete, they were in number sixty-four, not including a pupil of the independent denomination, who afterwards lived and died a useful minister at Maidstone, in Kent. Concerning the first of these sixty-four, this memorandum is preserved: "November the 5th, 1720, Mr. Thomas Rogers was proposed as a student to Mr. Foskett, recommended by the church in the Pithay, and the ten pounds left by Mr. Terrill was granted to him." Mr. Rogers was from Ponty-pool, in Monmouthshire, and soon came to the close of life. And as the first of Mr. Foskett's students, so the last of them was from Wales, namely, Mr. Samuel George, who was pastor of the church, at Wantage, Berks, and left an excellent character behind him. It is somewhat remarkable that the number of the English and of the Welsh students should have been exactly the same. For there were thirty-two of them Englishmen, and thirty-two belonging to the Principality. But I hope it will appear much more interesting to report, in the words of our

ever dear Hugh Evans, "that most of those who were under Mr. Foskett's care approved themselves truly serious, and with great reputation filled many of our churches." Here let us pause—and most heartily praise the great Head of the church, for his mercy and grace. I am sure *they* are willing to do it, who still survive of that respectable catalogue.

Blessed be God, there are a few of these good men yet, in the wilderness. I know not whether they are more than six or seven; but as you will conceive a favorable opinion of the rest from them as a specimen, I with pleasure recite their names.

BENJAMIN BEDDOME, A. M., at Bourton.

JOHN OULTON, A. M., at Rawden, York.

EDMUND WATKINS, at Usk.

JOHN EVANS, now at Northampton.

BENJAMIN FRANCIS, A. M., at Horsley.

MORGAN JONES, L. L. D., at Hammersmith, and

JOHN EVANS, of Pentre.

May the latter days of these reverend ministers abundantly increase.

By such disciples we may, in some measure, form a judgment of the master. And if it be conceded that his method of education was limited rather than liberal; severe rather than enchanting; employing the memory more than the genius, the reasoning more than the softer powers of the mind; in a word, if it be granted that Mr. Foskett was not the first of tutors, it is a piece of justice to his memory, and a debt of honor to the divine grace, most cheerfully to acknowledge, that some good scholars, and several of the greatest ministers who have adorned our denomination since the days of the reformation, were educated by him. Here I pass the names which have been just recorded. But were I to single out from his students a scholar, it would be proper to repeat what the late Dr. Gibbons said to me some years since, when several eminent linguists had been mentioned: "I

think, my young friend, that Dr. Llewelyn is the first scholar we have among the Protestant dissenters." Were I to distinguish those who were eminent as scholars and preachers too, I should select not only from the short list which adorns a preceding paragraph, but produce several others, and among them I might mention

ROBERT DAY, A. M., at Wellington.

JOHN ASH, L. L. D., at Pershore.

JOHN RYLAND, A. M., at Northampton.

But there is one name I cannot omit—the name of the third student in the roll of the sixty-four—I mean that of the immortal

HUGH EVANS, A. M.

Mr. Foskett finished his labors and entered on his rest; but instead of the father came up *this* son, who had in general the esteem and influence of a prince, wherever he was known, in *all the earth*.

It was the honor and happiness of Mr. Hugh Evans to be descended from Welsh parents, in easy circumstances, illustrious for their piety and benevolence. His grandfather, Mr. Thomas Evans, was eminent in his day, for gifts and grace. In the time of Oliver's commonwealth, he passed his examination before the triers appointed to license ministers, and received from them an honorable testimonial. The original was entrusted to me, of which the following is a copy:

By the Commission for the Propagation of the Gospel in Wales.

"Whereas five of the ministers, in the act of Parliament bearing date the 25th of February, 1649, and entitled, 'An Act for the better Propagation of the Gospel in Wales,' have, according to the tenors of the said Act, approved of Mr. Thomas Evans the younger, and have recommended him, with their advice to us, that he be encouraged in the work of the ministry: we do, according to an order directed to us by the committee of five at Neath, therefore order, that Mr. John Pryce, treasurer, shall forthwith pay unto the

said Mr. Thomas Evans the sum of thirty pounds, which we have thought fit to allow him towards his salary, and encouragement in the work of the ministry. And this our order, together with his acquittal, shall be a sufficient discharge for the said treasurer.

"Dated under our hands, the 16th of May, in the year of our Lord, 1653.

"JOHN WILLIAMS," &c.

By these five gentlemen, Mr. Thomas Evans was appointed to preach in the parish Maesmynys, where he continued till the restoration in 1660, and appears to have been useful, and highly esteemed by those who knew him and attended on his ministry. But when he was no longer permitted to officiate in the parish church, as his conscience would not suffer him to comply with the terms of conformity then imposed, it was thought he formed a separate church of the Baptist denomination; but the Welsh historian, our venerable friend, the Rev. Joshua Thomas, of Leominster, who has enabled me to correct several mistakes which have crept into the history of this family, informs me it is correct to say, "That Mr. Thomas Evans united himself to the Baptist Society, which now constitutes Dolau and Pentre churches, and which were then one church, under the care of Mr. Henry Gregory, who was the pastor of it from 1660, till about the year 1700. Mr. Thomas Evans was first his assistant," and then perhaps co-pastor with him. The church met for divine worship many years in his father's house. He suffered much for conscience' sake, but was carried honorably through all his difficulties, and in 1688 died in peace.

Caleb, the eldest son of Mr. Thomas Evans, a man of good abilities, and of a most amiable disposition and character, succeeded him in the pastoral office, and continued in the faithful discharge of the duties of it, till removed by death, in the year 1739. Our Rev. Hugh Evans was the youngest son of this Caleb, by his first marriage with Mrs. Hannah Lewis, from

Herefordshire, of whose piety and other personal excellencies, it is scarcely possible to say too much. Mr. Thomas informs me, that she was of a reputable family, in the Valley of Olchon, who were distinguished in the Principality for sheltering the Baptists in persecuting times. As our dear preceptor descended from such parents, it may reasonably be inferred that he was a child of many prayers. In early life he was placed under the tuition of the Rev. Mr. Pryce, a worthy dissenting minister, who at that time kept a boarding school of high reputation, near Talgarth, in the county of Brecon, and was eminent in his day as a sound classical scholar. Here Mr. Hugh Evans was thoroughly grounded in the knowledge of the learned languages, and at the same time had the distinguished happiness of being brought effectually acquainted with Christ and his own heart. Several things concurred, under the divine influence, towards his conversion; the recollection, when he was at school, of the prayers and counsels of his father, before he left home; the conversation of a godly family of his father's acquaintance, and the preaching of that eminent servant of God, old Mr. Enoch Francis—made such impressions on his mind as were never obliterated. Soon after having come to this city to visit a near relation, and to receive advice for a complaint in his foot, he pursued his learning under the direction of Mr. Foskett, by whom he was baptized, August 7, 1730.

By letters, which have come to light since the death of Dr. Evans, we learn that soon after Mr. Hugh Evans was baptized, he went into Wales, for the sake of his health, and to see his father, to whom Mr. Foskett wrote, advising him and his friends to try the young man's ministerial gifts while at home; for at Bristol, he said, they could not prevail on him to exercise, such was his extreme modesty and diffidence.

In these early traits of character, the church at Broadmead must have

perceived a golden sheaf which presaged a glittering harvest. Accordingly, they called him to the work of the ministry on the 17th of August, 1733, and, in the December following, gave him an invitation to become an assistant to their worthy pastor, which he accepted, notwithstanding much fairer prospects, as to this world, opened before him from two churches in the metropolis. And in 1739, he was called to the station of teaching elder. The higher he rose in office, the brighter he shone as one of the ambassadors of the churches who are the glory of Christ. The biographical account of him in his funeral sermon, though it be the eulogy of a son, is temperate and just.

Every one who knew him must admit that his gift in prayer was uncommon, his students thought it was unequalled. In the family, at occasional meetings, in the services of the Lord's day, and upon extraordinary occasions, with copiousness, dignity, and warmth of devotion, he poured out his soul unto God; and yet with such variety, that he was seldom, if ever, heard to pray twice alike.

His pulpit compositions were clear, nervous, and pathetic. Few men were more capable of taking a large, comprehensive, masterly view of a subject; or of representing it with greater perspicuity, energy, and fervor. His language was striking, his voice clear, and his elocution manly. Nor did any preacher, perhaps, ever know better than he, especially at some happy seasons, what it was to reign over his audience, enlightening their understanding, convincing their judgment, and then kindling all their noblest passions into a blaze of devotion.

After he had many years habituated himself to study, his fort as a minister was an extemporaneous illustration of the Sacred Scriptures. This was evinced by the weekly conferences; and we are able to assert that many of his sermons, which his people deemed the best and most useful, exactly answered to this description

His ministerial labors were far extended all around. He had the care of numerous churches resting upon him; and many were the long journies he took to assist at ordinations, and at the annual associations, in England and Wales.

As a tutor, he was not inferior to either of his predecessors. He possessed the assiduity without the severity of his immediate predecessor, and led his disciples into the fields of science by a method, in which hourly acquisitions brought new pleasures, and enabled us to pursue thought from thought, with tranquillity and delight. Every one who sat at his feet, recognized in him a friend and a father. He so took us under his care as to inspire affection to him as our *friend*, and we never left his wing, till affection having grown to reverence constrained the filial heart to say, This is my *father*.

O what condescension, what tenderness have we seen in him! What solicitude for our usefulness and felicity has he discovered! With an appropriate facility he planted many a shrub in the very soil which reason and grace had adapted to its growth, and soon as its fruit appeared, how did he rejoice! When we no longer enjoyed the bosom of our Alma Mater, nor rested under his shade, he interested himself in our history: his sympathy lessened our sorrows, and his participation with us increased our joys. What man, since the apostolic days, could have said with more sincerity and accent, I have no greater joy than to hear that my children walk in truth? Well, therefore, it was said, in his funeral sermon, that it gave him "inexpressible pleasure to see so many who had been under his tuition fulfil his expectations concerning them." And that, not long before his death, he spoke with tears of joy to this effect: "I am happy to see these young men rising up, I hope, for great and eminent usefulness in the church of God, when I and many others shall be here no more!"

But over the annals of this peculiarly eminent servant of the Lord, we exclaim, "The fathers, where are they? and the prophets, do they live for ever?" Through intense application, the machine of mortality began to wear out, and the vigor of this holy, useful man, decayed. But before his dissolution, our churches had the pleasure of seeing him attend the association at Frome. Here he took a solemn leave of his connections in an affecting discourse from those alarming words: "Be not deceived, God is not mocked." And soon after his return to Bristol, he closed his public ministry, with a truly paternal address from Gal. 4: 19—"My little children, of whom I travail in birth again until Christ be formed in you."

During his declining state, it is scarcely possible to describe his placid resignation to the divine will, his meekness and his affection to all around him. Every passion seemed to be extinguished but love. With that he overflowed to his family, the church, and all his connections. When speaking of the prosperous state of Broadmead and the academy, he once said, that he thought he might adopt the words of good old Simeon, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." He frequently said, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."

A student, who was with him in the two last nights of his life, informs me, that for twenty-four hours before he departed, he lay totally insensible. About midnight, he began visibly to alter, and appeared to struggle with the last enemy. His dear son Caleb was sent for, who came just in time to witness the closing scene. Several of the students were in the room, and his three sons and two youngest daughters surrounded the bed while he breathed out his last. The scene was unspeakingly striking and solemn. There lay, in the arms of death—the great Hugh Evans.

Soon after he expired, his son, the Doctor, who had been kneeling by the bedside for some time, and appeared to have been pouring out his whole soul unto the Lord, rose from his knees, lifted up his hands to heaven, and in all the tenderness of filial grief, said, "Blessed are the dead which die in the Lord;" he wept bitterly, but then added, "for they rest from their labors, and their works follow them:" And indeed all who were present wept aloud for some minutes.

The evening before the interment, the corpse was taken to the meeting house. The service was to begin the next day at two o'clock, but the house was full before one. A suitable and truly melting discourse was preached by an excellent brother, now assembled with us; after which the funeral procession, covering half a mile in length, attended the body from the meeting house to the Baptist burying ground, where the venerable Mr. John Tommas delivered a pathetic address on the occasion. This was a solemn hour, and the countenance of unnumbered spectators said—We have lost a friend.

This stroke was felt throughout the kingdom. Our parlors, our pulpits, and our assemblies in general, not without many a trickling tear, sighed, "How are the mighty fallen!" But affecting as was this dispensation, by which the church and the world sustained a loss, one thing consoled us—*instead of this father*, came up his son, the Rev. Dr. Caleb Evans, enrolled with the worthies, *whom* our ascended Lord himself was to *make princes in all the earth*.

The first accounts that we have been able to obtain of our late President, furnish us with a genius in embryo. He was, blessed be God! in early life, called out of darkness into marvellous light. From his own pen, we collect, that when he was only a youth, he beheld with admiration his father in the pulpit, and was delighted with the heavenly sounds which flowed from his lips. Hearing the awful

terrors of the law, and the astonishing grace of the gospel, he was brought into the very dust, before the throne of an holy God, and enabled to magnify the riches of free grace in his salvation. Under the parental care and instruction of his father, he received his grammar learning, and ranked with other students under Mr. Foskett, about the year 1753. On his removal to London, he was baptized by Dr. Samuel Stennett, and became a member of the church in Little Wild-Street. And having gone through the usual course of studies in the dissenting academy then at Mile-end, now at Homerton, while Dr. Walker, Dr. Condor, and Dr. Gibbons were the tutors, he was called to the work of the ministry by the church to which he belonged; and then for two years, as he himself informed me, assisted the Rev. Josiah Thompson, at that time pastor of the Baptist church in Unicorn-yard, Southwark; and the Rev. Dr. Furneaux, at Clapham.

At the expiration of this time, in 1759, he received an invitation to become his father's assistant, and began his public career in Broadmead, with a discourse from these words: "I determined not to know any thing among you, save Jesus Christ, and him crucified." This determination he held fast. It gave vigor to his ministry through the varying scenes of life, and at last it placed for him the lamp of hope in the valley of the shadow of death. Having preached at Bristol about eight years, he was ordained, and became his father's colleague. The congregation and the church, already large and reputable, felt his influence. His piety, adorned with an animated eloquence, gave a zest to his prayers and his sermons. His connections in town and country were numerous and respectable. Where he was known and heard, he was admired and loved. And now, when the influence of his father was apostolic, the popularity of the son proverbial, and every thing in the church and academy was approximating to perfection—in the full afflu-

ence of fame, he seized the golden opportunity; and in addition to all the other efforts of an expansive benevolence, his liberal heart devised another liberal scheme.

Having surveyed with pleasure the institution of Terrill, the assiduity of Foskett, and the improved method of education adopted by his father—with a disinterested zeal for the glory of God, and the welfare of men, he said of the academy according to the language of sacred song, “If she be a door, we will inclose her with boards of cedar; if she be a wall,” the foundation is laid, and the fabric for years has been going up. “we will build upon her a palace of silver.” Canticles 8: 9.

He devised—he planned—he executed. It was a structure of faith, founded in hope, on the basis of charity; to which *he*, its *father*, gave the name of THE BRISTOL EDUCATION SOCIETY—a society of Christian philanthropists, before whom I appear with a respect bordering on reverence.

This society was formed in 1770, in aid of the Baptist Academy in Bristol, with the design, “That dissenting congregations, especially of the Baptist denomination, in any part of the British dominions; may, if it please God, be more effectually supplied with a succession of able and evangelical ministers; and that missionaries may be sent to those places where there is an opening for the gospel.”

Some of us who had the honor of sitting at Dr. Evans’ feet, before and after the emission of his scheme, well remember his anxious solicitude con-

cerning it, and the unremitted exertions he made, in town and country, to realize his plan. And, blessed be God, his efforts were not fruitless. So far from it, that we have reason to believe, indulgent Heaven and a smiling public exceeded, by far exceeded, his first expectations. Under his fostering hand, the most benevolent men in all our connections enrolled themselves as subscribers to the institution; and names, which add a lustre to any catalogue, became its patrons and benefactors. Among them, I perceive the Chief Magistrates of the cities of London and Bristol, and other illustrious names, over some of whom, “now to the dust gone down,” we drop the tributary tear. Out of these departed worthies, it will be a gratification to mention,

The Right Hon. FREDERICK BULL, Lord Mayor of London.

THOMAS LLEWELYN, L. L. D.

REV. ANDREW GIFFORD, D. D.

JOSEPH TOMKINS, Esq.

JOHN BULL, Esq.

FRANCIS BULL, Esq.

WILLIAM STEELE, Esq.

Dr. JOSEPH MASON.

Dr. THOMAS BUNN.

ROBERT HOULTON, Esq., and his nephew.

JOHN HOULTON, Esq., Admiral of the Blue.

To these, many other characters might be added: but I dismiss them, expecting that the next age will gratefully embalm *their* memories in successive anniversaries, while all the churches will give glory to God on *your* account.

[To be continued.]

BIOGRAPHICAL.

REV. HANSERD KNOLLYS.

Mr. Knollys was a native of the county of Lincoln, and born at Chalkwell about the year 1598. His parents were pious people, and gave him a good education, of which we find traces in an octavo volume, published by their son, in 1665, comprising a "Compendium of Latin, Greek, and Hebrew Grammar; with a Sketch of Rhetoric; also, tracing out all the Greek and Hebrew roots, that occur in the Old and New Testament." To facilitate his education, they procured him a domestic tutor; and when fit for the University, he was removed to Cambridge, where he became a graduate. Here his behaviour was laudable and exemplary; his studies were prosecuted with diligence; but not to the neglect of the one thing needful. The principles of Christian piety had been early instilled into his mind; and, while there, they ripened apace. Though he had been previously noticed for his pious disposition, he himself attributed his *effectual* calling to the blessing of God upon the ministry of the word which he had the opportunity of hearing preached while at Cambridge. This change in his views naturally attached him to the Puritans, among whom, it is probable, he received his first taste of the good word of God, and he became fond of associating with persons of that persuasion. When he quitted the University, he was chosen master of the free school at Gainsborough—a station, however, which he held but a short time.

In June, 1629, he received Episcopal ordination from the hands of the Bishop of Peterborough—first as deacon, and then as presbyter; soon af-

ter which the Bishop of Lincoln presented him to the living of Humberstone, in his native county. But this he held only two or three years; his conscience not allowing him to conform to the usages of the national church. He, consequently, resigned his living into the Bishop's hands, at the same time intimating, that, though he could not conform any longer, he should have no objection to continue to preach in the churches of his lordship's diocese, as opportunity might offer; which he frequently did with the Bishop's connivance. His mind, however, gradually became enlightened into the nature of Christ's kingdom, as it stands opposed to all worldly establishments: and, about the year 1636, he quitted all connection with the Church of England, renounced his Episcopal ordination, and united himself to the Nonconformists, though at the expense of much personal hardship and suffering. Not being allowed to preach any longer in Lincolnshire, he removed with his family to London, where he was much exposed to the High Commission Court; and, it seems probable, that here he found the demon of persecution following so closely at his heels, that he was compelled to seek an asylum in America. Crosby, speaking of him in his History of the Baptists, says—"The frequent revolutions that happened within the compass of this good man's life, occasioned a great variation in his circumstances and place of abode. Sometimes he was worth some hundreds of pounds; at other times, he had neither house to dwell in, food to eat, nor one penny to buy any: and, frequently, was he hurried from place to place, by the evil of the times, and

the envy [rather the malice] of his persecutors. First, he and his family were forced from Lincolnshire to London; *then from London to New England*, and then back again. Another time they were obliged to remove from England into Wales; and, after this, twice from London to Lincolnshire. Another circuit was from London to Holland, from thence to Germany—thence back to Rotte dam—and then to London again. The frequent removings, and different circumstances of life tended very much to the exercise of his graces, both in temporal and spiritual things; and furnished him with frequent instances of the great love and goodness of God, in the course of his providence.”

A singular circumstance is related of Mr. Knollys, while in America. Soon after his arrival in Boston, he was apprehended by virtue of a warrant from the High Commission Court of this country, and confined for some time in a private house; but, his serious discourse so alarmed the conscience of his jailer, that he threw open his doors, and allowed him to depart! He, however, continued in America about five years; where, we are assured by Cotton Mather, in his *History of New England*, he acquired a very respectable character in the churches of that wilderness. In 1641 he returned to his native country at the pressing solicitation of his aged father, and arrived in London on the 24th of December. This was a period of great public calamity and distraction in the country. The dreadful massacre which deluged Ireland with blood during that year, was succeeded by the civil wars which soon burst forth between the King and the Parliament. At this time Mr. Knollys was reduced to great straits in his worldly circumstances; but, his friends were numerous, and frequently interposed with seasonable relief. He commenced a school upon Tower Hill, and took a few young men under his care, who had an eye to the work of the ministry, and soon afterwards he was elect-

ed Master of the Free School, in St. Mary Axe, where, in the course of one year, he had no fewer than 156 scholars; but, the troubles of the times would not allow him long to enjoy the benefits resulting from this employment.

Mr. Knollys had before this time embraced the principles of the Baptists, who were then beginning to emerge from obscurity, and propagating them with great zeal and freedom, he was very successful in promoting the interests of the profession. One of his converts was the celebrated Henry Jessey, to whom he administered the ordinance of baptism. But, the boldness and publicity with which he declared his sentiments, at length gave offence to the Government. A warrant was issued for his apprehension, and, being seized, his enemies refused to take bail, and he was committed to prison, where he was kept several days. He was at length brought up for examination, which was conducted in the presence of about thirty clergymen. Mr. White sat as chairman; and his answers were so satisfactory, that he was not only discharged without payment of fees, but the jailer was severely reprimanded for refusing bail, and threatened with the loss of his place, if found guilty of similar conduct.

Having, at this time, no stated pastoral charge, Mr. Knollys preached both in London and the country, wherever the invitations of his friends, and the providence of God opened a door for him; and, in bearing his testimony to the truth, he was called to much personal suffering. His *Anabaptistical errors* were at that time intolerable—he was charged with faction and sedition; and, the verulence of the mob was instigated against him by the high-constable, in the county of Suffolk. On one occasion, he was stoned out of the pulpit;—on another, the church doors were shut against both him and his hearers; upon this he preached in the church-yard; but, even that was considered a crime too

great to be connived at or excused. He was taken into custody, and first prosecuted at a petty sessions in the country, but afterwards sent a prisoner to London, with articles of complaint preferred against him to the Parliament. On his examination he was able to prove by witnesses of reputation, that he had neither sowed sedition, nor raised a tumult; and that, whatever had happened to disturb the public peace, had been owing to the violence and malignity of his opposers, who had acted both contrary to law and common courtesy. He also produced copies of the sermons he had preached, and afterwards printed them. His answers were so satisfactory, that, on the Report made by the Committee to the House, he was not only discharged, but a vote was past allowing him to preach in any part of Suffolk, in the absence of the stated minister. But, though he evidently triumphed, it was at an expense of £60, which, in those days, was a large sum!

In reviewing this part of Mr. Knollys' history, though we applaud his zeal, and admire his noble fortitude, we doubt whether his conduct can be fully justified in the steps which he pursued. In no place where he had preached the gospel with success, does he appear to have separated the disciples, and united them in a church-state, after the manner of the apostles, and first ministers of the word; nor, does it appear, that he himself was connected with any particular church, though he might have fellowship occasionally with several. Indeed we think it very probable, that he himself was ultimately instructed in the line of his duty by his own experience, which is no uncommon thing with the people of God. We devise plans and schemes for promoting the glory of God, and the extension of the Redeemer's kingdom in the world, entirely in a way of our own devising, and aside from his revealed will, whether expressed in positive law, or approved example. This is the case with hundreds of ministers in the pre-

sent day, who are convinced in their own minds, that the national establishment of religion is wholly inconsistent with the spiritual nature of Christ's kingdom, yet conform to it, on the ground that it affords them the means of *greater usefulness*, (that is, the opportunity of preaching the gospel to greater numbers) than they should otherwise enjoy, if among the dissenters! In this way men find a *salvo* to their conscience, while they are consulting their worldly interest. We forget whether it be Toplady or Hervey, or both of them, of whom we have seen the fact recorded, that, in their last moments, they confessed, that they knew not of a single instance in which their ministry had been blessed to the conversion of a poor sinner to God. Mr. Knollys' long before them, had taken up the same complaint—his labors he owned were without fruit, while he continued connected with the Established Church; but, after he became a Baptist, he was one of the most successful ministers of the age in which he lived.

A few years after his return from America, we find Mr. Knollys discharging his public ministry to a congregation of his own gathering in Great St. Helen's, London, where the people flocked in crowds to hear him, and he had generally a thousand auditors. This roused the jealousy of the Presbyterians, and the landlord was prevailed on to refuse them the use of the place any longer. He then engaged a large meeting-house in Finsbury-fields, where he prosecuted his ministry. He was now cited before a Committee of divines, in the Queen's Court, Westminster, where, being interrogated by Mr. Leigh, the chairman, why he presumed to preach without *holy orders*, he explained to them, that, though he had renounced his Episcopal ordination, he was, nevertheless, invested with the pastoral office in a Christian church, according to the rule of the New Testament, which led him to explain the manner of ordination among the Baptists. And,

when magisterially commanded to preach no more, he quoted the words of the Apostles, "We ought to obey God rather than man"—adding, that he certainly would preach the gospel, both publicly and from house to house.

The life of this good man was one continued scene of vexation and trouble. Soon after the Restoration, in 1660, Mr. Knollys, with many other innocent persons, was dragged from his own dwelling-house, and committed to Newgate, where he was kept in close custody for eighteen weeks, until delivered by an Act of Grace upon the King's coronation. At that time, four hundred persons were confined in the same prison, for refusing to take the oaths of allegiance and supremacy. A royal proclamation, occasioned by the rebellion of a person of the name of Venner, was issued at this time, prohibiting Anabaptists and other sectaries, from worshipping God in public, except at their parish church. This cruel edict was the signal for persecution, and the forerunner of those sanguinary laws which disgraced the reigns of the Stuarts; and, to these things we must attribute the frequent removals of Mr. Knollys, mentioned in a former part of this Memoir. During his absence in Holland and Germany, his property was confiscated to the Crown—and, when the law did not favor the monarch's pretensions, a party of soldiers were despatched to take forcible possession of Mr. Knollys' premises, which had cost him upwards of £700.

His chief source of emolument for the support of himself and family, arose from his keeping a school, for which he was well qualified, by his familiar acquaintance with the classics, and a happy method of instructing youth. In these things he excelled so much, that, when the times would permit him to follow his employment, he never wanted encouragement, and many young men were trained up under him, who were eminent for piety and learning. In the discharge of the duties of his pastoral office, he labored

most assiduously, though frequently interrupted in his work by the malice of his enemies. When the Act against conventicles was passed, May 0, 1670, Mr. Knollys was apprehended at a place of worship in George-yard, and committed to prison. But here he obtained favor of his jailer, who permitted him to preach to the prisoners twice a week during his confinement. And, no-sooner had he obtained his liberty, than he was called to endure a series of domestic affliction; first in his own person, then in the loss of his wife, who died April 13, 1671, and afterwards in the death of his son. From this time his household affairs were managed by his grand-daughter, whose prudent conduct rendered his declining years tolerably comfortable.

Towards the latter period of his life, we find Mr. Knollys reviewing the Lord's dealings with him, in the following pious strain: "My wilderness, (alluding to his exile in America,) sea, city, and prison mercies, afford me very many and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the joys and comforts of the Holy and Eternal Spirit, communicated to my soul, together with suitable and seasonable Scriptures of truth, have so often and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials and sufferings, that their life and sweetness abides still upon my heart, and have engaged my soul to live by faith, to walk humbly with God, and to seek his glory. I confess, that many of the Lord's ministers have excelled me, with whom he hath not been at so much cost and pains as he hath been with me. I am a very unprofitable servant; but, 'by the grace of God I am what I am'."

Mr. Knollys lived to the advanced age of ninety-three, and came to his grave like a shock of corn fully ripe, and that is gathered in its season.

LITERARY.

REVIEWS.

THE DOUBLE WITNESS OF THE CHURCH. By the Rev WILLIAM INGRAHAM KIP, M. A., *Author of the Lenten Fast.* New York: D. Appleton & Co. 1843.

It is no very comfortable sensation, for a man who has, for many years, held quiet possession of the home of his fathers, and enjoyed all the comforts of a shelter from the storms without—to find himself, with his helpless little family, all of a sudden, thrust into the street, a houseless and hopeless vagabond. But so we are, all of us—Baptists, Presbyterians, Methodists, and all the ill-starred family of Dissenters, if this book is to be taken as a judge in such matters. Alas! for the poor outcasts, who have dared, for some centuries past, to think for themselves! Alas! for the tens of thousands of unbaptized and unblessed believers, who have so long deceived themselves with the vain hope that they are numbered among the disciples—here is a bull of utter excommunication against every and all such, with proof positive and palpable, if we may believe the Rev. author, that they have no part nor lot in the matter.

What shall we do? We cannot dig. That is the exclusive privilege of the champions of *the church*, and by them monopolized without mercy. Well and faithfully have they dug into the bowels of antiquity, and brought out every line and shred of authority, that tends, in any way, to support their arrogant pretensions; leaving, forsooth, no chance, no hope, no shadow of comfort to us, poor nameless, unacknowledged wanderers, but just the Bible, and our own common sense and conscience, with such poor aid as we can obtain with unwritten and unauthorized prayers, to enable us to interpret it. We are prodigiously grieved and chagrined, to use no stronger terms, to find ourselves in so unhappy a pre-

dicament; and, if it were not for the goodly company of fellow-outcasts, the noble army of martyred witnesses that we see around us, we know not how sorely we might be tempted to abandon the faith of our fathers, hand over our Bible to the Bishop, or the Pope, disfranchise common sense and conscience, and crawl in, for shelter, under the patronizing wing of "*The Church*."

Just observe with what a sweeping argument we are all cut off from the fold, because we follow not them. Having, by a course of ratiocination, the soundness of which we shall presently examine, convinced himself that our blessed Lord did establish a church in the world, and that that was, of course, no other than *the church* to which he belongs, he asks, with great apparent emphasis—"If such a church has been established, and that church is the body of Christ, unless we are members of *the fold*, how can we be members of Christ?"

It is true that, to our benighted and unbaptized judgment, the argument looks exceedingly like a begging of the whole question—but of course it cannot be so, because the Rev. author has been duly set apart to his work, by the laying on of the hands of a Bishop, and speaks by authority from *the church*. So we must needs submit to the anathema.

The argument to which we have referred, tacitly admits that our Saviour said nothing, during his public ministry, touching the organization of his church. It assumes, however, as a matter of "general belief, that, during the forty days which intervened between our Lord's resurrection and ascension, he inculcated the organization of the church he had founded." On this conjecture, and on this alone, it proceeds to account for the appointment of Elders, or Presbyters, and Deacons, and concludes triumphantly, "this, then, was

the three-fold ministry of the church." A more arrant *non sequitur* never was perpetrated—but then it is, of course, sound logic, because **THE church** authorizes it. Besides, we are told in a note, that the Right Rev. Bishop H. U. Onderdonk has interposed his high authority, to establish the point, so far as the order of Deacons is concerned. He argues, in speaking of the seven Deacons, whose appointment is mentioned in the sixth chapter of Acts, "that this was not the first appointment of Deacons, but that they existed *"in re"* at least, long before. He derives this conclusion from the following argument,—1. The apostles, even before this time, could not have attended personally to the distribution of alms. The work was too extensive, &c. 2. Had this work been committed to the apostles, they would hardly have shown partiality. It *must*, therefore, have been committed to other agents. 3. If this was the beginning of the order of the Diaconate, seven would have been hardly enough. There *must*, therefore, have been others also. 4. The Jewish converts were of course most numerous; they did not complain. The murmuring came from the foreign converts. The probability, therefore, is, that this was no new order in the church, but that additional deacons, selected from foreigners, were then—added, to provide for a special emergency."

Though this, as a matter of course, settles the question, and puts all dissenters *hors du combat* in a twinkling,—we should be sorely tempted, if we could only contrive to get our unlucky pate under the hands of a real Bishop, so as to be authorized to put in a word, or to have an opinion of our own—to remind the Rev. author of the fundamental principle of Tertullian, by which he says, "*he has been guided in all cases—Whatever is first, is true; whatever is more recent, is spurious.*" We should then wish to be informed which was first, the Book of the Acts of the Apostles, or that of the Right Rev. Bishop H. U. Onderdonk. We hardly think the Bishop is eighteen hundred years old, although he shows strong signs, of late, of being in his dotage. Now, if any thing is clear on the face of the record—it is that the office of deacon did *not* exist in the church before this period, but that it was a prudential expedient, to meet a new and sudden emergency. And to

our view, it appears in perfect keeping with the manifest design of God, in offering this new dispensation of grace to the world—to inculcate with the utmost force and clearness its spirit, but to leave its outward forms, and the arrangement of its offices, and the division of its honors and labors, to the sanctified choice and enlightened judgment of his people. "The letter killeth, but the spirit maketh alive." It was the *letter* of the old dispensation, the rigid array of forms and ceremonies, and the slavish obedience, or the self-righteous reliance upon them for salvation, that had spread the palsy of moral death, or the leprosy of a heartless formalism, over the whole mass of his ancient chosen people. And it is not to be presumed, that, when the types were all fulfilled in the antitype, and the shadows realized in the substance—and when the time had fully arrived, when "neither in this mountain, nor yet at Jerusalem alone, men should worship the Father"—a new mountain, or a new Jerusalem, or a new pageantry of forms and ceremonies and hierarchies, would be set up, to trammel and bind down the spirit, and carnalize all its high aspirations. It is not to be presumed, that, when the veil of the temple was rent in twain, and the way into the holy place laid open, a new veil was to be drawn over it, thicker and darker than before, and that, instead of a visible, tangible, intelligent, divinely appointed High Priest, to stand at the altar, and give out to the people the words of God—an invisible, unessential, irresponsible, self-constituted vice-deity, in the mysterious name of "*The Church*," would be stationed there, to dictate to the elect what they should believe and what they should do. It is not to be presumed, that, when that system which "tendeth to bondage" was laid aside, and another and a better substituted in its place, one of the gloriously distinctive features of which should be, that all its subjects should be brethren, free with the liberty wherewith Christ maketh free, sons of God, heirs of God, &c., that task masters and dictators should be placed over them, to lord it over God's heritage, and ride on the necks of his people, and at their expense, through the wilderness of sin, to the high places of Zion.

We beg to be understood to say this with all becoming deference, because the Rev. au-

thor comes to entirely opposite conclusions, and proves, to his own entire satisfaction, that, because there were forms and ceremonies, and hierarchies in the Jewish church, we should, of course, expect there would be the same in the Christian church. He accordingly finds in the offices of High Priest, Priest and Levite, a beautiful correspondence with the Bishop, Priest, and Deacon of "*THE church.*" He lays great stress upon the definite command of God to Moses, "See that thou make all things according to the pattern showed to thee in the mount"—and thence deduces the (to him) palpable and incontrovertible conclusion, that we, under the new dispensation, must be equally particular to do all things according to the pattern which is handed down to us from the primitive ages of the church. Now we are so unfortunate as to be compelled to come to a diametrically opposite conclusion. In the one case, God did give a "pattern," full, complete, minute,—so perfect and precise in all its details, that, even at this distant date, every part of it can be perfectly imitated, without the hazard of the slightest mistake. If he had designed the church, under the Christian dispensation, to be so rigidly bound to a "pattern," would he not have given that pattern, clearly, distinctly, and in detail? Would he have left it so obscurely shadowed out, as to be matter of endless doubt and controversy? Would he have said no single word about the *form* in his written communications to his people? Would a matter which you deem so important, have been reserved for *secret* instructions to the disciples, after his death? And would his disciples have kept those instructions so secret, as to leave no trace of them in any part of their writings? No—assuredly not. And is not the difference between the old and the new dispensations so manifest, that any child can see the reason for these particular requirements in the one case, and the omission of them in the other? The design of the Jewish polity was to keep that nation distinct from all others—to shut them up to themselves, to prevent them from mingling with the idolatrous nations around them. They were, therefore, laden with gorgeous and imposing ceremonies, with peculiar and distinguishing nationalities. It was a leading design of the Christian dispensation, to break

down this "middle wall of partition," to do away with all distinguishing peculiarities, and bind all men, of all nations, in one brotherhood of holy and self-sacrificing affection. He, therefore, breathed on them the spirit of his own divine love, and gave them the Comforter, the Holy Ghost, to abide with them forever; binding them to no outward forms or ceremonies, but such as, under his divine teachings, should seem, in all ages, and under all circumstances, best adapted to promote the universal spread of the Gospel.

Our remarks are already drawn out far beyond what we intended to say. Whether the new doctrines lately promulgated in certain parts of "*THE church,*" have provoked in us more feeling than we are wont to have, we will not undertake to say. But this we will say, that downright Popery would be, in no degree, less acceptable than the doctrines of the book before us. The first "characteristic of a true churchman," we are told, is "*that he receives with humility all the doctrines (not of the Bible) of the church, and avows his belief in them.*" Such unqualified submission we cannot, with the Bible in our hands, render to any but God himself. The church of Rome is more kind altogether, for she removes her children out of the way of temptation. She denies us the reading of the Bible altogether, so that we have nothing left but her dictum for Gospel. But "*THE church,*" allowing us to read the Scriptures, leaves us under the continual temptation, and subject to the awful danger of having an opinion of our own. We stand in jeopardy every hour of adopting the plain and simple meaning of the word, as the real truth, while, at the same time, we are strictly bound not to think for ourselves, but to wait for the interpretation of "*THE church.*"

But—to return to the book. It is one of the prettiest picture books of the season; and, if its varied and numerous embellishments had been reserved for a treatise on church architecture, and ghostly statuary, it would certainly have furnished the means for making a very interesting and instructive work. Almost every Saint in the calendar is there; and, if every form of altar, roof, nave, and doorway, which the time-honored ruins of the old world can supply, are not there, there are certainly enough for a sample. And so well are they executed, that one can almost ima-

gine himself some centuries old, while looking at them. One would think that Tertullian's principle, on which the author so strongly relies, was intended to be applied as well to buildings and altars, as to doctrines and forms of worship, and that the next step would be, to condemn, as utterly unworthy of their design, our plain, unpretending ch——, no, we mean meeting-houses, and insist upon Gothic structures, as well as upon a Vandal overthrow of the rights at conscience, and an unequalled submission to prelatical dictation.

MEMOIR OF MRS. M. HAZELTINE SMITH. By SARAH SLEEPER, *Principal of the New Hampton Female Seminary*. Published by Joseph Smith. Boston. 1843.

The principles of emulation and imitation are both strongly implanted in our nature. We instinctively feel that what man has done, man may do, and few can rise from the perusal of a well executed biography, of an eminent person, without feeling some impulse toward excellence in themselves. It is in this light that we hail, with peculiar satisfaction, the appearance of the present work, as a powerful auxiliary in the cause of female improvement, which is but another name for the perfection of the human race.

In an artistical view, we might perhaps find some fault with the book, but we must not subject to too severe an ordeal of criticism the work of a lady not a professed authoress. If we mistake not, this is her first appearance before the public, in this character. She has stepped forth now, not with the ambitious design of getting to herself a name among authors, but to raise a monument of affectionate gratitude to a much loved teacher, friend, and associate, and with the hope of inducing others to follow so bright an example. She has executed the task she set herself, and the only wonder is, how with so many cares pressing upon, and demanding her attention, she has executed it with so few defects.

We learn from the "Introduction," that the design of the Memoir is to "present the origin of her usefulness, industry, and energy; the manner in which she acquired her fund of knowledge; and the source of her means in moulding character. This she has done. But as our object at present is to give to the subject of the Memoir that place in the Memorial

which she so richly deserved, our review will be rather an abridgment of the work, than an extended or critical analysis.

Martha was the daughter of Deacon John Hazeltine, of Rumney, N. H., a plain farmer, but a pious man, well read in the word of God, and deeply imbued with the spirit of its doctrines. His family were duly, morning and evening, summoned around the family altar, and the precepts of that Holy Book inculcated and enforced upon them. There is, therefore, nothing singular in the fact, that Martha, from a child, knew the Holy Scriptures, which are able to make us wise unto salvation, or that she was even in childhood the subject of deep religious impressions and convictions of sin.

At the age of seven, she went to reside with a married sister in Boston, and there formed those habits of untiring industry and application, which distinguished her through life. She attended, part of the time while in the city, one of its excellent public schools. Here her ambition was first awakened, and before she reached her twelfth year, she determined she would be foremost among the learned of the land. There is no reason to suppose that she ever swerved from or lost sight of this her proud resolve. I will be great, I must be distinguished, was her thought by day and her dream by night. With that clearness of apprehension which ever distinguished her, she saw plainly the connection between the means and the end. Her sister's circumstances were such, that she could not always attend school, or when she did, devote her whole time to study. She, however, seized with eagerness every opportunity that offered, and even while a child, often committed her school tasks while her hands were engaged in labor. This being her character, it followed, as a matter of course, that she was first in her classes, although many of her class-mates were her superiors in years. This fact, and the praises she received, fanned anew the flame of ambition already kindled in her breast, and urged to still greater exertions. She was, during these years, a constant attendant at the Sabbath School attached to Dr. Sharp's church, and the catechetical class which enjoyed the Doctor's own instruction; and here, as every where else, she stood among the first. She here laid in a store of religious knowledge. Her conduct was punc-

tiliously correct, and though she fully believed a change of heart to be necessary to salvation, she began to think she was so good, she must at some unknown time have experienced this change, and was therefore a Christian. Under this impression, she began, at the age of nine or ten, to keep a religious journal, and continued it daily, for more than two years. We can but regret that she afterward destroyed it, as its perusal would probably give us a greater insight into the elements of her character, than we can possibly obtain by any other means.

When about twelve years of age, she returned to her father's, in Rumney. Her real conversion to God, which took place some two years later than this, adds another testimony to the value of those messengers of mercy, tracts. Her father, one Sabbath, read to his family the tract, "Am I a Christian?" She heard, she pondered, she trembled. When the reading was concluded, she secured the tract, took it to her own room, and re-read it. Her own account is too characteristic to be omitted. She says, page 13, "After reading the tract, my full conviction was, that I was not a Christian. My anxiety returned. I felt that my condition was dangerous in the extreme, and that to continue in that condition was madness. I accordingly set about the work of conversion as I would any thing else. I enquired most solemnly what I should do to be saved, and endeavored to receive the gospel answer, but it seemed inappropriate. I thought I did believe. I then recollected that repentance was essential. Thus I endeavored to exercise myself, by reflecting upon the goodness of God, and my abuse of that goodness, by reflecting upon particular sins, but could excite no repentance. Even the sufferings of the Saviour looked small to me, and my heart would not relent. I could not feel that I had been the chief of sinners. I felt indeed guilty for a few instances of inadvertent falsehood, and realized in some degree their desert, but no repentance toward God. I then resolved to pray for repentance, taking encouragement from that passage, which declares Christ exalted to give repentance and remission of sins. This, then, was the burden of my prayer: 'Lord, give me repentance.' Still I felt no repentance, and knew I could not come to Christ without it. Thus refuge failed me.

Nearly six months passed in this way. I knew there was a door of hope, but could not find it, and was destitute of the qualifications which Christ required of those who come to him, and was ever likely to remain so. In this situation I was made to feel that it was impossible for me to exercise one holy affection, repentance, faith, or love; so completely depraved was I, so helpless, so wretched, and seeing no remedy for my disease, I gave up the object of my prayer, which had been repentance, and committed my case to the great Physician, feeling that however difficult and peculiar it was, it could not baffle his skill. At this moment, I felt from a source without myself a reliance upon the faithfulness of God, and great composure, attended with the belief, that He would ere long show Himself gracious. This was my feeling when I fell asleep, and this my settled conviction when I awoke. I experienced, however, no particular change afterward. My predominant exercise was reliance upon God."

We here see at once the energy and decision of her character. Soon as she felt a thing ought to be done, she set about it with her might. She did not sit down to wait for the Holy Spirit's influences, though she well knew that without such influence she could not be converted. True, she went to work in her own strength, but God, who had purposes of mercy toward her, did not suffer her to continue thus, but appeared for her deliverance. And He will thus appear to all who sincerely seek Him, however weak or misguided their first efforts may be. She did not make a profession of religion until she had reached the age of seventeen, and up to that time there is no record of her religious feelings. For two years subsequent to her baptism, she kept a daily journal, which has been preserved, and is now given to the public. Our only regret is, that there is no more of it, for it shows, as her biographer well remarks, "a definiteness, variety, depth and strength of religious experience not very common to young ladies of her age." Our own impression, on reading it, was, how evidently the Lord was training her, by this knowledge of her own heart, to understand the depths of the heart in others; and those who remember how successful she was in after years, in bringing her pupils to Jesus, will see the blessed result of these

exercises, painful as they were at the time.

During these years of retirement, she had never lost sight of her purpose to distinguish herself in the world ; but from the time of her conversion, this purpose was made subservient to her desire to glorify God. Her thoughts were now turned to the Missionary field. Her desire for knowledge and her sense of its value continued unabated ; and learning that a class of young ladies could enter at the New Hampton Academy, under the tuition of Rev. B. F. Farnsworth, she immediately resolved, by teaching district schools one part of the year, to earn money to defray her expenses for the remainder of it at that Institution. Here, then, we find her, at about the age of eighteen, enjoying for some months, with intense delight, the instructions of the school, as of the pulpit, and then returning to the arduous labor of teaching the ignorant yet interesting children of a country district school. But though her principal object in teaching was of course the money she should earn by it, this was far from occupying her time or thoughts while so engaged. To her, no human being was uninteresting, because whatever the external form might be, each possessed an immortal soul, each was destined to live forever, and any one of her pupils might be a diamond in the rough, which she might be the means of polishing, and bringing out in its full value to itself and the world. Thus, while engaged in teaching, she put forth all her energies for their benefit, and was instant in prayer, that they might become the children of God.

In the Spring of 1829, it was resolved by the trustees of the New Hampton Institution to organize a separate female department, for the summer and fall terms. Miss Hazeltine was unanimously elected Principal, and Miss R. Hadley, assistant teacher. The summer brought seventeen pupils, and these by no means advanced in study. But Miss H. felt that she was now within sight of the full fruition of her ambitious hopes. Her resolution, as expressed at the beginning of her labors, was to found a school which should have no second. In these seventeen girls she saw the foundation of her edifice. They came to her, common school girls, and had she been only an ordinary teacher, such they might have remained. But instead of feeling that they were too few, or too backward to call forth

her strength, she and her associate exerted themselves to the utmost for their instruction, and when friends came together in August to the examination, they were surprised and delighted at the results they witnessed. Her fame as a teacher was immediately spread abroad, and the fall term brought together more than fifty young ladies, from all parts of New England. To say that her fame never suffered diminution, would be saying little ; it increased with every year of her life. And deservedly, too, for she never relaxed her efforts. She never thought she had done enough, while anything remained unaccomplished. She was to the last a diligent student. During the regular term of school, she prepared herself, daily, in as many studies as her most advanced classes, and in the vacation, she employed herself in acquiring, under the most competent instructors she could find, several of the modern languages, drawing, painting, &c.

In the course of her first years at New-Hampton, she became acquainted with Mr. Joseph Smith, then a student in the Institution. Mutual esteem, after a time, ripened into love, and an engagement of marriage, when he should have completed his Collegiate and Theological course. At the time of entering into the engagement, and for years subsequently, both entertained the hope of being permitted to enter the missionary field—and we have already seen that this was a favorite idea with Miss H. After a time ill-health on the part of Mr. S. obliged him to relinquish this project. This had its influence on Miss Hazeltine's ideas with regard to the propriety of uniting her fate with his, and yielding partly to the advice of friends, who thought she ought never to leave her place at the head of the school, partly it may be to the voice of ambition, which told her she occupied a larger place in the public estimation, than she could as the wife of any man; but mostly, all who knew her believed that from her sense of duty to the church of God, she broke loose from her engagements. It may well be doubted, however, whether any woman is ever called to sacrifice the affections and enjoyments which cluster around the domestic hearth, when fairly offered to her acceptance, for any public station, however eminent or useful. At all events, in this case, the mistake cost years of

intense suffering, and without any doubt, brought the subject of this memoir to a premature grave. Though her attainments and energy were of a masculine character, her feelings, and affections, her sympathies, and instincts, were all most delicately feminine, and during all these years while they were so rudely torn from their proper resting place, she was like a reed shaken with the wind. But let no one suppose she was therefore idle or inefficient. Far from it. She turned all her energies, and all her affections upon her school, and the result was according to her sanguine anticipations at the commencement, a school which owns no superior, we may perhaps say with truth, no equal in the land.

In the year 1838, accidental circumstances led to a revival of her correspondence with Mr. Smith. The long smothered flame of affection burst forth in both their hearts, and soon led to a renewal of their suspended engagement, and to their marriage in August 1839. Her originally vigorous constitution had been broken by her intense exertions in behalf of her school, and her unnatural efforts to turn aside or subdue the current of her affections. A slight illness with which she was attacked in July, and which in her anxiety to attend to her daily duties she was too ready to think cured when only partially subdued, finally settled into a chronic complaint which ended her days in little more than a year from this time. Although suffering at the time of her marriage, from the ravages of disease, she was unwilling to own it to herself, and her friends who saw her so buoyant and happy, hoped, notwithstanding their many fears, that many years of happy usefulness were before her. That she would be active, useful, and beloved, wherever she might be, no one doubted. Her first enquiry at Woonsocket, whither she removed immediately, was what ought I to do as a pastor's wife, for the people of his charge? And her daily life was a commentary on the text, *what thy hand findeth to do, do it with thy might*. Still it was comparatively a time of leisure and retirement to her for some months, and her letters during this time show how intensely she enjoyed it, and better still how diligently she improved it for her own spiritual benefit.

A very few months, however, sufficed to show that her earthly career was nearly

finished. All that the fondest love of her husband and friends, and the utmost skill of her physicians could suggest, was tried to prolong her valuable life; but in vain, the fiat had gone forth; heaven claimed its own, and with many tears her earthly friends relinquished their hold, and she departed to dwell forever with her God.

With the manner in which her biographer has executed her task we are much pleased. She might probably have added to the general interest of the work by a more copious use of materials with which she was abundantly supplied. But her modesty would not permit her to speak freely of scenes in which herself had borne so conspicuous a part, for eleven years. While we regret the deficiency, which no one else can supply, we can only admire the motives which led to it.

To the student of human nature, this is a work of no common interest, opening new views into the depths of the human heart, and showing character under the operation of powerful and opposing motives, yet steadily progressing toward perfection. To the young female, we would especially recommend it, as showing the important influence of one absorbing aim in the formation of character, and the natural effect of well-directed persevering industry. We are here shown, what we are too apt to forget, that it is only by protracted effort any one becomes great. That Mrs. Smith was unusually gifted, no one will deny, that circumstances favored the development of her talents is equally evident, but that she was what she was because she willed to become so is equally obvious.

We may perhaps be permitted to recommend to teachers particularly the 6th and 9th chapters of the work before us. The scenes are vividly sketched, and will to many of her pupils recall pleasant scenes of by-gone days. But their chief value is, in showing that her success as a teacher, was not the result of accident, or of any fortunate combination of circumstances, but of her own intelligent labors. Even in the last years of her teaching, she never considered prepared to come before her class unless she had previously prepared herself on that particular lesson. She taught her pupils to think for themselves, and to look at a subject in all its bearings, but they found no difficulty which she had not already anti-

icipated and solved, or to which she could not give them the right clue.

Interwoven with the Memoir is a history of the school, and Literary Society, which she may be said to have founded, and which will long remain an enduring monument to her fame.

In conclusion, we would recommend this work to all who are struggling for pre-eminence in any laudable path, confident that they will find in it both encouragement and assistance.

NOTICES.

THE CHIEF DANGER OF THE CHURCH IN THESE TIMES: *A Diocesan Charge, delivered to the Episcopal Clergy of Ohio.* 1843. By CHAS. P. McILVAINE, D. D., Bishop of the Diocese. New York. Harpers.

The author of this pamphlet has sounded a loud and clear note of warning at this eventful crisis in the history of his branch of the Church. He is one whom we love to regard as a bishop; and he gives some better proof of his being a successor of the Apostles, than the lineage of his name upon any canonical lists. The doctrine of Christ and the apostles is dear to him; and we cannot but wish him success in eloquently pleading for the right.

THE RELIGIOUS AND LITERARY GEM. Edited by C. W. DENNISON. Boston. September, 1843.

Our esteemed brother, who has sometimes filled so acceptably a few pages in the poetical department of our sheet, has added to his other duties the charge of this periodical. May he find honor, happiness, and emolument in the service. This first number seems largely filled with selections.

A CATALOGUE OF THE BIRDS OF CONNECTICUT, arranged according to their natural families; prepared for the Yale Natural History Society. By REV. JAMES H. LINSLEY, A. M. New Haven. 1843.

This Catalogue, with the interesting notes appended to it, which must have cost the author much time and pains, will be welcome to the lovers of natural science. If any are disposed to ask, "how a minister of the gospel can consistently devote his hours to such employment?" the answer is easy. By resorting to it as a relaxation, a change from other em-

ployment, the mind is invigorated: and by subordinating all these acquisitions to the high end for which He employed them, who taught by the lilies of the field and the fowls of heaven, they are made directly subservient to ministerial usefulness. The great and good Dr. Carey, when in India, and full of the greatest labors, found time to be one of the best botanists of that age. We wish our respected brother abundant success in his explanation and development of all the natural beauties and wonders of our dear native State.

LITERARY INTELLIGENCE:

COMPLETE WORKS OF ANDREW FULLER.—

Our esteemed friend and brother, Gurdon Robbins, of Hartford, Conn., has just issued proposals for publishing, by subscription, the complete Works of Fuller. The Boston edition, in two thick Svo. volumes, seems to be the model selected by him, and the arrangement which he indicates in the prospectus, conforms very nearly to that plan. That edition, and the earlier American edition, in eight volumes, have long been out of print, and the demand for the work fully warrants the enterprize. Our Publication Society, which made some demonstration of willingness to stereotype and publish the work several years since, were not able to fill up the subscription for the requisite funds; and if our associated endeavors thus fail, we shall be happy to see individual effort successfully accomplishing this desirable service.

We had hoped to see some improvement in the arrangement of the materials for the next edition of these incomparable writings. Indeed, it has seemed to us, that if public utility were consulted, we should have such a plan of publication, as would allow those who wish the Expository writings, or the Practical writings, or the Controversial writings, separately, to have the opportunity of thus securing them; while any who prefer the entire, can have them together, arranged in this natural order. We commend these hints to the notice of the publisher, and assure him of our utmost aid to give currency to what is well denominated the iron and steel of the religious literature of the last generation.

BENEDICT'S HISTORY OF THE BAPTISTS.—
The venerable author of this work is now en-

gaged with commendable zeal and vigor in the preparation of a new edition, to be comprised in a single large 8vo. volume. His former labors in this field have prepared him to gather in the widely ripened harvest; and the past appreciation of the public guaranties to him an extensive patronage, and readers as numerous as the loftiest ambition of authorship could desire. May this thought stimulate him to put forth his noblest efforts to make the volume such as it ought to be, eminently

worthy of them, and of the millions whose minds and hearts it will assist to mould. We have ever admired the catholic spirit, and the laborious, extensive research, of the author. May he now evince an equal power of masterly analysis and rigid compression, along with those simple graces of attractive style which become a work like this. We understand that portions of the work are nearly ready for the press, and sincerely desire its early and successful accomplishment.

CHRONICLE.

BAPTIST ASSOCIATIONS.—Several of these meetings which we have recently attended, and in whose operations we feel unusual interest, have developed some rather unusual features, which deserve to be recorded, for the information of others and of the public. We refer particularly to the *plan of excluding from them, almost entirely, all topics not exclusively embraced within their own limits.* The reason for first introducing this limitarian scheme, as we have been informed, was found in the fact that some individuals seemed determined to thrust upon the attention of the associations, topics of debate, resolutions, contributions, &c., which were peculiarly unwelcome to very many of their brethren. To oppose their introduction, threatened to lead to alienation and contention; and so for the sake of peace, it was determined that other topics of a somewhat kindred character, which past usage had warranted the introduction of, should henceforth be ruled out. In this way it happens, that in the very Associations where the seat of some of our principal benevolent societies is found, they are henceforth to be excluded from a hearing at their anniversaries. This state of things will present the singular anomaly, of leading brethren in some of our Associations strenuously insisting on the exclusion of all such topics from the meetings of their own anniversaries, while the same men

go forth to other associations where such restrictions have not been enforced, and there avail themselves of the privilege allowed them to a very large extent. If it be *wrong*, on general principles, to admit our benevolent societies to a hearing at an association, can it be *right* for any Secretary, Treasurer, or President of a Board, to visit associations for this purpose?

This question is one of considerable interest, as well as one of difficulty and delicacy. We do not intend to enter on its discussion, for our pages are not designed for such a purpose; but three or four general principles occur to us as worthy of consideration in attempting a proper adjustment of it.

1. Associations have a right to adopt such a rule if they think proper, and when it becomes a well-established principle with them, it seems unreasonable that exceptions and departures from it should be made, either by the body, or by prominent individuals of it.

2. The benevolent societies, if warranted in appointing and keeping in the field an agency sufficiently numerous to visit every church thoroughly and annually, would have no occasion to regret exclusion from the anniversaries of associations. This would indeed require an agency four-fold more numerous and costly than any of our societies have hitherto employed; and it would contravene entirely

the plan of endeavoring to induce each pastor and the leading members of his church, to carry forward the collections for benevolent purposes without a visit from an agent. If this last plan were adopted, an able address in behalf of such societies in the hearing of these pastors and principal brethren as they are gathered at our associations, would seem to be specially desirable, and all, perhaps, which is necessary.

3. It may reasonably be doubted, whether the exclusion of all such topics from an associational meeting is not rather a loss than a gain to the meeting itself. To argue from the abuse, or the too free, excessive use, that total exclusion is the only remedy, seems neither wise nor just. That church which is troubled with dissensions about doctrine, and therefore resolves to exclude doctrinal preaching, or even all preaching, and substitute exhortation and prayer and singing in its stead, may gain the *peace* it seeks, but it will end in death. How often does it appear, that the chief profit and highest interest of an association grow directly out of the warm appeal of some returned, or recently appointed missionary, or some warm, soul-moving address of an able advocate of benevolence in one or another of its lovely forms! Shall all the advantages of this character, be thrown away, merely because sometimes an injudicious use or abuse of these occurs?

4. Would not a judicious committee of arrangements be always able so to regulate this subject, as generally to save the body from the irruption of what is irrelevant or untimely, and at the same time bring fairly within the scope of its operations whatever may be promotive of its own good and the interests of Zion?

DIVISION OF THE BOSTON ASSOCIATION.—We listened with unusual interest to the plans and discussions of this subject, at the recent session. All seemed to admit that the body had become too large for convenience, containing over forty churches, and nearly nine thousand communicants. The committee appointed the previous year recommended such a division as would leave the churches in Boston and its immediate environs to remain the Boston Association, while two or three smaller ones would be formed in different parts of the

outer circle. To this plan the country churches generally objected, that it would sever them from the tower of strength on which they had leaned, and leave them feeble and comparatively inefficient.

It was finally agreed to run the dividing line through the centre of the city; form two Associations, to be called "the Boston North," and "the Boston South." This will keep city and country united, and it is hoped may prove useful to both. The experiment is a novel one, and deserves to be chronicled.

A CONTRAST.—We know two deacons in the vicinity of an eastern city, who having good capacity for business, have devoted themselves to it with commendable fidelity for thirty years past. Both are in very eligible circumstances, and might long since have relinquished the drudgery of business and retired on an ample competency. But they would do no such thing. Early and late, summer and winter, though not in very robust health, they have held on their toilsome and careworn course—living simply and humbly, and devoting themselves just as carefully to business as in the beginning of their career. They have companions like-minded with themselves, and each of them give away hundreds of dollars every year to promote the cause of Christian benevolence, thus blessing the world. Look in upon them, and see how plain they live, how unremittingly they toil, and then find out the amount of their beneficence, and you would be astonished. But they and their families are very happy.

We knew two other deacons in the same city. They had become affluent, and some fifteen years since, they retired from business. Since then they have done little or nothing for the cause of benevolence. They always had the excuse ready, that they were not in business now, and their income just sufficed to support them. One of them had an active mind; and now that it had not its former regular and useful employment, it run riot in various forms of mischief. He would be a reformer, and scattered widely seeds of restlessness; having little peace himself, he seemed determined not to allow it in others. The other was drawn into suretyship and lost his earthly all; and after so long a period of idleness, now finds himself without support,

or the habits and facilities of securing one—the pity and the burthen of his friends. These last are neither in their own persons nor in their families happy. Look on this picture and on that, and learn.

OUR FOREIGN MISSION CAUSE.—A brighter day seems now dawning on this blessed enterprise. Should the increased contributions of the last few months be continued through the year, some 15,000 or 20,000 dollars more than the contributions of last year will be realized. The ball is still in motion, and the increase, we trust, is only begun.

Encouraged by these auspices, the acting board have appointed twenty-three missionaries and assistants, who have entered, or are soon to enter on their holy work. May the

richest of heaven's blessings rest on them and crown their endeavors.

In the mean time the last enemy has been busy in the field. Three Missionaries' wives have fallen, viz: MRS. DEAN, at Hong Kong, China, the 29th of March, of small pox, aged 24. MRS. SIMMONS, at Maulmain, Burmah, May 1st, of consumption; and MRS. COMSTOCK, at Ramree, Arracan, April 28th, of dysentery, aged 30.

We heard the venerable treasurer, brother Lincoln, affectingly mention these removals: "The churches," said he, "have been considering whether, in these hard times, it were not best to call home some of the missionaries, since it was found so difficult to raise means for their support. Our heavenly Father interposed and called them to a better home!"

MISCELLANY.

MISSIONARY HYMN.

Far eastward o'er the deep blue sea,
Our eyes, oh China! turn to thee.
Though round thee gates and bulwarks rise,
And midnight darkness o'er thee lies,
The friend we love to thy fair sky
Goes forth to labour and to die.

Oh, wind and waters! will ye swell
To break such ties, breathe such farewell?
Prayer after prayer on yon dark shore
We o'er its heathen millions pour:
But must we yield our guide, our light,
To break the darkness of their night?

And thou—oh, wilt thou, canst thou leave
Thy flock to droop, thy friends to grieve?
Leave the sweet bowers of ease and home,
'Mid Asia's treacherous hordes to roam?
Oh, canst thou tear thy bleeding breast
From the lone tombs where loved ones rest?

Yet go; the Saviour calls thee far;
Life-swarming China see his star—
Go, lift the gospel torch, and pour
The flashing light on that dark shore;
Burn bright awhile, awake the clod,
Toil, suffer, then ascend to God.

LINES,

WRITTEN BY A LADY ON THE EVE OF HER DEPARTURE FOR A FOREIGN LAND.

Land of my fathers! I bid farewell
To thy fairy scenes, I have loved so well;
For the voice of affection now beckons away,
I must not, I would not, I dare not stay.

Though the land to which I go be bright,
Though the sky be all azure, and cloudless
the night;
My affection can never diminish with time,
For my heart, my loved country, must ever
be thine!

And still in the mirror of memory I'll see
The land that my childhood endeared to me;
I'll visit the place where my loved ones dwell,
And with tears of affection I bid them farewell.

Yet why do I mourn? For my country and
friends

I'll still kneel at the throne where the true
Christian bends;

And my friends will rejoin me in regions
above,

And join me in singing the anthems of love.

EUXHABEET.

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. XI.

A SERMON BY THE REV. ANDREW REED,

Preached at his Chapel, Cannon-street Road, on Sabbath morning, April 4th, 1821.

Hebrews v. 8, 9.—“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

In opening this epistle, the apostle treats at large of the dignity of our Lord and Saviour, and here he is treating of his sufferings, but not so as to lose sight of his dignity. Notwithstanding all those sufferings—and in contemplating them, we are not to forget, “He was a Son,” and “heir of all things”—we must associate with them, that the sufferer is divine, and having great power.

The apostle is warning the Hebrews against two prevailing errors; he was afraid, while he described the sufferings of Christ, that they would doubt whether he could be God, and while he described his glory, whether he could be man.

We now proceed to our subject in the language of the apostle Peter—“The sufferings of Christ, and the glory which should follow.”

I. The sufferings of Christ. Having, in a former discourse, described those sufferings as extreme (because penal), and satisfactory, we now proceed to show, that those sufferings were *necessary*. Necessary to his exaltation—to his honor, and to his future glory.

“Though he were a Son, yet learned he obedience.” We are not to understand that our Saviour could learn what he previously did not know; no real addition could be made to his knowledge, who knoweth all things; he could not, essentially, know more of our salvation than he did know. Our Lord, by his sufferings, became experimentally acquainted with suffering. There is a great difference between the perception of suffering, and the actual enduring of suffering. He was “exceeding sorrowful, even unto death.” He was experimentally taught the nature of sufferings, that he might become a faithful High Priest; that he might be able to sympathize with, and become the great pattern to others. He exemplified obedience; he came to do the will of him who sent him.

The assumption of the body, the miracles he performed, and his last agony, were all acts of obedience to the Father. Adam was expected to have rendered this obedience; both him and his posterity have failed, but our Lord Jesus Christ has rendered a full obedience, and that almost entirely by sufferings. It is comparatively easy to obey, where there is no suffering to be endured. Nothing can more enhance his sufferings, than the considerations, that he knew all the sufferings which he should undergo; for it is our mercy, that we know not the sufferings which await us, or they would rest like a mill-stone on our

heart; but the cross, and the bitter cup of divine wrath, was ever before him.

The *continuance* of his sufferings, identifies his obedience. He came into life in circumstances of poverty, passed through it in calamity, and ended it in ignominy. It was a life of self-denial and mortification. The *weight* of his sufferings authorizes the apostle in blending them with his obedience. He died. It was not the agony of his bodily sufferings, depressed him so low, when he exclaimed, “My God, my God, why hast thou forsaken me!” it was his penal sufferings—he bore the sins of a guilty world. By suffering, he learned obedience. He was made perfect by the influence of those sufferings: perfect in sympathy. Is any afflicted? Christ was much more afflicted; he suffered more accumulated affliction than any.

He was made perfect in reference to the ceremonial law. Christ was much more qualified for the priesthood than Aaron, for what was in Aaron imperfectly, was in Christ perfectly.

He was made perfect in reference to the moral law. The work is done; our Lord’s engagements are complete; the ransom is paid; the price is acknowledged to be sufficient; and redemption is complete.

II. Consider the glory which springs from the sufferings of Christ. The Son of God is suspended between earth and heaven, as unworthy a place in either: and why did he suffer? That by presenting a full atonement, and drinking the cup of divine wrath, he might be made perfect in his mediatorial authority—“He became the author of eternal salvation unto all them that obey him.” Here is eternal salvation springing at once from his sufferings; he assumes weakness, that he might effect man’s salvation. Time is too mean for the Saviour, it is only the stage on which he effects eternal salvation. It is a salvation which embraces in it nothing mutable, not injured by death, and if it varies, it varies only in its brightness, as immortality rolls on. It is eternal salvation, and he is the author of it—he has devised it—he said, “Lo, I come, to give to thee, O Justice, all thou canst demand: and to open to thee, O Mercy, a large channel, through which thou may’st flow throughout the earth.” He is the great Executor of the covenant of eternal peace. He is denominated the author of our salvation, to show that he has a property in it. There is salvation in no other. He is the exclusive proprietor of “the balm of Gilead,” and of “the wells of salvation.” He came not only to give life, but to give it more abundantly: to display more of Deity, than could have been otherwise displayed to man. His great humiliation makes him more glorious. We must die, in order to enter into this salvation: though begun on earth, it is consummated in eternity; it is now only in the bud, in eternity it shall blossom.

Obedience to Christ, involves in it, a knowledge of his will; it implies faith in his authority and grace. Faith is obedience to him—it is the relinquishment of self-will, an acknowledgment of his mercy, and a consecration of our lives to him. Faith and obedience are inseparably connected; if the fruit is good, the tree must necessarily be good. We must give up our lives to him, as an evidence of our obedience to him. Have we been brought to obey him, to take him as our Saviour, our God, our Friend, our everlasting Portion? and have we given up every other hope for him? and does this hope purify, as he is pure!

FOUR WORDS WORTH REMEMBERING,
ESPECIALLY BY THE YOUNG.

My dear young friends, let me tell you at once why I write you this letter. It is to place before your eyes, and bring to your mind, four short words, which it would be well for you always to remember.

I could tell you what these words are if I chose; but will it not be best to wait, and try your patience a little, and let such quick thinkers as you are, exercise their thoughts in guessing what is going to be told them? It seems to me so; and while you are trying to think what are those four words, which it is my aim in writing this letter to make you know and remember, I will go on to let you see how I came to think of writing to you concerning them as I do.

Last Sunday, while you perhaps were at the Sunday School, I was visiting the prisoners here, as they were alone in their cells. I went to the cell of a fine-looking man, who has spent twenty-five years of his life in prison. There is a sprinkling of grey hairs on his head, and his face is beginning to show marks of old age, though he is but little more than forty years old.

When I came in front of his cell, he fixed his manly eye upon me, and looked as if solemn thoughts had lately been passing through his mind.

He spoke first. His remark was this: "If I had remembered the words of Hagar, it would have saved me twenty-five years imprisonment." The words of Hagar, which he referred to, are the very same four words which it is my object in writing this letter, to have you remember. What this man said was the truth, though not the whole truth. He might have said, had I remembered the words of Hagar, it would have saved my fond mother unspeakable sorrow, while for twenty-two years she knew not where I was; and myself twenty-five years imprisonment, which is past; disgrace, and many a heart-ache, besides future imprisonment as long as I live, and perhaps the loss of my soul.

While thinking of the great saving, which the timely recollection of a few words would have been to this man, the change of a few

feet in my position, brought me before the grated door of another man's cell. I stated to this man what a great advantage his next door neighbor had just told me it would have been to him, had he but remembered the four words of Hagar, which I repeated to him, and then asked how much he supposed it would have saved him had he remembered the same words! After a moment's pause, his reply was—

"Such remembrance would have saved my father from a shocking death, and me a narrow escape from the gallows, and imprisonment for life."

Knowing, as I did, the history of this young man's doings, I understood very well the meaning of his reply. About two years since, this man took a gun at evening twilight, pointed it through a window, and shot his father dead, as he was sitting in a chair by the fire. I never could learn that there was any special reason, except a bad heart, for his doing this dreadful deed. He was tried, and condemned to be hung. This sentence was afterwards changed into imprisonment for life. The meaning of the man's answer was this—had he remembered the words of Hagar, he would never have killed his father, and then, of course, would have avoided the sentence of death, and imprisonment for life. It was what these two prisoners told me, as I have now related, that put me in mind of writing this letter to you. If it be true, as I believe it is, that simply the remembrance of four short words would have saved both these prisoners from many bitter reflections, and imprisonment for life, and the father of one of them from a horrid death, I know you will not wonder if I should wish to have all my young friends know what these words are. If you are done guessing what these words are, it is time for me to tell you, that you may see whether you have guessed right or not. You might see the four words, which I wish you always to remember, by taking your Bible, and turning to the 13th verse of the 16th chapter of Genesis; but I will not put you to the trouble of looking after them. Here they are placed in large letters before your eyes—"THOU GOD SEEST ME." Look at these words, my young friends, and never forget them. They are words of solemn truth. God does see you, and me, and every body else, every where, and at all times. If we keep these words constantly in mind, we shall not find it so easy to sin. I have inquired of many men, who have often done wickedly, and have never heard one say, that he ever did a bad deed when thoughts of God were in his mind. Not long ago, a prisoner told me that he once formed a plan to steal. At the moment when he was about to reach forth his hand, and take the article, the thought came into his mind, that God saw him. He could not steal. He left the article which he coveted, untouched, and went away sorrowful.

And here let me affectionately charge and

conjure you, my dear young friends, whenever a wrong thought comes into your minds, or a wrong feeling springs up in your hearts—or when at any time you may be tempted to neglect any duty, speak a wrong word, or do a wrong act, banish such thoughts and feelings, and resist such temptations by revolving in your minds these four short words of Hagar—"Thou God seest me."

I am sincerely your friend, C. B.

RECOLLECTIONS OF AN EXCURSION TO
KIRSTALL, IN THE AUTUMN OF 1820.

"What transport to retrace our early plays,
Our early bliss, when each thing joy supplied,
The woods, the mountains, and the warbling
maze

Of the wild brooks."

THOMSON.

We set out for the delightful village of Kirkstall, about three miles from Leeds, celebrated for the ruins of its abbey, which was founded by the Cisterian order of Monks, during the reign of Stephen, and, with many other sacred edifices, fell a prey to the lawless and sanguinary bigotry of Henry VIII.

An hour's walk through a diversified piece of country, brought us to the banks of the river Air, where we entered a boat, which landed us at the foot of the road leading to the abbey. Anxious to secure the inn field for diversion, we contented ourselves with a cursory view of the pile, and proceeded to the Kirkstall Arms. Some joined in a game of Bologne, others walked in the extensive gardens belonging to the house until tea was announced to be ready. As the evening drew on, a few of our number expressed a desire to re-visit the abbey, for the purpose of taking a more minute survey of its venerable remains. This proposal, as was to be expected, met with considerable opposition, the lateness of the hour having inspired our companions with a timidity, which, however groundless, was not altogether unnatural. At length, myself, with three others, bent our way towards the ruined monastery.

It was a calm autumnal evening, the sun had some time since sunk below the horizon, and the pearly ocean of the skies was beautifully reflected on the waters of the river, which flowed at our feet.

On reaching the abbey, a solemn stillness prevailed, save, when at intervals, the bat "winged its drowsy flight," or the bird in the adjoining wood, warbled its simple song, which echoed through the building, and again died away in solemn silence on the ear. The queen of night had ascended her ebony throne, and threw her silvery rays upon the landscape, which, with the scene before us, filled our minds with a pleasing melancholy.

We entered by a small door in the gateway, and wandered for a considerable time, rapt in meditation among the cloisters, of this monument of departed greatness. The walls of this once stately edifice were much dilapidated,

and falling fast to decay; on many parts grew the lonely foxglove, while others were thickly enveloped by the ancient ivy, which afforded a covert for the nest of the swallow, and a safe retreat for the sepulchral owl. The ruins of the chapel next struck my attention, and brought powerfully to my mind the words of the ancient writer, "Surely no man cometh to the solemnity." Alas! thought I, where is that holy fraternity, who once resounded through this fabric the voice of thanksgiving, and the song of praise? Their bodies have mingled with the dust from whence they came, and their spirits have returned to God who gave them. Long since have they traversed the unknown regions beyond the boundaries of the tomb.

"They sleep and never more
Their names shalt strike upon the ear of man.
Their memory burst its fetters."

The matin chant hath ceased; the vesper hymn, which once ascended like holy incense before the throne of the Eternal, hath died into an echo, and of yonder aisles, through which the midnight requiem of the monks trembled as it floated on the air, but a small vestige is spared by the rude hand of Time. To whatever direction I turned, objects presented themselves, calculated to remind us of our mortality, and the uncertainty of all sublunary objects. Sure 'twas a "spot for meditation framed." Oh time! I involuntarily exclaimed, thou destroyer of the great, the overthrower of empires, companion of forgetfulness, and friend of desolation.

"Earth's proudest boast beneath thy silent
sway,

Sweep headlong to destruction—thou the
while

Unmoved and heedless, thou dost hear the
rush

Of mighty generations as they pass
To the broad gulf of ruin, and dost stamp
Thy signet on them, and they are no more."

It was now late, and my companions from whom I had separated since our arrival at the abbey, awoke me from the reverie into which I had fallen, by repeatedly calling me by name. Their voices, however, but little accorded with the frame of mind in which I then was: indeed it appeared little less than sacrilegious to break the silence which reigned through the ancient and venerable pile. It was with difficulty I could bring myself to unite in conversation, so deeply had I fallen into that melancholy thoughtfulness, which at times involuntarily takes possession of my mental faculties.

On regaining the inn, after gratifying the curiosity of our timid companions, we joined them in their return to the "place of habitation."

One of our party was a young Scotch "laird," who frequently amused us with attempts at poesy, and narrating the legendary tales of his native land.

After expatiating on the sufferings of the Covenanters, we entered upon a discussion which had already continued long enough to tire the patience of our associates, who were more desirous of paying their homage to Morpheus, than to listen to the hard-contested point which we were discussing. It was accordingly proposed that the conclusion of the argument should be deferred till another opportunity, and that one of us should sing; the young "laird" immediately vociferated the first line of the well-known ditty by his countryman;

"Ken ye aught of Captain Grose?"

The responses of this singular composition were chanted in full chorus, till, on entering the precincts of the village of Pudsey, "*silence*" was ordered by our tutors, with a view to our escaping unnoticed and unmolested. At length we reached the well-known entrance to Fulneck,* and in a few minutes were seated in the "Dining Room," where the tables were amply loaded with warm rice and milk, and after partaking of which we repaired to the "Sleeping Hall," when each youthful breast soon lost sight of its imaginary troubles, and sunk to repose, joyfully anticipating the arrival of a future "*Excursion Day*."

A Mother's Instruction.

The following quotation from an address of the Rev. Dr. Muhlenburgh, should be laid to the heart of every mother;—

We are often asked, "What kind of boys do you want?" To this question, too, the theory of our institution furnishes an answer. Give us such boys as have been blessed with the instructions of a pious mother. This is a qualification for which no substitute can be found on earth. Never would we despair of the child who has been used in infancy to hear the precepts of heavenly truth, inculcated in the accents of maternal love. Truths, thus instilled, live for ever in the memory. They are interwoven with all the sensibilities of the soul. They are the fortress of conscience, not impregnable, it is true, but indestructible. They furnish the mind with chords, which in later life seldom fail to vibrate to the touch of faithful exhortation. They are an inextinguishable spark, which, after being seemingly smothered under a heap of corruption, may be fanned by the breath of friendly and spiritual counsel into the pure and genial flame of piety. The child of a mother's prayers, said St. Augustine, (and may we not be-

lieve it?) is never lost. It is those children who have been dedicated to their Maker, under the auspices of a pious and vigilant mother, whose education we should esteem it a happy and useful vocation to continue; while, on the other hand, we should deem it an act of temerity, equally hopeless and presumptuous, to become responsible for the youth in whose mind a mother's voice was connected with no other associations than those of apathy to religion, and devotedness to the character and frivolities of the world.

Welsh Advice.

The following counsel, given by Cativy the wise, to Talissin, the chief of bards, when he was his scholar, has in it sufficient practical wisdom to claim insertion in our Magazine. Cativy was the principal of a college in South Wales, that flourished about the fifth century.

Think before thou speakest,—

1st, What thou shalt speak.

2nd, Why thou shalt speak.

3rd, To whom thou mayest have to speak.

4th, About whom thou art going to speak.

5th, What will come of what thou mayest speak.

6th, What may be the benefit of what thou shalt speak.

7th, Who may be listening to what thou shalt speak.

Put thy word on thy fingers, and before thou speakest it turn it these seven ways, and there never will come any harm from what thou shalt say. Cativy the wise delivered this to Talissin in giving him his blessing.

Good Manners.

There are a great many little offences committed against good manners, which people are hardly aware of at the time. It is not polite, for instance, to tease a person to do what he has once declined, and it is equally impolite to refuse a request or an invitation in order to be urged, and accept afterwards. Comply at once; if your friend be sincere, you will gratify him; if not, you will punish him, as he deserves to be. It is not polite when asked what part of a dish you will have, to say "any part, it is quite indifferent to me;" it is hard enough to care for one's friends, without choosing for them. It is not polite to entertain our visitors with our own family history, and the events of our own household. It is not polite for married ladies to talk in the presence of gentlemen, of the difficulty they have in procuring domestics, and how good-for-nothing they are when they are produced. It is not polite to put food upon the plate of your guest without asking his leave, nor to press him to eat more than he wants.

Nature.

Nature is always the same—fashion is always changing; it is its essence to change.

* Fulneck is a settlement of the United Brethren, commonly called Moravians, about six miles from Leeds, in the parish of Calverley, Yorkshire.

The school has been celebrated by Dr. Chalmers, and other eminent writers. Montgomery, the poet, was educated here.

"Oh, if there be an elysium on earth,
It is this—it is this."

Therefore he who seeks to gratify the fashion, must produce something different from nature. He is driven to affectations, overwrought tints, impossible or improbable combinations, and the exhibition of magnified objects. Shakspeare, in his wildest imaginations, never does this ; he never outsteps nature. To outstep nature, shows an author's weakness, and want of poetical power ; it is like the little man who struts and stalks, to make himself appear taller than he is.

Epitaph on Adam.

Written in Spanish, by Gabriel Alvarez, in 1713 ; translated from the Latin in *Fabricii Codex Pseudipigraphus Novi Tcs. ii.* 42, 43.

Here lieth, reduced to a little earth,
He who had been formed of a little earth,
To bear rule over the whole earth,

ADAM :

No man's son, the father of all, step-father to all, and even to himself ; who knew not the tears of childhood, yet spent his whole life in mourning, caused by repentance. Mighty, wise, immortal, righteous ; he sold, for the deceitful price of disobedience, might, wisdom, immortality ; abusing the privilege of free choice, which he had received as a weapon to guard his knowledge and his gracious state, with one blow he brought death upon himself and all mankind. The almighty Judge, who of righteousness required of him an account, of mercy restored him again to integrity ; by whose goodness it came to pass, that the very fault may be called happy, which has obtained such a Redeemer. Thereby in misery, the freedom of the will has become a good, which he had abused in his happy state ; for we also, who suffer the deadly consequences of his sin, if we follow the useful example of his repentance, and give ear to the wholesome counsels ; like as by an act of the will we may be ruined, so through the grace of the Redeemer, we working together with him, may be saved.

He lived to die ; this the first Adam was able to do. He died to be raised again ; this he owes to the second Adam.

Go thou, imitate the repentance of the one ; celebrate the grace and goodness of the other.

Advantages of Astronomy.

There is something in the study of nature so much in unison with the feelings of a pious heart, that we conceive it cannot be too much encouraged, especially among young persons : and though all the works of the Supreme Being certainly challenge our attention, as displaying his wisdom, power, and goodness, the heavenly bodies, especially in the scale in which we are enabled to view them, by the aid of modern astronomical instruments, are most eminently calculated to excite, not only our wonder, but our adoration—inasmuch that, as Dr. Young says,—

“ An undevout astronomer is mad.”

It is true, that infidelity, ever ingenious to draw objections whence she should adduce arguments, and grounds of faith, has urged the infinite dignity of the Creator, and the immensity of his works, against the probability of his stooping so low as revelation represents him, in his attentions to our little world. But is it not the same God who planted the skies with the worlds innumerable, who colonizes every leaf with insects ? Is it not he that guides the stars, who feeds the ravens, and watches over the lives of sparrows ? And was it not from a consideration of the magnitude of creation, that the royal Psalmist was induced to exclaim, “ What is man, O Lord, that thou art mindful of him ; or the son of man, that thou visitest him ? ”

Education.

“ Pour water hastily into a vessel of a narrow neck, little enters ; pour gradually, and by small quantities, and the vessel is filled ! ” Such is the simile employed by Quinctillian to show the folly of teaching children too much at a time.

Many are led into false ways by one false step of a good man.

Those who design ill themselves, are, commonly, most apt to suspect that others design ill.

Proud and haughty people are often made in a little time to change their note, and to dread those whom they most despised.

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STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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HISTORICAL.

BRISTOL BAPTIST COLLEGE, ENGLAND.

Continued.

As the affairs of the Academy were now to be conducted on a larger scale, and a greater number of students to be educated, the Rev. JAMES NEWTON, A. M., assistant preacher of the Rev. Mr. Tommas, at the Pithay, was respectfully invited to take a share in the education. The province of classical tutor was assigned him—a department for which he was admirably fitted. With the Latin and Greek classics, with the Cristian Hebrew scriptures, the Misnah, Talmuds, and other Jewish writings, he was intimately acquainted. Some of us now assembled, who in our later years at the Academy were under his care, perfectly recollect with what humility, prudence, and affection, he entered on his office among us, and with what patience and assiduity he sustained it. But though he is no more, Newton will long be a fragrant name in this connection. I am extremely sorry at being under the necessity of referring the audience for a full account of him, to the funeral sermon on his death, in which, however, it will be found that justice is done to his memory, by Dr. Evans, to whose character the voice of this society is my summons to return.

How well the Dr. was fitted, first to assist the great Hugh Evans, and then to preside over the growing institution, it is unnecessary to say, for there can be but one opinion on this head.

As he had known the scriptures from his youth, been called by divine grace in early life, addicted himself to the ministry, improved his mind by extensive reading, and had enjoyed a truly liberal education; he was prepared not only to rise, but to shine like the sun—an universal blessing. How often have we been illuminated and warmed by his genial rays! Who can read his address to his students, drawn up in 1770, and then delivered, first of all, to some of us who are this day associated;—who can read it, and not perceive that the welfare of every one of his pupils lay very near his heart? O, how often has he in prayer, and in advice, melted over us! We all of us felt a sincere affection for him, and in some of us it seemed to be a mixture of the filial and fraternal. Similar emotions also of mind were inspired by his conduct in the circles of his friends, in which he charmed by his piety, affability, and good sense.

Our Baptist College in America was proud to confer on him her highest honors, in which she was followed by the Principal and Professors of the King's College, Aberdeen, in the year

1789. But though courted by some, caressed by others, and valued by all of his connections, his native excellencies, as a renewed man and Christian minister, never forsook him. He had been descended from a race of apostolic men, and his character reflected lustre on his ancestors. Great without arrogance, he maintained the dignity of his rank, nor ever gave any one reason to repine at his success. He never professed himself to be a *profound* metaphysician, or the possessor, in a superior degree to all his brethren, of a talent for generalizing his ideas; yet his mind was enriched with numerous combinations of thought, with a taste cultivated and pure, and a memory eminently accurate. Warm and occasionally rapid in his manner, he sometimes succeeded more through a kind of natural felicity than previous study. With a plenitude and vigor of expression, the legitimate offspring of genius, his eloquence was neither disgraced by false and meretricious ornaments, nor degraded by dulness and insipidity. His flowing periods, and the harmonious cadence of his voice fitted him, in no common degree, for public speaking. Whether he read his sermons, or delivered them impromptu, they were as distinguishable for their easy elegance and evangelical savor, as his prayers were for a rational, manly, and affectionate devotion. His audience, neither attracted by fashion, won by the splendor of establishments, nor the inspiration of music, always numerous, always increasing, and often highly devotional; demonstrated that he was "a workman who needed not to be ashamed, rightly dividing the word of truth."

He was closely attached to the system of theology which we call Calvinism; yet candid in judging of the characters and speculations of others. His zeal, though warm, never degenerated into rancor and bitterness, in proof of which his numerous publications may be produced; yet his temper was not formed for approving vir-

tue with coolness, nor for censuring vice with apathy. Open, honest, generous, his morals were pure without moroseness, his piety sincere without gloominess or ostentation. No good man ever held free intercourse with him without warm approbation, nor was deprived of it without regret. In a word, those who knew Dr. Evans, and were capable of estimating his character, all agree, that his talents were highly respectable, and his virtues rare, solid, and exalted.

For several months before his illness, to use the words of a ministering brother now present, It appeared evidently, to those who conversed with him, that he was ripening fast for eternal blessedness. His mind was in general much taken up with the employ of heaven. In humble abasement of spirit did he often speak of himself, as a fallen depraved creature; but, when he contemplated his privileges as a redeemed, regenerated sinner, his joy was unutterable. With rapture he exclaimed, "O, the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge! Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and it doth not yet appear what we shall be!"

About a week after his first paralytic seizure, he said to one of his students, who now hears me, "I am perfectly resigned to the will of God." And it being signified to him, that at the approaching Association at Wotton, the ministers and other brethren would be much affected by the death of dear Mr. Day, of Wellington, who was appointed to preach the sermon, the Doctor wept aloud, saying, "I expected to have joined him before this time in the kingdom of my Father: he is gone, and I am languishing behind; but I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." Recovering himself, he added, "If I had been able to attend the association,

and had preached, I intended to have improved these words: 'We have this treasure in earthen vessels.' Ah, truly," said he, "ministers are brittle, earthen vessels; but blessed be God for he treasure which he puts into them. The best composed sermons are nothing without the excellency of the power which is of God, and not of us."

In the same conversation he most earnestly recommended village preaching, giving a detail of the rise and progress of a favorite congregation at Downend, near Bristol, where he then was. And speaking of the foundation of his hope, he said, "As for those who deny the doctrine of the atonement, I cannot tell how it may be with them in the near prospects of death; for my own part, I have nothing to rest my soul upon, but Christ and him crucified; and I am now unspeakably happy to think of my feeble effort in vindicating that glorious doctrine, in my four sermons on that subject." Thus happy was the frame of his mind, and he was yet alive—and while he was living we hoped; and prayer was made for his life. *We* made it, and thousands made it to God continually for him. Innumerable were the hearts which ascended to heaven, and, with all the pathos and piety of a wrestling devotion, cried—

"Eternal God, command his stay,
Stretch the dear months of his delay,
O! we could wish his age were one eternal day."
WATTS.

And indeed there were moments when some of his dearest friends entertained a flattering hope of his recovery. But on the first of August, 1791, he had a second attack, which alas! proved fatal on the Tuesday following. Blessed be God for all the felicity he enjoyed during his affliction, and that during the last hours and moments of life, with glory in his cheeks, he often repeated Dr. Doddridge's animating lines—

"And dying, clasp thee in my arms,
The antidote of death."

Hence those who were around his bed declare, that they never saw so much of the power of the gospel, to support under the pains of dying, as they beheld in the expiring moments of dear, dear, Dr. Evans; who, with an eminently propitious gale, had an "entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Thus terminated the exemplary and successful career of our late beloved President, who departed this life, August 9, 1791, in the 54th year of his age. The Rev. John Tommas, of Bristol, delivered the address at his interment in the Baptist burying-ground, in this city; and Dr. Stennett, on whom it naturally fell to perform the service, preached his funeral sermon at Broadmead, Lord's day the 21st of the same month, from Heb. 13: 8, "Jesus Christ the same, yesterday, to-day, and forever."

What a yearly meeting of the society was that on the Wednesday following, when the Chairman reported—The death of our President! Father of mercies! God and Father of our Lord Jesus Christ! hear a single request, That such another day—if it ever must arrive—may be far—very far distant! At the annual service of 1791, what passage of Scripture could have been more suitable than 2 Chr. 1: 7, "Ask what I shall give thee"—the text on which our valued friend, the Rev. Samuel Dunscombe, preached to the assembly! And what resolution of the society could have been either more just or more grateful than that which expressed an affectionate concern, honorably to transmit the memory of our invaluable resident, as the founder of the society, to late posterity?

And now when *he* was entombed, calculate our hopes. Ah! whither had they fled! Under former bereaving dispensations in the church, and in the seminary, we comforted ourselves with this prophetic motto, "Instead of thy fathers, shall be thy children." And indeed our hope then

reached its object, and attained fruition. But now the fathers were gone—gone the way of all the earth, and the children also. In this distress we looked far and near—and looked in vain. Our heads were bound round with weeping willows, and our harps lay neglected on the ground; but

“Wonders of grace to God belong:”

His own arm brought salvation. The motto of our essay received a new illustration. Jehovah singled out a man from all the tribes, whose parent, the great John Ryland, in the year 1744, was one of us. Instead of the father came up the son. But, to speak in allusion to Old Testament accents, the young man would fain have hid himself; then the people ran and fetched him, and it was said with peculiar joy in Israel, “See ye him whom the Lord hath chosen!”

The dawn now succeeded the darkness. Since that time, two annual days have been spent in prayer, in gratitude, and in hope. And shall not this,* the third, be consecrated to the same employ? Blessed be God, the God of Zion, that the constituents of Broadmead Church, and the members of the Bristol Education Society, join in saying, Our eyes behold our teachers; and for both of them our hearty prayers shall ascend to God, that they may have body enough, and soul enough, for the arduous work to which they are called, and find it crowned with universal success. In these strains, I am confident every heart is united; for while we embalm the memory of our departed tutors, with the incense of praise; on the high altar of devotion we offer the sacrifice of prayer for their successors—

We bow to those whose course is run,
And join to hail each rising sun.

My dear brethren, the pupils of the academy, cannot expect me particularly to address them, in an Historical Essay. But I would remind them of the honor which I trust high heaven has conferred upon them, in counting them faithful, and putting them into

the ministry. The work, to which the providence and grace of God directs your views, is the most solemn—the most important—the most eventful to yourselves and others for ever, that can possibly employ any intelligent being on earth—

“’Tis what might fill an angel’s heart,
And fill’d a Saviour’s hands.”

DODDRIDGE.

O! that you may be enabled so to advance in this service, with a single eye to the divine honor, as not to count your lives dear to you, if you may but glorify God, and finish your course with joy.

But though I presume not to suggest any rules of my framing for your direction, I freely recommend to your attention, and beseech you, while you remain in this seminary, to read again and again, one short piece which I venture to say exceeds all praise—I mean Dr. Evans’ address to his students. If this is regarded by you, my dear friends, seriously and conscientiously regarded, any one without enjoying a prophetic afflatus, may prognosticate the event—those of you who are entering on an academical education, and those of you who are soon to finish it, will beautifully exemplify the promise before us—you will be, what we pray God every one of you may be, holy and happy yourselves, and, in addition to this felicity, you will make others, many others, holy and happy; and thus, in the highest sense, under divine influence, without which you can do nothing, you will be “princes,” wherever the providence of God may direct you, “in all the earth.”

How can I conclude this service, though already protracted to an unusual length, without addressing the honored friends of the academy in general, and of the Education Society in particular?

I will not anticipate the pleasures and encomiums of posterity, when they shall contemplate the origin, and review the progressive stages by which the maturity of this seminary

shall have been accelerated. But it may pass for an assumption that the next ages will look back on this, as we review the past. At that time *your* names, my brethren, will be recounted with a gratitude, joy and reverence, like that we feel at the mention of TERRILL, of FOSKETT, of the EVANSES, and of NEWTON.

But while we recollect, with every honorable sentiment, the history of our fathers who have lived, and taught, and died; let us rejoice and with all our powers bless the Lord, that their sons, as heirs of their talents and virtues, have arisen in their room. The humble villages, the commercial towns, the populous cities, have heard their voice, embraced their message, adored their Master, imbibed his spirit, copied his example, and are now many of them beyond all sorrow, beyond all sin, casting their crowns at the Saviour's feet, and, in all the variety of song, exulting, "worthy is the Lamb that was slain." And while this academy may humbly boast of her sons in Europe and America, who have shown unto millions the way of salvation; let us, this moment, anticipate the period, when the Alumni of our institution shall have made fruitful, not only wicked, warring Europe, and also the American States to the utmost bounds of the western world; but when, through their instrumentality, and that of other good men and gospel missionaries, all Asia and Africa's sons shall be converted to *humanity* and to CHRIST—then shall the motto of our essay, which is now seen only in the back ground and shades of prophecy, be read in a long-length historic picture; and the fathers, the patrons, and the sons of the institution meet, and enjoy a rapturous anniversary which shall never break up. In that perfectly holy, happy society, may we all meet! Amen and Amen.

sense of the importance of General Education. In common with the great body of our "New England Fathers," the original settlers, with their immediate descendants, regarded intelligence and religion as the basis of equitable government; and the only security of civil rights. Common schools were every where established. Academies, though at a comparatively later date, were incorporated, and several were amply endowed by private munificence.

With similar views, in 1821, the citizens of New Hampton (a small town in the central section of the State,) then but a handful in numbers, and with very small pecuniary means, determined upon establishing an Academy, or Grammar School, within their own limits. And such was the zeal and fixedness of purpose manifested in the enterprise, stimulated by some opposition of a local character, that, in five days after the preliminary meeting to devise means for the erection of suitable buildings, the frame of an edifice, twenty-six feet by thirty-two, with two commodious halls, was put upon its foundation. Previous application having been made, an act incorporating "the Proprietors of New Hampton Academy," passed the Legislature of New Hampshire, June 27, 1821. The building above mentioned, which was commenced April 12, having been nearly completed, at the first meeting, under the act of incorporation, July 16, 1821, a committee was authorized to procure an instructor; and subsequently Mr. George Richardson, then about to graduate at Dartmouth College, was appointed Preceptor. The income of the school was voted for his support. At a subsequent meeting of the Proprietors, August 6, 1821, agreeably to the provisions of the charter, a Board of Overseers, consisting of five members, was chosen, viz. Hon. John Mooney, of Meredith; Rev. Thomas Fowle, of Holderness; Rev. Thomas Perkins, of New Hampton; Moses H. Bradley, Esq., of Bristol; and John K. Simpson, Esq., of Boston,

ACADEMICAL AND THEOLOGICAL INSTITUTION AT NEW HAMPTON, N. H.

BY WM. E. WORDING, M. A.

New Hampshire was early distinguished for the prevalence of a deep

Mass., Nov. 12, 1821, a Board of Trustees was also appointed, consisting of Geo. Richardson, (he having entered upon his duties as Principal,) W. B. Kelley, Esq., Stephen Magoon, Esq., John Harper, and Joshua B. Drake, all of New Hampton. The immediate direction of the affairs of the school, aside from personal instruction, was placed in the hands of the Trustees, subject to the ultimate control of the Board of Proprietors. The powers and duties of the Overseers do not appear to have been defined, otherwise than merely to review the proceedings of the Trustees, and report to the Proprietors. However singular the creation of two such distinct organizations may appear, deriving all their power from a corporate body, to which the people at large were admitted by the payment of the small sum of five dollars, it was doubtless considered a wise and liberal policy; and savors strongly of that democratic principle which is so prevalent among the yeomanry of the "Granite State." It is certainly a peculiar feature in the government of literary institutions.

The first academy building, the cost of which was estimated at \$900, was completed, as has been before intimated, by subscriptions mostly from inhabitants of the town. Among the original donors, we notice as the principal, the names of John K. Simpson, Esq., of Boston; W. B. Kelley, Esq., and daughter, John Harper, Joshua B. Drake, and Nathaniel Norris, a singularly worthy and upright citizen, who has been in the service of the Institution as Treasurer, with the exception of but a short interval, since its first organization. All were anxious to contribute their mite, if not in money, at least in its equivalent, and the man who furnished his barrel of cider* or bushel of potatoes, was considered, in the estimation of himself and of

public opinion, as providing as useful and ample a quota, as many of his compeers. The Academy was opened equally for gentlemen and ladies; and the first year, under the administration of Mr. Richardson, the Preceptor, there were eleven ladies, and twenty-nine gentlemen. During the second year, 1822, the whole number was eighty-seven; and in 1823, seventy-seven. In May, 1825, Mr. Richardson resigned. He is represented as having been a good scholar. He was an Episcopalian, of good reputation, and devotedly pious. He has since deceased.

Mr. Richardson's immediate successor was Rev. Bezaleel Smith, then of Randolph, Vt., a graduate of Dartmouth College, and now pastor of the Congregational Church in Rye. He is said by the people of the place, though a man of decision, to have gained the affection of his pupils in an eminent degree, and to have exercised an important influence in furthering the interests and reputation of the school.

The New Hampshire Baptist General Convention being formed at Meredith the same year, overtures, soliciting its aid, were made by the Board of Proprietors of New Hampton Academy, which, upon certain conditions, were acceded to by the Convention; and in June, 1826, on petition, the original charter was so amended as to give said Convention the power of appointing five Trustees and five Overseers, in addition to the number appointed by the Corporators, with the Principal *ex officio*. The name of New Hampton Academy was changed to that of the New Hampton Academical and Theological Institution, and it was provided that the Principal should be a regularly ordained clergyman of the Baptist denomination. In consequence of this new arrangement, Mr. Smith resigned his office as Principal, and the Rev. Benjamin F. Farnsworth was appointed his successor and Professor of Ancient Languages, and Mr. Smith, Professor of Mathematics an

* The value of the cider has been greatly diminished in New Hampton, since the triumph of the temperance reform. No intoxicating drinks are now kept for sale in the town.

Natural Philosophy. The first Trustees appointed by the Convention under the charter as amended, were the Rev. Messrs. Williams, of Concord; Pillsbury, of Hebron; Tripp, of Camp-ton; Richardson, of Gilmanton; and Taylor, of Sanbornton. The first Overseers were the Rev. Messrs. Crockett, of Sanbornton; Gibson, of Goffstown; Higbee, of Alstead; Ames, of Washington; and Davis, of New London. Here commenced a new era in the history of the Institution. It not only received the patronage of the Convention, but became an object of *intense solicitude* to the denomination in the whole State. Through the blessing of God, and favored by auspicious counsels, it soon became "*the Institution*" of the Baptists in New Hampshire, and acquired a celebrity in other States, and in the community generally, rarely equalled by any institution of a similar grade in the Union. Others have grown up around it since 1834, under the patronage of Baptist Associations in New Hampshire, and Massachusetts; but these offshoots, (if I may so call them,) seem not to have weakened the vigor of the parent stock. "The wilderness and solitary place has been made glad by it; the desert has rejoiced and blossomed as the rose." The wild, rough grandeur of the surrounding scenery, has been softened by cultivation, and touched with tints of beauty: neat white cottages are springing up on every side to adorn and enliven the landscape; but the moral and religious transformations wrought by its influence are yet more beautiful and enchanting. No one can compare the condition of New Hampton now, with what it was in 1821, without emotions of lively joy and gratitude to God.

The place, from its retired situation, and its freedom from the varied temptations of city schools, was deemed a safe resort for youth from Boston, and other cities. Hence a considerable number of the scholars at first, were boys; none of whom, however, were admitted under eight years of age. As

its reputation for sound learning advanced, young men, particularly of the class preparing for College, in great numbers availed themselves of its advantages. The whole number of students for the year 1826, was one hundred and sixteen; and in 1832, the last year of Professor Farnsworth's administration, the number increased to three hundred and fourteen. A plan somewhat peculiar, which was carried into effective operation, for the increase of available funds, was adopted at the same time, to bring in a large number of students. Each church, for a specified number of years, was pledged to pay the tuition of one scholar or more, with liberty to send him or not.

In Aug. 1827, Mr. Smith resigned. The Board of Trustees, as appears from their records, testified their high regard for his character, by a formal resolution. From this time till 1832, Mr. Farnsworth was assisted principally by temporary teachers, when the Rev. William Heath was appointed Professor of Mathematics and Natural Philosophy. Meanwhile, an additional edifice had been erected, thirty-six feet square, with two commodious halls; one designed for a chapel, and the other for recitations, philosophical apparatus, minerals, &c. June 2, 1828, preliminary measures were adopted for the erection of an edifice of brick, of three stories, one hundred feet by thirty-six. The estimated cost was eight thousand dollars. Of this sum, it appears that the Hon. Nicholas Brown, late of Providence, R. I., subscribed five hundred dollars; and Mr. Simpson, of Boston, two thousand dollars, in addition to his subscription of seventy-five dollars per annum, for five years, at the commencement of the school, which was to enure, in the language of the original charter, to "the promotion of science and the useful arts." Mr. Simpson was, in the infancy of the Institution, and even till his death, in 1837, justly regarded as its chief patron, as the recorded testimonials of the Trustees fully evince.

The above-mentioned brick building was actually commenced in 1829, and completed in 1831. It comprises a dining hall, and, with an attic story, thirty-seven dormitories.

With a liberality worthy of all praise, in April, 1828, the citizens of Smith's village, so called, in the town of New Hampton, proposed to place by deed, in the hands of the Board of Trustees, a suitable edifice for a Female Seminary, on condition that it should be located in that place, as a distinct branch of the Institution. The proposition was gratefully acceded to, and in the following year this branch of the Seminary went into operation. Miss Martha Hazeltine was appointed Principal, and Miss Rebecca Hadley, assistant.

In June of the same year, for the purpose, probably, of securing more effectually the *religious* character of the institution, agreeably to a petition of the corporators, the act of incorporation was further amended, by giving to the Baptist Convention of the State of New Hampshire, the power of electing *seven*, instead of *five* Trustees, comprehending a decided majority of the whole Board; and providing that "no alteration shall hereafter be made, without the consent of the aforesaid Baptist Convention."

Early in the year 1833, Mr. Farnsworth resigned his station, and the Rev. E. B. Smith, a graduate of Middlebury College, and subsequently of Newton Theological Institution, at that time pastor of the Baptist church in Poultney, Vt., was appointed his successor, as Principal, and Professor of Theology. Mr. Farnsworth, since President of Georgetown College, and now Principal of the Prather Grove Seminary in Louisville, Ky., appears to have enjoyed a distinguished reputation both as an instructor and disciplinarian. He was a graduate of Dartmouth College, and his early associates in study speak in the highest terms of his literary attainments. His energy, firmness, and perseverance, contributed, in no small degree, to

give that *popular* character to the Institution, which has since been so uniformly sustained. The Trustees do not appear to have failed in properly appreciating his labors. For upon his resignation, we find the following flattering testimonial:

"Resolved, That the Board of Trustees of the Academical and Theological Institution of New Hampton, regret the dissolution of the connection of Professor B. F. Farnsworth with the Institution; and that the thanks of the Board be presented him for his unwearied and successful efforts to promote the interests of the Seminary over which he has so long and so ably presided."

Although the name of the Institution had been changed in 1826, which appeared indicative of an intention to organize a Theological Department as distinct from the original design of the grammar school, yet no measures to this effect were adopted till August, 1829, when the outline of a course of Theological study, was reported by a committee of the Board. Much, however, was left to the decision of the Professor of Theology, from a consideration of the varying circumstances of students, who might present themselves for admission, and the immediate and pressing wants of the churches. The minimum requisitions were a common English education, with the principles of interpretation, private reading of the Old and New Testaments, with critical examinations and recitations; dissertations on a brief series of subjects, embracing Christian doctrine, practice and experience; with plans of discourses for the pulpit. The middle course, was a thorough English education, embracing the systems of natural and moral science; Evidences of Natural and Revealed Religion, in a course of recitations from Paley, Butler, &c.; a system of Divinity from Fuller, Dwight, Hopkins, &c., with the preceding requisitions. The maximum requisitions were intended for those who might possess the literary attainments men-

tioned above, and have, in addition, a knowledge of the Original Languages, or of the Greek only, viz: translation and critical comparisons of the original with the common English versions; Lectures on Pastoral duties, with such other exercises as the Professor might deem proper. These several courses have been modified from time to time, into the regular course, as presented in the following schedule :

FIRST YEAR.

First Term.—Algebra, Principles of Physiology, Elements of Composition, Scripture Geography, Biblical Antiquities.

Second Term.—Chemistry, Natural Theology, Religious Affections, History of the United States, Principles of Elocution.

SECOND YEAR.

First Term.—Geometry, Intellectual Philosophy, Evidences of Christianity, Inspiration of the Scriptures, General History.

Second Term.—Moral Philosophy, Political Economy.

THIRD YEAR.

First Term.—Natural Philosophy, Principles of Interpretation, Biblical Theology, Ecclesiastical History.

Second Term.—Astronomy, Ecclesiastical History, (con.) Biblical Exegesis, Biblical Theology, (con.) Rhetoric.

FOURTH YEAR.

First Term.—Logic, Butler's Analogy, Homiletics, Biblical Exegesis, (con.) Biblical Theology, (con.)

Second Term.—Biblical Exegesis, (con.) Biblical Theology, (con.) Pulpit Elocution, Pastoral Care.

These plans may seem too limited; but they do not appear so upon a comparison of circumstances. There are but six or eight thousand Baptist communicants in the state of New Hampshire, and many of the existing churches have been, and are still altogether destitute of pastoral instruction; and not being thoroughly con-

vinced of the utility of a course of *Classical* as well as *Theological* discipline, are continually presenting the most pressing claims for the *immediate* service of the young men whom God has called to the work of the sacred ministry. As public opinion in the denomination becomes gradually corrected, and more ample means are provided for the support of instruction, it is the design of the trustees to extend and elevate the course, and to furnish the requisite increased facilities.* We have an earnest of this, in the recent enlargement of the annual subscription by which the Professor has hitherto been sustained—the devising of legacies contributing to the establishment of a permanent fund, and the appointment of an additional Professor, in 1838, in the person of the Rev. J. Newton Brown, late pastor of the Baptist church and society in Exeter, but better known to the public as editor of the "Encyclopedia of Religious Knowledge."

It does not appear that the Theological Department, as a distinct branch of the Institution, went into full operation, until the appointment of the Rev. Mr. Smith, in 1833; at which time there were seventeen students, which number, in 1839, had increased to thirty-one. The establishment and perpetuation of a pious and devoted ministry, was one of the chief objects of the Directors of the Institution. Hence, in addition to the usual license or testimonial from the church to which the candidate may have belonged, he was required to subscribe a declaration, "that he had earnestly consulted the divine will with all sincerity and uprightness of heart, and submission to the sovereign control of Providence." He was required to make it his "first and chief object to cultivate a spirit of deep and uniform

* In addition to the studies enumerated in the above schedule, a large proportion of the students at the present time (1843) are pursuing the Greek and Hebrew languages, with the laudable desire of reading the word of God in the inspired original.

piety, to maintain habits of strict, exemplary Christian deportment, to manifest a readiness to improve every opportunity to do good, to endure sacrifices and trials, and in every way to advance the great object to which he had consecrated his life." And for the exercise of these active habits, the manifold character of the Institution and students has always afforded ample scope. The Department has a Library consisting of six hundred well selected volumes, which is constantly increasing. There is also a Theological Lyceum for mutual improvement in personal piety, and weekly religious discussion.

In the same year, Jeremiah Chaplin, Jr., son of President Chaplin, late of Waterville College, was appointed Professor of Languages. The finished education and accurate scholarship of this gentleman, afforded a strong guarantee to the friends of classical learning, that that great desideratum in most of our schools—a thorough preparation for college, would be fully realized in this Institution. His resignation, the following year, was much regretted. He was succeeded by Stephen Morse, Esq., now associate Professor of Languages in the Wake Forest College, N. C., who was in his turn succeeded by the writer of this article. Mr. Morse was an excellent teacher, and the beneficial results of his successful labors will long be remembered by the friends of the Institution, and by those graduated under his charge during their whole literary career. He seems to have been the first who set himself seriously to work in correcting the long-cherished habit of mere translation, without regard to grammatical accuracy or analysis. Professor Heath was succeeded in the department of Mathematics, by J. B. White, Esq., now in charge of the same department in the college mentioned above. Mr. White seemed to have been deservedly popular both with the trustees and students, and in all the branches of his superintendence, to have introduced those habits

of strict analysis, by which knowledge, instead of being the mere "lumber of memory," is a source of pleasure to the possessor, and of the greatest value to mankind.

A Literary Society was formed at the commencement of the school in 1821, out of which grew the present society, called the "Literary Adelpi." About the year 1830, a new society originated, under the name of the "Social Fraternity," composed principally of seceders from the society already established. These societies have continued till the present time. They furnish nearly equal advantages, having each a well selected library of about seven hundred volumes. Their reading rooms, furnished with much taste and elegance, are provided with the various leading political and religious papers of the State, and with the Reviews and popular periodicals of the Union. They have always exerted an important influence in extending the patronage of the Institution.

In 1835, the Institution was visited by the Rev. Drs. Cox and Hoby Delegates from the Baptist Union in England to the United States Triennial Baptist Convention. Their description of the examination, studies, and other exercises, in the published account of their tour, can but be gratifying to its friends.

The same year, Mr. White was succeeded by Mr. B. Osgood Pierce, a recent graduate of Waterville College. This gentleman, after efficiently and successfully laboring for a time, was obliged, in consequence of ill health, to resign, that he might remove to a more congenial climate. He is at present Professor in Mercer University, Pennfield, Georgia. Mr. Pierce was succeeded by the Rev. Amasa Buck, in the fall of 1836. Mr. Buck brought with him, from the Academy over which he had formerly presided, a valuable Philosophical and Astronomical apparatus, cabinet of minerals, &c., the whole comprising a collection unequalled by that of any similar

institution in New England. This the Institution subsequently obtained by purchase. Mr. Buck was succeeded by Professor W. L. Eaton, in 1839. In 1840, on the resignation of Prof. Harding, Prof. Eaton was transferred to the Classical Department, and his place was filled by Mr. William W. Kaime, the present Professor of Mathematics. Professor Eaton resigning in 1843, to take charge of an institution in Michigan, was succeeded by Mr. H. Roberts, a graduate of Waterville College in the class of 1836, and for seven years the Principal of Union Academy, Kennebunk, Me. Under its present able Professors, every department of the Institution is now in a highly flourishing condition.

The Female Seminary, which commenced its operations as a distinct branch of this Institution in 1829, under Miss Martha Hazeltine, arose, in a few years, to such a degree of distinction, that, though the number of students, the first year, was but fifty-four, the minimum average for each year for the last eight years, has not been less than one hundred and fifty. The permanency of the principal teachers has contributed, in no small degree, to this prosperous result. About the year 1834, a Literary and Missionary Society was formed, to which most of the young ladies attached themselves soon after becoming members of the Seminary. It meets weekly, for Literary exercises, and monthly, for Missionary purposes. Its character and proceedings are already made known to the public by its printed annual reports. In 1837, a course of study, of the most liberal character, was prescribed for the female department, which has been adopted in practice with the highest success.*

From the foregoing particulars, it will be seen that the design of the Institution is four-fold—1st. To prepare young men of promise for the service of the ministry. 2d. To furnish a complete preparatory course of classical

study, for college. 3d. To qualify young men for successful teachers of English schools, and for mercantile and manufacturing pursuits. 4th. To furnish common schools and female seminaries with a competent supply of qualified and efficient female teachers. The patronage of the Institution for several years past, has been remarkably uniform, the whole number of students varying from three hundred and fifty to three hundred and ninety, each successive year. Thousands of young men have enjoyed its advantages, and hundreds of them have been or are now employed in the work of the ministry.

Like other unendowed Institutions, this has not escaped financial embarrassments. These have sprung mainly from the erection and enlargement of necessary buildings, and some failures in the extended subscriptions (renewed every five years) for the support of the Theological Department. These are now nearly removed; and it is expected that Maine and Vermont will hereafter co-operate in new arrangements for its permanent prosperity.

The Institution has been singularly and extensively blessed with revivals of religion. But one year is known to have passed without a revival since 1826. Fifty, as was hoped, experienced the pardoning grace of God, during the fall of 1839; fourteen in 1840; twenty in 1842; and about the same number the present year. Among those converted there, are the late valuable Secretary of the Home Mission Society, Rev. Luther Crawford, and the late President Giddings, of Georgetown College, Ky.

* Those who wish to know more fully the history of this distinguished Seminary, and of the steps by which it rose to its present eminent rank, may find full satisfaction in the "Memoir of Mrs. M. Hazeltine Smith," recently published. This admirable book, prepared by her associate and successor in the school, Miss Sarah Sleeper, is noticed in the last number of the "MEMORIAL."

BIOGRAPHICAL.

To the Editors of the Baptist Memorial—

DEAR SIR: You will greatly oblige me by inserting the following obituary in your useful periodical.

Yours, &c. DANIEL L. JONES.

DEACON BENJAMIN JONES.

Died, at his residence in Chester Township, Knox Co., Ohio, on the morning of the 25th of July, 1843, Deacon Benjamin Jones, in the sixty-seventh year of his age.

"The memory of the just is blessed."

SOLOMON.

The deceased was born at Llwyn-cynog, in the parish of Talachddu, in Breconshire, South Wales, Great Britain, February 18th, 1777. His father died when he was a child; his mother was a very pious woman, and a member of the Baptist church, called Maesyberllan. We know but little of his youthful days, but he sustained a moral, honest, and upright character. He and his brother Jeremiah* emigrated to America, in 1801. After spending a few months at the city of Baltimore, he came to Beulah, in Cambria county, Pennsylvania, where he was married to Margaret Rees, (widow of Rev. Evan Rees, a Baptist minister at Llandyssyi, South Wales.) She was a very pious and prudent woman,

* He died in the city of New York, on the 22d of July, 1825, in the forty-sixth year of his age. He left a wife and four children to lament their loss. Mrs. Jones, his widow, was baptized when but sixteen years of age, and became a member of the (Emanants,) Christmas Evans' church, Anglesea, North Wales, until she left for America, in 1801. She was a faithful follower of Christ to the end of her days. She died Dec. 6, 1837, in the sixty-fourth year of her age, and was buried by her husband, in the Baptist burying-ground corner of Amity and Wooster Streets. D. L. J.

and a Baptist member from her youth. While he resided at Beulah, he was baptized, and united with the Baptist church there. He said he felt himself to be a lost sinner at times from a child, but still lived in sin and disobedience, and at a communion season at Beulah, while the pastor was administering the sacrament, he contrasted the difference between the scenes of that day and the day of judgment—"here," says he, "husbands can sit on the back seats, and look with indifference upon their wives coming forward to commemorate the love of their dying Saviour—wives can look at their husbands obeying the commands of the Lord, and feel no personal interest in all this; but when the Lord shall call from heaven, 'Arise, ye dead, and come to judgment,' every one of you will hear his voice, and feel interested for yourselves then." The words reached his heart, while seeing his own wife amongst the people of God, and believing her to be a Christian, but himself without hope, and he never ceased to cry for mercy until he found peace in believing on the Saviour, and joy in obeying the ordinances of the church of Christ.

In 1808, he emigrated with his family to Granville, Ohio, where he and his wife were faithful members of the church on the Welsh Hills, until 1816, when they moved to Chester, where he lived ever since that time, in very comfortable circumstances, and united with Chester church. In 1825, his wife died in the faith that religion imparts, after a long and severe affliction, leaving him and their two daughters to mourn her loss. In 1828, he married again to Elizabeth Williams, a pious widow and a member of the

Baptist church, which union proved to be a source of happiness and consolation to him during the remainder of his life, for she was kind and affectionate, and it was her pleasure to administer to him all the comfort she could, and was ever friendly to his children. By her, he had one favorite daughter, whom he loved dearly; she is now in the thirteenth year of her age—her loss is irreparable. He had the pleasure of seeing his two oldest daughters following the Saviour eighteen years ago, and last winter his youngest daughter united with the church, which caused him to rejoice in his spirit, saying, with good old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He and his wife, and his three daughters and his two sons-in-law, and three of his grand-children, were all members of Chester church.

He had not enjoyed good health for many years, and was very deaf. It was with much difficulty he could understand a sermon by sitting or standing in the pulpit with his trumpet in his ear. Many ministers can witness with what ardent desire he strove to understand them; yet he was diligent in business, and faithful in attending the worship and ordinances of the house of God, and trifling things would not cause him to leave his place. He was a lover of all good men, but peculiarly attached to his own denomination, and to his own countrymen, and his own native language. His Welsh Bible was his favorite book, yet he spent much time and had great delight to read many English and Welsh periodicals the last years of his life.

He was truly hospitable: ministers always found a home at his house, and but few were more ready to contribute to their support. He was much delighted in hearing of the success and spread of the gospel, and was a friend to every institution that aimed at the glory of God, the spread of the gospel, and improving the condition of man-

kind. He not only pitied, but relieved those that were in distress or want, in his vicinity. He was a good neighbor, a friend to his country, and an useful member in the church. He was a firm Calvinist in his doctrinal sentiments of free sovereign grace, but could not bear any thing that leaned to the Antinomian system of fatality, and neglect of the duties of religion. His health was much impaired for many years, and his lungs much affected—his last sickness was the influenza; he was confined to bed about five or six days. Medical aid was procured without delay, but proved in vain. He was resigned to the will of Providence, calm and patient in his affliction, and believed he would not recover. He said he would choose to die then, if it was the will of the Lord, rather than rise again, for his deafness and ill health deprived him of being a comfort to himself, or of any use in the church or his family. He said his confidence was strong in the Redeemer, and he knew in whom he had believed, though he did not feel such raptures of soul as some others had in view of death, yet he would not take the world for his hope. He said he did not depend upon his own experience or feelings, or on any of his works, or obedience, but his hope was grounded upon the pure word of God, and the faithful promises and complete atonement of Jesus Christ.

He left this world of sorrow at 20 minutes past 12 o'clock, in the morning of July 25th, 1843, leaving a wife and three daughters, and six grand-children, to mourn his loss.

His corpse was conveyed to Chester meeting-house, where Rev. O. Owens, the pastor, preached an appropriate sermon, from Rev. 14: 13. Rev. D. James was present also, and Rev. D. E. Thomas, of Mount Vernon, and Rev. J. E. Thomas, of Piqua, and took part in the services; and he was buried by his first wife, in the burying-ground attached to said meeting-house, at five o'clock in the afternoon of the same day. M. P.

From the Chinese Repository:

MRS. DEAN, WIFE OF REV. WM. DEAN.

Mrs. Dean was born on the 29th of March, 1819, at Thetford, England. She was the daughter of E. H. Barker, Esq., a distinguished scholar, and the editor and author of several literary works. Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigor and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China, under the patronage of the "Society for the Promotion of Female education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study, she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole, she probably knew more of the Chinese language than any foreign lady living.

Her piety, which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who knew her best can testify to her love for retirement and communion with

God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent effort appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with him for China in 1841, where they arrived in May, 1842, at Macao—at which place was born the little daughter now left motherless at the age of ten months. In the latter end of October, of 1842, she took up her residence at Hongkong, where, up to the last week of her life, she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward, where she could be more entirely devoted to direct missionary work. But God sees not as man sees. On Tuesday morning, March 21st, she arose apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day, she merely mentioned that she felt uncomfortably; but, in course of the afternoon, her husband found her so much indisposed as to warrant his calling her physician. During the night her fever was very high, and her disease continued its violence until Friday, when it assumed alarming features, and baffled the efforts of the most skillful medical treatment. There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation;

and we know that having made her peace with God while in youth and health, she was ready for the solemn summons. Her disease now raged with unatated violence, rendering abortive the assiduous attentions and skilful treatment of her physicians; and throughout Saturday, Sunday, and Monday, she lay balancing, as it were, between life and death, lingering upon the confines of time and eternity until half-past four o'clock on Wednesday morning, March 29th, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world—where death is swallowed up in victory, and all tears are wiped away.

Thus, on the 24th anniversary of her birth-day, the subject of this notice left her surviving husband and infant daughter to feel the loss of an affectionate wife and a devoted mother—a circle of Christian friends to mourn the removal of an agreeable associate and valued helper in their missionary work, while she has entered upon a higher service above, and commenced a life of immortality and unmingled enjoyment. By her life she has furnished a practical exposition of the meekness, the chastened cheerfulness, the patient perseverance and pious devotion of the Christian; and by her sudden death, she has admonished us to live habitually in readiness to leave this world and meet our Judge. She has left us the best of testimony in favor of early piety, a life of faith and prayer, and of the importance of the missionary enterprise.

In this cause she cheerfully devoted her all, and in the prosecution of her work she peacefully resigned her life. Though cradled in affluence, and nurtured under the influence of kindred friendship and refined society, influenced by an enlightened and consistent piety, she broke away from the embrace of affectionate parents, a beloved sister and endeared associates, and dared the perils of the sea and the unseen dangers of a foreign land, the scoffs of the infidel and the supersti-

tion of the heathen, for the sake of promoting the welfare of her race, and the glory of her Saviour. She now "rests from her labors, and her works follow her." One Chinese, who had been her personal servant up to the time of her death, followed her to the grave with marks of mourning, who by his prayer and life affords encouraging evidence that he is preparing to follow his departed mistress. During her labors among the heathen, it was her privilege to see several Chinese put on Christ; and how far their conversion may be attributable to her influence, will be best known in a future world. Few persons have, during the same number of years, enjoyed better opportunities for a free and friendly intercourse with the Chinese, and perhaps none have improved them more assiduously, or produced a more salutary impression.

The following extracts made by her from favorite authors, may introduce us to the principles by which she was governed, and the spirit she labored to cultivate:

"Resolved, To spend a portion of time, thrice a day, for meditation, prayer, and reading the scriptures,—and to spend sometime on Saturday night in religious exercises for myself and relations and friends.

"To receive reproof or remarks on my conduct and performances with meekness, even though harsh and unreasonable.

"To endeavor, in giving reproof, not to offend, but to profit.

"Never to enter into any dispute or into conversation about the character of any absent person, unless to answer some good end.

"When in company, consider that perhaps some present may be lying under the wrath of God; should I not do something for such? Some who are sitting around me may be near eternity.

"Consider what views I once had of those missionaries who did not converse profitably.

"What if this be the last opportu-

nity I shall ever have of doing good? Am I improving it? If the hour of my death should now come, am I suitably employed?

"In writing to my friends, inquire: 1st. Do I keep fully within actual facts or strong probabilities? 2d. Do I so write as will be apt to lead the public to expect more than can be realized? 3d. Do I write, in regard to style, terms and address becoming my age, talents, &c.? 4th. Do I write anything, which if made public would cause future self reproach, or become an obstacle to my usefulness?

"The true missionary goes to his work with simple and sublime faith, high elevation of aim and desire, a spirit of entire consecration to his work, not counting his life dear unto himself. As he advances in his work, he indeed finds it a career of labor and tribulation, *but this only seems to give to his motives and aims a superior purity and heavenliness.*"

The last extract is underscored, and seems to have been her daily watch-word. In another manuscript are found the following:

"O, may I never be tempted to delay repentance to my dying day, but remember that the Lord has said, 'they that seek me early *shall* find me.'"

"May I remember, that if I would die the death of the righteous, I must also live the *life* of the righteous. There is nothing in life of which I can be certain but *death*, and I know not when it may come—how necessary it is that I should make my whole life a course of preparation for death."

These expressions appear strikingly prophetic, and find their fulfilment in the pious character and unexpected termination of her own life. She has fought a good fight and finished her course, and has gone to receive the reward of the faithful. May we follow her example as she followed Christ, and be prepared to pass in peace through the dark waters of death to the bright glories of the heavenly world.

THE REV. DR. HOMER

Died at Newton, Mass., August 11. He was pastor of the First Congregational Church and Society in that town, and during his long official intercourse with his Baptist brethren, particularly Father Grafton, of Newton, he evinced unusual candor, and brotherly kindness. He was also a munificent benefactor to the Library of Brown University. The following facts in regard to him, and to some of his college contemporaries, will be read with interest:—

"Rev. Jonathan Homer, D. D., was born in Boston, April 15th, 1759, and was fitted for college by the celebrated Master Lovell, who, it is said, pronounced him to be the best classical scholar whom he had prepared for that ancient Seminary. He was graduated at Harvard University, in 1777, and ordained at Newton, in February, 1782, having been settled in the ministry for more than sixty-one years. For more than half a century he has devoted himself to biblical studies, particularly to the various translations of the Scriptures into the vernacular language. For this purpose, he has collected, at great pains and expense, abundant materials from our own and other lands. He delighted much in his profession; and while health and strength remained, he devoted himself to the sacred duties of his office, 'in season and out of season.' He was indeed a 'son of consolation.' While he contended earnestly for the faith of our pilgrim fathers, it was his constant aim to 'speak the truth in love.' Like the pious Dr. Watts, whose writings he regarded with peculiar affection, he united, to a degree very uncommon in this controversial age, 'charity with orthodoxy.'

"At his death, his name stood the first in his profession, not starred in the last Harvard College catalogue of 1842. Another of his living classmates, however, the Rev. Huntington Porter, lately of Rye, N. H., is by some years his senior, having been born at Bridgewater, March 27, 1755. The latter, with the Rev. David Kellogg, D. D., of Framingham, who was

born in Amherst, Nov. 10, 1755, and ordained at Framingham, January, 1781, were the two oldest graduates, who appeared in Boston, the week of the anniversary, last May.

"Notwithstanding the advanced age of Dr. Homer, there are ten living graduates of Harvard University, whose names are before his on the

catalogue. The two eldest are Dr. Ezra Green, of Dover, N. H., born in June 17, 1746, and was graduated 1765; and Judge Timothy Farrar, of New Ipswich, N. H., born July 11, 1747, just twenty years to a day before Hon. John Q. Adams, and graduated at Harvard University 1767, twenty years before him."

LITERARY.

REVIEW.

THE SOVEREIGNTY OF GOD AND THE FREE AGENCY OF MAN: *A Sermon, delivered Lord's day, May 30, 1842, at Providence, Abbeville District, S. C., and published at the request of the Congregation.* By WILLIAM BULLIER JOHNSON, D. D.

Our respected friend and brother, the author of this Sermon, was particularly requested, as we have understood, to exhibit his views to the public, on the important topics named in this theme. Perhaps it was thought that in this age of excitements, when such wild and visionary schemes are frequently set forth, and when so little *doctrinal* preaching, in the old acceptation of the term, is even attempted, that the sober and judicious treatment of such a subject, by a father in Israel, like Dr. Johnson, would be peculiarly seasonable.

In accordance with this solicitation, he has here given his thoughts to the press. Had he wished to gain transient admiration, he would scarcely have selected such a topic, or treated it in a manner so soberly, in accordance with the cherished views of the most profound and respectable writers on this grave subject. These pages plainly evince a higher, holier design than to startle the public ear with novelties instead of truth; or paradoxes instead of sound instruction.

Perhaps we cannot better promote the object of the discourse, than by presenting a brief analysis of it:

The text is selected from the sermon of Peter, on the day of Pentecost, Acts 2: 22, 23, where the averment that Christ, being delivered by the determinate counsel and foreknowledge of God, had been taken and by wicked hands crucified and slain, is regarded as opening to our view fundamental principles of the Divine government, viz: the Sovereignty of God and the Free Agency of Man. After endeavoring to show that these doctrines are involved in the text, (a critic would, perhaps, object to the first at least, as drawing a general conclusion from a particular premise) he then proceeds to the proof of each independently. God's sovereignty is clearly proved by the scriptural testimony that "He worketh all things after the counsel of his own will," and similar declarations. He here guards the doctrine against the common misconception of arbitrariness or caprice. This sovereignty of God is proved by a reference to the nature and attributes of the Divine Being. These in brief detail pass under consideration. Next, the objection is noticed, that sin has frustrated God's designs, and hence has at least limited his sovereignty. This objection is then answered in the old orthodox fashion, by the enlarged design God is supposed to have had in view as his ultimate object in the creation, preservation, and redemption of our race, viz: his own glory. The author does not assert that sin is essen-

tial to the accomplishment of this plan, but only that as an incident it is made tributary to it. Hence, in the words of the author, "Sin has not frustrated God's plan, but under his controlling power and wisdom, it has been made the occasion of contributing to its advancement."

Under the second general division, he adduces in proof of the free agency of man, 1st. That he has been placed under moral law, which implies it. 2d. The history of angels and men. In the 3d place, he appeals to consciousness. 4th. To the operation of civil laws. 5th. To God's dealings with men since the fall, before the giving of the law, as well as under it, and under the gospel.

The objections raised against the doctrine, from our being said to be taken captive by Satan;—from the case of Pharaoh, of whom our version of the scriptures says God hardened his heart;—and of Judas, who, it is objected, was the subject of prophecy in what he did, and thus not free, are all disposed of in the usual manner.

We quote entire the concluding remarks of this sermon, as a favorable specimen of the Doctor's method of handling this subject :

"Having now, as I trust, clearly proven that man is a free agent, I shall proceed, in conclusion, to some remarks on both the sovereignty of God, and the free agency of man.

"And my first remark is,

"1. That we should never separate what God hath joined together. It has been made to appear in this discourse, that God is a sovereign, and that man is a free agent. In considering them separately, each may approve itself to every mind, but in attempting to reconcile them, serious difficulties may arise. From our inability to reconcile these two points, we may be tempted to reject the one at the expense of the other, or to reject both. But let it be considered, that, if each be true, separately regarded, then both should be taken together as constituting fundamental principles of the divine government, which the moral governor clearly sees and comprehends. And *that* should be sufficient. *Our* duty is to come 'to the law and the testimony,' because they form the only unerring standard of truth.

"It may, however, be important further to consider, whether it be possible for a righteous, wise, and good Creator, to form a rational moral being, without freedom of will—liberty of choice. Whether such a being would not be a palpable contradiction. What is a rational, moral being, but one who is possessed of the capacity of thinking, reasoning,

comparing, judging, determining, choosing—one who has conscience and the affections. One who knows the law, and either obeys or disobeys it. But what is the use of his capacity for all this, if he is bound fast in the chains of fate, of absolute incompetency to deliver himself from its iron mandate.

"Not free, what proof could they have given sincere,

Of true allegiance, constant faith and love,
Where only what, they needs must do, appeared,

Not what they would; what praise could they receive?

What pleasure I from such obedience paid,
When will and reason, (reason also is choice)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me.'

"It is evident, then, that if rational, moral beings exist, they must be free. We are, therefore, reduced to the necessity of having the worlds which God has made peopled with such beings, or with absolute slaves, having no thought, no volition, no feeling, with the infinitely holy, good, wise, and just God, reigning in solitary grandeur over his vast empire, the subjects of which are beings no better than stocks and stones. How could such be the subjects of law, of praise, of blame, of punishment or reward? How could the great Jehovah have communion with such, or take delight in them?

"As creatures, rational beings are liable to change, and man has changed for the worse. Were these creatures mere machines, their failure would reflect dishonor upon the great God, and so impair his glory; but as rational beings, necessarily free to act as they please, their disobedience cannot be attended with such a result. And when this lapse from duty shall afford the occasion of honoring the justice of God, confirming his authority, proclaiming his mercy, and vindicating his character, then will it be seen that the glory of God will shine forth with brighter lustre.

"My second remark is,

"2. That, as a free agent, man has life and death set before him, with the liberty of choosing the one, and rejecting the other. As a fallen creature, he is an enemy to God, and without the provision of mercy in his Son, would for ever remain such. Descending to the abode of the Devil and his angels, as a company of kindred spirits, he would for ever unite with them in their unhallowed opposition to their common Creator. Mutual crimination and joint blasphemy against their Maker would render them as miserable as their capacity would admit. But, now the announcement of pardon and restoration invites him to return. 'Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool.' 'Ho! every one that thirsteth,

come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without price.'

"As moral agents, for whom there is hope, I call upon you, then, fellow sinners, to turn to the Lord. For thus saith the Lord, 'Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?' Your God commands, invites, entreats. Open your ears—hear 'the word of this salvation, which is sent unto you.' 'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.' As disobedient subjects, as prodigal sons, come back. Your Sovereign is ready to receive you—your father's arms and house are open to embrace and entertain you. Come, then, the fatted calf shall be killed for you, the best robe shall be put upon you, joy and gladness shall thrill through your ransomed, heaven-born souls. The church on earth shall rejoice. Attending angels shall bear the tidings to the throne of the Eternal, and the holy company of cherubim and seraphim in his presence, shall make all heaven resound with hallelujahs of praise to God and the Lamb.

"But if ye refuse the invitations of love and mercy, and will not have the man Christ Jesus to reign over you, if ye will continue in sin, you must receive its wages—*death—eternal death*. You must see that man Christ Jesus on the Judgment seat, and hear from his sacred lips, the sentence—'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' But you will be your own destroyer; the Judge will only, as the organ of insulted justice and violated law, pronounce that sentence, which you will have drawn down upon your own head.

"Now, now, O fellow sinners, you have it in your power to place yourselves under influences that are spiritual and saving; or under influences that are carnal and damning. You can read the Bible, or the book of infidelity; the sermon of truth, or the novel of fiction; you can attend the party of sinful pleasure, or the meeting for holy prayer; you can go to the midnight revel, or to the house of God. You can lift up the prayer of the publican, or the howl of the bacchanal. You can utter the praise of the Most High, or belch out the blasphemy of the arch fiend. How solemn the responsibilities that are upon you. Under what awful accountability does your free agency place you. The freedom to choose is the freedom to reject. O! exercise this freedom aright. Pause, consider your latter end. 'Choose you this day whom you will serve.' 'If the Lord be God, serve him; if Baal, serve him.' Difficulties attend the decision. For their removal, search the scriptures, explore the teaching of that Holy Spirit, whom God will give to all that ask for him in sin-

cerity. And oh, may He enlighten the eyes of you understanding, and give you to see Christ in the scriptures as your 'wisdom, righteousness, sanctification and redemption.'

"My third and last remark is,

"3. That the doctrine of the Divine Sovereignty is peculiarly suited to the condition of Christians in this state of things. It is the ground of their confidence. To its exercise, they owe all their present joy, all their hopes of future bliss. And now, 'Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.' 'Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Let your freedom excite you always to a harmonious co-operation with the will of your gracious Sovereign. 'Work out your own salvation, with fear and trembling; for it is God which worketh in you, to will and to do of his good pleasure.' And while thus earnestly engaged for yourselves, labor for the salvation of others also. 'Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen"

NOTICES.

THE VIRGINIA BAPTIST PREACHER, *Original—Monthly*. Rev. H. KEELING, Editor and Proprietor. Richmond, Va.

The three numbers of this interesting publication, for the last three months, are before us, and though the second volume is now nearly completed, we have not before had the happiness of forming its acquaintance, and formally introducing it to the notice of our readers.

The estimable Editor, deprived by an affection of the throat of the privilege of preaching the gospel, is by this monthly vehicle enabled to visit and noiselessly commune with a very large circle. These numbers seem well filled. The publication for August contains the highly praised sermon of Rev. J. B. Jeter, before the General Association of Virginia, on the nature and rewards of Christian beneficence. The September number is by the same author, the funeral sermon of the Rev. John Kerr, his predecessor as pastor of the first church in Richmond, entitled, "The successful servant of the Lord crowned with glory."

The number for October contains three discourses, viz: 1. A Sketch of the Life of the

late Rev. Robert Baylor Semple, (with an engraving.) by Rev. Robert Ryland. 2. The Evidences of Christianity, by Rev. Edward Baptist. 3. The Best Means of Promoting Personal Religion, by Rev. Edward G. Ship.

We have understood that it is the design of the proprietor, to enlarge somewhat the scope of his work in the next volume, and call it

The Southern Baptist Preacher. This would be an improvement on the present plan; but why not take off all restrictions of a geographical character, and make it a pleasant medium of communication through the whole Baptist American family? We cordially desire the success of the enterprise.

CHRONICLE.

EDITORIAL CORRESPONDENCE.

PREFATORY NOTE.—One principal object of the MEMORIAL has ever been, to make the great Baptist family better acquainted with each other's excellencies, that they might thereby be induced to exercise a more cordial love, and a more cheerful tolerance for one another. It has happened unexpectedly to its original projector, to be called on to travel extensively in different sections of our American Israel;—last autumn, in the Western States; in the early summer, through some of the Eastern States, and the adjacent British Provinces; and now, in the sunny South. Without the formality of a daily journal, he has presented such sketches of these tours, as he thought would subserve the great purposes of this periodical; and at the same time minister some incidental gratification to his numerous readers. Such slight matters of personal concern to himself and his journey as might serve to awaken a sympathizing interest on the part of the readers, and carry them along with him, that they may see with his eyes and hear with his ears, and thus lay under contribution all the facilities he has enjoyed for their own more definite and specific information, have seemed to him allowable and useful. He is not indifferent to the commendations of the wise and good in various parts of the country, which have been extended to these sketches; and his sincere and best endeavors shall still be put in requisition to deserve their continuance. He is not insensible

of the difficult and delicate task imposed on him. Admitted every where to the sacred rites of a free, generous, confiding hospitality, the danger is not small that he might violate the confidence reposed in him, or by a too rigid exclusion of what gives the chief charm to such free, familiar sketches, might render them stiff, formal, cold. He will only say, that he has endeavored to avoid both these extremes. Those who expect a full-length portraiture of all that is faulty and defective in our denominational character, will assuredly not find it here. The writer will not, cannot bring himself to the ungracious task of satirizing those, who, imperfect as they are, must in an honest estimate be reckoned the salt of the earth, the light of the world. In fine, while he will not hold himself bound "to extenuate nothing," he will sedulously strive "to set down nought in malice."

SKETCHES OF A SOUTHERN TOUR:

PART I.

District of Columbia—The Potomac and Mount Vernon—Richmond, Va.—North Carolina, its Capitol, and the Raleigh Association—Stage Ride West of the Mountains—State Convention—North Western District of South Carolina, &c.

A bright morning, the 4th of October, found us issuing forth from Baltimore, the monumental city, by the western rail road, over which we had passed just one year before on our way to the west. The coincidence awakened mingled recollections of that tour, and a sub-

sequent one in the opposite direction. One short year only had elapsed; but how many changes of a personal, relative official nature had it witnessed. And if one of the worms of earth had witnessed and experienced so much, what would the history of its teeming millions unfold! If to one of the least, the care of an Omniscient, merciful Heavenly Father had been so precious, what an exuberant fullness of divine regard must be found in the aggregate of all the multiplied visitings of His infinite love!

Wheeling to the left, we separated from the great western track, and passing Bladensburg, with its melancholy recollections, of national humiliation and private feuds and bloodshed, under the false guise of honor, we came in sight of the national Capitol. Washington—with its broad streets, its scientifically projected avenues, its splendid national edifices, and all the stirring recollections which it awakens—how dead must be the feelings of patriotism in his bosom, who can look on thy incipient magnificence without emotion. Just one day too late for the commencement of the Columbian College, we were gratified to learn how successfully its trusty friends still battle with adversity. Our own connection with the institution as its first Tutor, was in the palmy days of its fresh and buoyant hope. How many of these fond expectations have been already crushed, and with the warm hearts which cherished them, are now in the grave. Many more still wait, and toil, and pray, for its fuller tide of prosperity. God grant success in ampler measure to their generous enterprises for its advancement. Its number of graduates this year was respectable; and from a literary friend, eminently competent to form a just estimate, we were gratified to learn, that in their commencement exercises, they generally acquitted themselves honorably.

At night, we were charmed with the rare spectacle of seeing the Baptist interests of the whole District convened by invitation, to counsel on and endeavor to promote the objects of our Bible Society. The meeting, held in the place of worship of the 1st church, and presided over by its pastor, was respectable for numbers and intelligence. After the free and friendly utterance of somewhat variant views as to the best measures for securing an

object, which seemed to be dear to all, this first meeting adjourned, in order to call out a still fuller and stronger manifestation of love for this precious cause at a future appointment. We hope this object will not be lost sight of; and that union and co-operation in this work, may pioneer the way for greater cordiality, and more of united, systematic action in all good things.

There are now some half dozen Baptist churches in the District, mostly in Washington. Could they learn, and by blest experience prove "how good and how pleasant it is for brethren to dwell together in unity," they would wipe away the reproach which has long rested on our cause, and help to repair the desolations of the past.

With pleasure we visited the incipient structure designed to accommodate the new Baptist church. It is eligibly situated, its walls are reared, and with adequate assistance its lofty basement may easily be completed for winter use. May the Highest visit those who expect to assemble within its walls with his benignant favor!

We left the hospitable mansion of brother Brown while it was yet dark, on the following morning, and before sunrise our swift steamer was away on the broad bosom of the Potomac. Rapidly passing Alexandria, where our excellent brother Kingsford has succeeded in bringing back to some degree of healthful prosperity a church which, during our residence in the District, rejoiced in the labors of Dr. Cone, now of our city, but almost ever since he left them have proved the hard uses of adversity; we came in sight of the venerable mansion and mausoleum of Mount Vernon. In former years, each passing steamer struck its bell opposite the tomb of Washington. It was omitted on this occasion; and we really know not whether the custom be more honored in the breach, than in the observance. No American can pass the ashes of him so justly honored as the father of his country, without desiring to awaken in his own breast a purer and nobler patriotism. May more of the benevolent, just, impartial spirit of that greatly good man rule in our rulers, and rebuke the mad, blind spirit of selfish demagoguism among the people.

Early in the afternoon we reached Richmond, and gazed again on the celebrated

Capitol of the old dominion. We had been here before, and were now expected; so that warm hearts and kind hands greeted our arrival. Our Baptist cause has steadily and largely prospered for the last few years. The first and second churches have each erected costly and commodious, as well as beautiful houses of worship, pictures of which, large and elegant—each one filling an entire page of the Memorial, and looking each other in the face in brotherly propinquity—are soon to be inserted in our periodical; to be accompanied, we trust, with a racy article on church architecture, by one who has delighted in its study.

Ours was the pleasure of meeting for friendly deliberation with the managers of the Virginia and Foreign Bible Society; and to rejoice in an appointment by them of an efficient advocate for their and our noble cause. What might not the scores of thousands of Virginia Baptists accomplish, even in hard times, if all would vigorously co-oper

Grievously did we regret the necessity laid on us to pass by the meeting of the Dover Association, now in session, to which the Richmond churches belong, and which, till its recent division, was the largest in the United States. Other calls, less welcome it may be, but for that very cause more imperative, demanded the sacrifice, and we posted on with rail-car celerity to the Capitol of North Carolina. Near our path is the site of the Wake Forest College, where our early friend and associate, Wait, presides. We knew he was not now at home, and passed by the interesting scene of his present labors with less regret. The Raleigh Association was in session a few miles distant, and we hastened to join them. Personally unknown, as we supposed, to any one of them, it was unexpectedly pleasant to find ourselves recognized and welcomed by the youthful and beloved pastor of the church in Raleigh, by whom we were introduced, and found ourselves soon at home.

The place of their assembling was in the midst of an extensive grove; and though the meeting house was almost repulsive in its aspect, being neither comfortable, nor neat, nor respectable as it should be; yet we soon found there were true and generous hearts within, almost causing us to forget that we

sat on rough seats without backs, in a roughly boarded, unplastered, unceiled shed, with a single glazed window of six lights, behind its uncouth pulpit. But it had been, and recently, the birth place of souls;—the saints here met and were refreshed;—here they commemorated the Saviour's dying love; and here were the representatives of the churches now deliberating on the means of spreading the savor of the Redeemer's precious name. Who would not prefer this humble spot with all these sacred associations, rather than the most gorgeous pavilions where these attractions were wanting? This Association is of moderate size, and had enjoyed the past year a medium degree of prosperity. Its churches seemed to be in peace, and some of them were endeavoring to devise and execute liberal things for the welfare of Zion. Home and Foreign Missions, ministerial improvement, and the Bible cause, engaged their attention, and for the last named object a collection of generous amount, considering the circumstances, was secured. Some of their precious hours were occupied, rather unprofitably it seemed to us, on knotty points of church polity and discipline, brought before them in the shape of "queries." They seemed satisfied in the end, to leave these matters pretty much where they found them. The case is rare, we apprehend, where a church will not settle a *particular case*, more wisely and righteously on its own merits, than an Association can draw up a *general rule*. The mischief is, that these general laws are not in harmony in neighboring Associations, or even in the same, in different years; hence they soon fall into contempt. There seemed to be a fair share of talent and respectability in the ministers of this body. The names of Dennis, Doud, Thompson, and Du Pre, with several others, deserve our grateful remembrance. The last mentioned, introduced us to his church in Raleigh, before whom we plead the Bible cause, and received their free-will offerings. Near this place, our esteemed brother Meredith conducts his valuable Recorder, and weekly sends forth a sheet of sterling worth to visit those families who will welcome and *pay for it*. Formerly he was not sufficiently observant of this last important requisite for sustaining his paper, in consequence of which thousands of dollars justly due to him, and

greatly needed to sustain his enterprise, are still most ungenerously withheld.

In company with this beloved brother, we visited the magnificent public edifice, erected in the public square, for State purposes. The Senate and Commons' Chambers are superb and exquisite specimens of architectural design; while the massive granite walls, the fire-proof floors and roof, and every part, evince the thoroughness of its construction. Mounting its roof, a grand panorama of the adjacent country lies before you. Apparently it seems a dead level in every direction, and mostly covered with wood. The monotony of the view is not pleasing. Around this noble Square, the Episcopal, Baptist, Presbyterian, and Methodist chapels are ranged in a manner convenient and tasteful. The Baptist church was very small, and is still encumbered with debt for the erection of their house of worship.

From Wednesday to Saturday evening, we were continuously occupants of the western stage, only leaving it to take our meals. Passing through Chapel Hill, the seat of the State University, now understood to be in a flourishing condition, we reached Hillsboro, and in successive order Greensboro, Lexington, Salisbury, Lincolnton, Rutherfordton; about twenty miles west of which last, we were set down, just at night, by the side of French Broad Creek, in the deepest gorge of the Hickory-nut gap, which here opens a passage through the Blue Ridge. The mountains here are far more lofty and sublimely grand than at Harper's Ferry, and seemed to us unsurpassed, except by the White Mountains of New Hampshire. An almost perpendicular elevation of fourteen hundred feet, rises on your left, while all around you, the magnificence of nature seems to call you up to commune with her great Author.

But come, let us look around for some of the creature comforts, which this long, tedious, and almost sleepless ride has rendered requisite. Before you stands the solitary house of *Washington Harris*, surrounded by the comfortable cabins for his fifty negroes. And here comes the man himself. Would that you all could catch the gleam of benevolence that shines through his noble, sun-burnt countenance. His every action, every word—though of the latter there was no superabun-

dance—seemed to say, "Make yourself at home, and turn to the best account our mountain fare." His good wife was absent from home for a week: and filling her place at the table sat his young daughter, scarcely twelve years old, but so womanly, so dignified, perfectly appreciating her position, and now and then assured by a look, a word from that father, she did the honors of his board, as few of her age could. Mountain air, with long-continued fatigue, gave keener relish for his simple fare than costly viands and needless dainties could excite. Look around his simple dwelling: Besides the hunting gear, and fishing tackle which in ample variety meet your view, here are a few books in the corner. There is a little old Bible, ordinary paper and miserable type, printed early in this century, and a Baptist collection of Hymns, both giving evidence of frequent usage. Really, *Washington Harris* deserves a better Bible, and when you next pass that way, see if you do not find a much better one, cheerfully purchased by him for his own comfort in its perusal, and that of his wife and children.

Our lodging apartment was the front veranda on the lower floor, a small corner of which had been petitioned off for this purpose. You need not fasten the window—for its glass has fallen out. You cannot fasten the door, for neither latch, nor bolt, nor lock belongs to it. Never mind; the confinement in a stage coach half a week, night and day, has made these accommodations seem princely. Sweeter and more refreshing sleep, a poor, way-worn mortal never need experience. Then, as to safety: we did indeed remember some ominous intimations, and grave precautions, to beware of the thievish negroes. But though the whole fifty had easy access to all we possessed, not a shoe-latchet was missing. Why, under the roof of this host, you may be assured of kindness, comfort, and protection.

It was agreed over night, that at an early hour in the morning, he would send us off in the best way he could, to reach the "big meeting," at the camp ground. "How mighty glad I should be to go with you," said he in his kindest tones, "but my wife is away, my sons are twenty miles off at school," and turning a look of mingled parental pride and tenderness towards that daughter, the father's heart came into his eyes as he said "I cannot

leave." We could understand that feeling, for we thought of one as young, and to us as dear, a thousand miles off. But hush thy throbblings, fond heart.

Night and morning we worshipped God together, and then as the morning sun began to gild those mountain tops, you may see us on our way, mounted on that faithful grey charger, rejoicing in the name of "*Henry Clay*." He will ford the rivers, climb the mountains, thread the ravines and shun the sloughs. Though he trips sometimes, he never falls down, and if he *shys* a little when a bird flies up suddenly in his path, or a huge black porker snorts out his gruffle too near, yet he does not start badly, and the patient fellow never tires. He cannot amble, and his trot is rough and hard, but he walks like a giant. Just behind us, on an humbler pony, rides black "*Alfred*," carrying such of our luggage as he can sling in a bag. The boy deserves to be a prince, a king even, better than some that are, for his kindness and fidelity. We are all mounted and ready for a start—but it cast a pang of unwanted regret to give the parting hand to "mine host." Depend on it, he is the real "man of Ross." Go where you will, scarce will you look upon his like again. Reader, if you doubt the accuracy of our description, go and see for yourself. Are you dyspeptic, misanthropic, tired of the city or town, full of the blues and the heart-ache, go to that glen by the mountain side. Its air, exercise, scenery and inmates have cured cares as bad as yours. Be persuaded to *try it* for a week, a month, and you will not need our testimony afterwards.

It was the morning of the day of rest—the blessed Sabbath, and gladly would we have spared ourselves and others this more than a Sabbath day's journey. But after having used every precaution to avoid it, this ride was forced upon us, and we tried to improve the day to the high purposes of its institution.—Never were we more in communion with our Maker, than while passing through those mountain gorges. As we lifted our eyes almost to the heavens, and saw these battlements of nature there, we thought of Him who toucheth the mountains and they tremble and smoke, and who will one day melt them down. O, to have that OMNIPOTENT ONE our friend here and forever:—to regard with as-

surance all this power, as engaged, solemnly pledged for our protection, how sweet, yet how full of sacred awe to our spirits!

Lover of nature, as we had long been, it seemed to us that morning that she never put on the garniture of such pre-eminent fascination. There was unwonted freshness, and delicate perfume in every breath of air, and sparkling brightness in every water-fall, and harmony in the rustling leaves which the breeze stirred, and in the notes of the wild wood-bird. Every hue of Autumn's changeful foliage brought its appropriate tint, a willing and generous contribution. Then too, there was peace, and hope, and joyousness within. How transcendent are THY gifts, thou bounteous bestower of all good! How impossible it is at such an hour to think of God (and who can *then* forget Him?) without desiring to be like Him. How could we then neglect the poor faithful colored boy by our side? We tried to speak to him and for him, of one who died to redeem us all from worse than temporal bondage, even the cursed thralldom of our sins. Stopping midway in our course, to rest our panting steeds we relieved them of their burden; and there under the lofty trees, as we reposed, we read to him a Psalm of David, a chapter from the prophets and select portions of the gospels and epistles. Alfred! we may never meet thy honest face again, but sure as the retributions of eternity, that truth of God, planted in thy almost vacant mind by the road-side, will meet thee and the more favored instrument of its communication at the judgment. May both be prepared for such an ordeal!

It was high noon when we reached the Boiling-Spring camp-ground, and all around saw abundant indications of the immense gathering. Perchance you never saw a camp-ground, and require some words of explanation. In the central area, to which we were at once introduced, stands the roof of a goodly sized meeting-house, some 60 or 70 feet in extent, sustained by its posts, but without any covering on the sides. All over the ground underneath and far and wide on each side, seats are closely arranged, so that the occupants shall all sit facing the stand or pulpit, erected under one end of this roof. A large congregation were listening when we entered; though we were grieved to see so

many listless loiterers without the camp. The speaker had just taken his text, that simple but sublime petition which our Lord has taught us to utter, *Thy kingdom come!* We listened with sincere pleasure, not only because of the intrinsic worth of what was said, but because we at once recognized in the preacher no other than President Wait, of the Wake Forest College, our yoke fellow in the Columbian College at its beginning, but whom we had met but once for the last twenty years. But there was no mistaking him. Why, that same honest, earnest, benevolent, patient expression of countenance, you would know him as one of a thousand. The service is now concluded; we have been introduced to the brotherhood, an ample circle of the ministers of Christ; and as a courtesy due to the *strange brother*—as they called us, we were announced for the next sermon; how unfitted by fatigue may be readily conceived, but God helps the weak, that call upon Him. After this discourse the Lord's Supper was administered, and we trust to many a believing heart the Saviour manifested Himself in the breaking of bread. Then followed the recess, and the outer accommodations of the camp were brought in requisition. All around the centre, which has been described, leaving an interior area of perhaps 200 feet square, were rows of booths or sheds, boarded up comfortably, but generally without floors, which were used chiefly for lodging purposes. Still without this circle were camp-fires for cooking, and the tables spread with provisions for the ample supply of the wants of all. Thus for nearly a week at a time, a large convocation gathered from a wide circle are comfortably accommodated, where, owing to the sparseness of the population, it would be quite impossible to find entertainment for them in the houses. There too, they might give undivided and continuous attention to the concerns of the soul.

That such gatherings have often been greatly blest, that in certain situations of a widely dispersed community, they may be wise and right we cannot question. But that they are liable to dangerous and great abuses is equally obvious.

Preaching was continued at the stand, or at night in a large boarded tent or booth used for this purpose, during the whole session, and repeatedly we took our turn. Sometimes

the word seemed to be with power; and many appeared to feel and own its divine energy. Some, too, professed to pass from death to life. May they all prove steadfast unto the end.

Monday morning the business of the North Carolina Baptist Convention was resumed, and with slight intervals, continued through that and most of the following day. This Convention, which has now been in existence for some dozen years, comprehends three distinct but collateral objects of religious benevolence, within its general scope of operations, viz: Home and Foreign Missions, and the education of the rising ministry. The Bible Society of the State, auxiliary to the American and Foreign, is a separate organization, but meets at the same time and place with the Convention. Never before has the experiment been tried of meeting so far from the centre of the State; but as the case in Pennsylvania and Virginia, many counties containing in the aggregate several scores of Baptist churches, lie west of the mountains, it was thought advisable for once, at least, to gratify their earnest solicitude by allowing the anniversary services to be held in their midst.

The result will probably be of benefit in the way designed, though had more of the influential brethren from the east attended, their joy would have been more completely full. Uninterrupted harmony, with a commendable degree of intelligent zeal and liberality, seemed to characterize all their deliberations. They seemed determined, too, that henceforth a more consistent, self-denying liberality for these good objects should be found among them.

"The Old North State," as its friends love to call it, is of gigantic dimensions, extending about 600 miles from the Atlantic ocean to nearly the middle of the northern line of Georgia. For some cause, never satisfactorily explained to us, the inhabitants, with some delightful exceptions, seem to be less intelligent than their neighbors; and no one can travel through the State, even rapidly as we have done, without having the painful conviction forced upon him, that there is great destitution of the means of grace, and even of the word of God. To set on foot feasible measures for the supply of this destitution, was a

prime object of our visit : and this, we trust, has been accomplished. Our denominational honor, as well as other noble motives imperiously demand this at our hands, for Baptists here as in Virginia, South Carolina, Georgia, and Alabama, are in numerical ascendancy over any other denomination. Other sects will not be slow to charge on us the delinquency, if we fail to do what in us lies, to wipe off the reproach of ignorance of the word of God.

This object accomplished, and the Convention adjourned, we made a hasty excursion north to Asheville, the county seat of old Buncomb. Then bidding adieu to the kind, simple-hearted, and generously devoted friends whose hospitalities and other acts of benevolence, we had shared, we found our way into the adjacent districts of South Carolina. The mountainous ridge which here intervenes, consists in part of the same Blue Ridge before mentioned, and the Saluda Mountain, so called, from its furnishing the head waters of the river of that name. Our ride was delightful, and the companionship of a beloved brother King,—son of a venerable father in the ministry, who recently rested from his labors, to enter into his rest,—bringing us on our way at his own charges, as an indication of his regard to the Master and the cause we served, added not a little to our enjoyment.

Early on Friday morning, the 20th instant, we entered Greenville, the upper town in this chivalrous State. Its bishops and brethren welcomed us *right cordially*, and made our brief sojourn pleasant, and we would fain hope mutually profitable. The same was true of Pendleton, where Saturday and the first part of the Sabbath was passed, and where a pleasant congregation assembled. Being in close proximity to Fort Hill, the residence of Hon. J. C. Calhoun, we willingly accepted the invitation of a friend to ride over to his plain and hospitable mansion. In republican simplicity he resides on a small plantation, and with habits worthy of his New England education, devotes no small share of his time to the personal superintendence of it. His morals, manners, and course of life are after the Puritan school, in a very considerable degree. He makes no profession of personal religion ; but his wife being a cem-

municant in the Episcopal church in his neighborhood, he very regularly accompanies her. With an attenuated frame, a stooping gait, and little but his age to indicate the greatness of the man, he undoubtedly possesses a mind of more acuteness and vigor than any of his illustrious competitors. God grant that his noble endowments may be nobly consecrated to humanity, his country and his Maker. We intended but a short call, but his intensely interesting conversation kept us till near the going down of the sun.

On the evening of the following day, the same kind friend, who had accompanied us in our visit to the late Vice President, brought us on our way to Anderson Court House, where the House of the Lord was open, and an attentive assembly waiting to hear. Hence, the following morning the stage brought us to Edgefield, the residence of one who, for some years past, has deserved to be regarded the ecclesiastical patriarch of our Baptist interests in this State. God has laid the heavy hand of disease upon him, and for nearly three months he has been confined to his room, and at times his case was thought critical. In mercy to our churches here, and to our cause throughout the land, his valuable life is spared, and he is now slowly recovering. It would have affected any heart not most wickedly insensible to witness the tender, wide-prevailing solicitude every where felt for his welfare. No good king upon his throne, no public benefactor could have more indubitable evidences of heart-felt rejoicing than light up the countenances of this wide circle of his friends, on the annunciation of his convalescence. Long may his continuance with the living furnish a fit interdiction on writing his appropriate eulogy.

Welcomed by his amiable and excellent family to their hospitable abode, while he is still an invalid, how could we refrain from mingling our grateful acknowledgments with theirs to the Divine hand which had interposed for their relief. The Lord has rained righteousness upon his heritage here, of late, and between twenty and thirty precious souls have recently acknowledged and obeyed the Lord. Sweet it is to stand where the showers of heavenly mercy have made the plants of grace to flourish, and all the garden of the Lord to bloom and shed its precious perfume around.

To-morrow we hope to enter Georgia, and the complete view of this noble State of South Carolina, will more appropriately be given after our visit to their State Convention, which occurs in December. R. B.

INSTALLATION

THE Installation of Rev. J. O. CHOULES, at Jamaica Plain, took place Oct. 4th. The Sermon was delivered by the Rev. W. HAGUE, of Boston; Charge by Rev. CHARLES EVANS, of South Reading; Prayer of Settlement, Pres. SEARS, and Right hand of Fellowship, by Rev. R. T. CUSHMAN. The Charge to the Church, by Rev. T. T. CALDICOTT.

We have the pleasure to lay before our readers, the Charge by Mr. EVANS. We hope soon to give in the Memorial, an engraving of the elegant church edifice at Jamaica Plain.—

ED.

Though averse to apologies from the desk, I consider it due to this auditory to explain, how it has happened that I have come hither, so imperfectly prepared for the part of these interesting services which now devolves on me. It was not until late in the evening before last, that I received my brother's request to address him on the present occasion. Had his letter reached me sufficiently early, I should certainly have entreated him to obtain the service of a brother better qualified to occupy a position so solemn and responsible; and if, in this, I had not succeeded, I might at least have hoped, with longer time for reflection, to present some more appropriate, and more thoroughly digested thoughts, than it is now in my power to do. But perceiving the difficulty of making any new arrangement at so late a period, I consented, and have come praying that the Holy Spirit may bless the few crude suggestions I have to offer.

To you, therefore, my dear brother, I now address myself, and although I feel so inadequate to the task your friendship has imposed on me, I must confess that I am highly gratified by receiving such a mark of your esteem and confidence. The pleasure I realize in witnessing the solemnities of this day, and in taking some part in them, though I could wish it had been a less prominent one, is greater than I can express. Little did I expect when landing on these shores, not quite two years ago, that I should be called upon thus to ad-

dress one, whose native city, some of whose early religious friends, and whose venerated tutors were all mine. The present engagement recalls most powerfully to my mind, solemnities which you, my dear brother, witnessed nearly twenty years ago—when he, who now addresses you, received from the lips of his pastor, and our dear mutual friend, now no more, *his* charge to go and preach unto the Gentiles, the unsearchable riches of Christ—when the now sainted Ryland in the exuberance of his warm affections, commended him to the protection and blessing of Almighty God—and when William Ward, of Serampore, one of the three, whose names are so conspicuous in the early annals of modern missionary enterprise, and so richly embalmed in the memory of the universal church of God—presented to the assembly such a graphic sketch of a missionary's labors, trials, and rewards. He too, has since gone to his rest, and so, I believe, have all who engaged in that service, excepting only the successor of "the disciple whom Jesus loved,"* and upon whom that disciple's mantle fell. Were it not a vain wish, I should say,—would that *he* were here, to offer you, my brother, from the stores of his rich experience, the advice which we both know his affectionate heart would dictate.

But these reminiscences serve only to increase my conviction of the little ability I have efficiently to remind you of those things, which in this your sphere of labor, are of deepest interest to yourself as a preacher of God's holy word, and of greatest importance to this flock, of which, I trust, the great Head of the church has appointed you the overseer. To bring to your remembrance that which you have long learned, is the utmost that under any circumstances I could hope to do. You have been so many years in the ministry—your labors in it have been so diversified—your acquaintance with men and things has become so extensive,—and your experience in both pulpit and pastoral duties has been so enlarged,—that in me, it would seem much more of vanity than of wisdom, to offer for your consideration such remarks as are usually comprised in a charge.

Yet, there are some points, which as ministers of Christ, we all need to have always be-

* The text of Robert Hall's Funeral Sermon for Dr. Ryland, President of Bristol College, England.

fore us, in all the vividness and power with which they have at any time appeared to be invested ; and never more so, than when entering into a new connexion, especially, if it be, as in the present instance, with an interest but recently commenced. It is a work of greater labor, requiring greater skill, and involving greater responsibilities, to carry up a building from the foundation, or nearly so, particularly if the materials are yet to be procured and selected, than it is, after its erection, to keep it in repair, or even to make additions to it. But in such a case the competent builder will feel an interest in his work proportioned to his toil and anxiety, and his pleasure will be constantly augmenting as he beholds the structure rising in symmetry and beauty. Such interest, I doubt not, my dear brother, you will feel while laboring to build up, in this place, a church to the living God, and such pleasure I trust you will realize. The foundation has already been laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner stone. Upon this foundation many lively stones have been placed, and I am sure it is the prayer of all your brethren present, that by the Spirit of God rendering your labors efficient to this end, you may be furnished with suitable materials for going on with the erection of this spiritual edifice—with “gold and silver and precious stones”—God forbid that it should ever be disfigured and disgraced by “wood, hay, and stubble.”

Of the points to which I have referred, I shall mention two or three ; and as I wish to be brief, shall do little more than mention them. Allow me then, to remind you of

1. The great importance of a *full* exhibition of divine truth.

I doubt not, my brother, that you are as convinced as myself, that nothing would tend more to predispose our hearers to receive the errors of the present day, than a defective, partial, one-side presentation of the truths of Divine Revelation. The facts, that these errors have been extensively embraced only in those sections of the professing Christian church, where we conceive that truth is defectively exhibited—and that very few, from amongst ourselves, whose views of truth were clear and comprehensive, have been drawn aside by them, testify the great importance of fully

declaring the whole counsel of God. Nor can I refrain from expressing my conviction, that if, in this respect, our preaching conversally, had more closely resembled that of Flavel, and Howe, and Edwards, and Fuller, the peace of our Zion would have been less disturbed, and fewer defections would have occurred.

¶ To a partial or imperfect exhibition of truth we have many temptations. The carnal heart rises in opposition to those doctrines of the gospel which have the most direct tendency to humble the sinner. To some of our hearers, perhaps the most influential, these doctrines may be very unpalatable. They may contrive to let us know this, and we may be tempted to keep them in the back ground. The bias of our minds towards particular branches of theology, as favorite subjects of study, may also tempt us to give these subjects an undue prominence on our ministry. And we may likewise be tempted to dwell almost exclusively upon one class of truths, in hope of being thereby more useful. To this we are more liable from the circumstance that most of the recorded sermons of the apostles are of this description—and if we, like them, on the occasions of these recorded sermons, were preaching to sinners who had never or seldom heard the gospel—or if our congregations consisted, almost exclusively, of unconverted persons, we should do well to be constantly dwelling upon the first principles of the doctrine of Christ. But we should remember that we have also the epistles of the apostles, which were written to instruct the churches more fully in the truths of the gospels—to refute the errors propagated by false teachers, and guard the disciples of Christ against their pernicious influence—and as our assemblies comprise a large proportion of professed believers, it is surely incumbent on us to set before them all the truth that God has revealed, and defend it against the heresies which are coming in upon us like a flood. Our only hope of continued and increasing prosperity is a firm maintenance of the whole truth. Let us therefore, my dear brother, always bear in mind the great importance of a full exhibition of divine truth—of preaching to our hearers, both the sovereignty of God, and the responsibility of man ; the election of grace and the duty of the sinner to repent

and believe ; his depravity and guilt, and the fulness of the salvation which the gospel reveals ; his utter impotency and the readiness of God to work in him both to will and to do ; the necessity of holiness, and the entire absence of human merit ; the certainty of a judgment to come, and the eternal duration of both the punishment of the wicked, and the blessedness of the righteous. I scarcely need say that we should guard against placing any of these truths in such connection that one may neutralize the other. Nor will you understand me as intimating that all these topics should occur in every sermon. What I mean is, that the *whole truth* should come out fully in the course of our preaching, and in the relations and proportions in which we find it in the word of God.

2. The absolute necessity of pressing the truth home upon our hearers.

A mere exhibition or announcement of the truth is not sufficient. We may present it to our hearers fully and clearly, and not produce upon them the slightest good effect. The whole counsel of God from *our* lips, may fall powerless on *their* ears. If we would be the means of saving the souls of our hearers, we must preach the truth with an earnestness and energy which they shall not be able to gainsay or resist. We must aim to convey it not only to their understandings, but to their consciences and their hearts. We must so point the various truths we declare, that they may enter the minds of those for whom they are designed, and cause them to perceive that they relate to themselves and take them home. Unless we can do this, we shall never be the honored instruments either of converting sinners, or improving the characters of believers.

But to this it is necessary that we have in our own minds, a full and abiding conviction, that it is the truth of God which we are preaching ; and that we ourselves live habitually under its influence. The word of Christ must dwell in us richly, in all wisdom and spiritual understanding, and we must feel that it is spirit and life. We must realize its animating, invigorating, and sanctifying power. It will then proceed from our lips with an ardor and a force which will demonstrate that it comes also from the heart. Thus warm, and glowing, and energetic, it will find its way to

the hearts of those we address. There will be a power in it to disturb the apathy of the unbeliever towards the excellencies and the claims of the religion of Jesus, to stimulate the consciences and affections of all who receive it, not as the word of man, but as the word of God. When we speak of what we have seen, and tasted, and felt of the word of life, we call up all the sympathies of those who are partakers of like precious faith ; and when the spirit of God accompanies our appeals to the sinner, his prejudices give way, his enmity is subdued, and he receives the truth as it is in Jesus, and Jesus as he is exhibited in the truth : and thus the gospel becomes the power of God to his salvation.— That the influence of God's holy spirit is necessary to the effecting of any good by our ministry, either to saint or sinner, we well know by long experience ; and to remember it habitually is of the first importance, that our dependence on him may be prayerful, simple and entire. But it is not less necessary for us to bear in mind, that it is only when the truth we preach comes from the heart, and is directed to the hearts and consciences of our hearers, we have any right to expect that He will deign to bless it.

3. The obligations which rest upon us as ministers of Christ, to aid the progress of divine truth through the world.

By the blessing of God upon our endeavors to exhibit and enforce the truth, we may be successful preachers of the gospel. By diligently watching over our respective charges, and laboring to promote their spiritual interests by teaching from house to house, comforting the afflicted, and sympathizing with the distressed, we may be greatly endeared to them as pastors. By holy, self-denying, and beneficial lives, we may have a good report of them that are without, and thus win many to a love of the truth. And by sanctioning and aiding the various benevolent movements in our localities, we may see religion and morality advancing around us. All this will contribute to our satisfaction, and I trust, my dear brother, that from these sources you will derive great satisfaction. But, however successful we may be in these particulars, we cannot hereby, as ministers of Christ, fulfil the extent of our obligations. And if we have just conceptions of the moral condition of the

great family of man—of the adequacy of the provisions of the gospel we proclaim to meet all their exigencies—of the dependence of their present and eternal happiness, upon their reception of this gospel—and of the honor and glory which will accrue from their salvation to our Lord and Master—we shall not, if our hearts are warm with love to Him, and tender with compassion to perishing souls, be satisfied with any amount of good effected in our own neighborhoods. What if all the inhabitants of the towns in which we reside, were all converted to God ! It would, indeed, be a blessed result of the preached gospel. But what would it be, compared with the tremendous consequence of hundreds of millions continuing in ignorance of this glorious gospel ? Yet it is upon the ministers of the gospel that the obligation to promote its more extensive proclamation, especially rests. It is for *us* to bring out in bold relief before the church, the miseries of a dying world—to appeal to their sympathies—to urge them to effort and to sacrifice, and to unite with them in both ; that the truth may speedily be proclaimed in every portion of every land, and the Redeemer see, in the salvation of our race, the travail of his soul and be satisfied.

Lastly, The account we must render unto God.

Let us, my dear brother, always have this in our remembrance.—To the great apostle of the Gentiles, it seems to have been ever present.—He associated it with every department of his own ministry, and connected it with the directions he gave to others for the faithful fulfilment of theirs.—The longer we are permitted to hold the office of stewards of the mysteries and manifold grace of God, the more necessary it is that we should anticipate the account we must give of our stewardship. Let us never forget that it is required of a steward, that he be found faithful, and that *we* shall have to render a correct account of all our receipts and all our disbursements—of all the means of doing good which have been put into our hands—how we have improved, and how we have expended them. And all the souls for whose benefit these means were entrusted to us, will come forward and testify, in what manner and to what degree, we have cared for them. God forbid that we should be charged with the neglect of any, or be put to

shame for concealing, withholding, or misapplying any portion of the treasure of the gospel. We know not how soon we may be called to render this account. But whatever period may intervene, the utmost diligence and faithfulness are required of us up to the last moment. May we then so labor that when we appear before the judgment seat of Christ, we may be accepted of Him.

I trust, however, my dear brother, that very many years are yet before you—years of usefulness, happiness, and honor, in this place. May the truth of God from your lips be blessed to the conversion of many souls. May those who have already believed be strengthened, settled, and made fruitful in every good word and work under your ministrations. May this church be greatly multiplied, and may your heart be cheered by receiving into its fellowship the dear young people to whom you preach. May parents and children be your joy here, and your crown of rejoicing in the day of the Lord Jesus. And O that then, every one of us, your brethren now present, with our beloved families and flocks, may be found together with you, your dear family, and the people of your charge, amongst that innumerable host of the redeemed, which He shall present unto his Father, a glorious church, without spot, or wrinkle, or any such thing.

EPITAPH,

Inscribed on the Tomb-stone of the Rev. John Berridge, A. M., late Vicar of Everton.

Here lies
the Earthly remains of

JOHN BERRIDGE ;

late Vicar of Everton ;
An Itinerant Servant of Jesus Christ ;
who loved his Master and his Work,
and after running on his errands many years,
was caught up to wait on Him above.

READER

Art thou born again ?
No salvation without a new birth.

I was born in Sin, February,	1716
Remained ignorant of my fallen state	
till	1730
Liv'd proudly on Faith and Works for	
Salvation till	1754
Admitted to Everton Vicarage,	1755
Fled to Jesus alone for Refuge,	1756
Fell asleep in Christ, January 22d,	1793

MISCELLANY.

TO MY CHILD IN HEAVEN.

Where art thou now, my little one ?
 And what thy bless'd employ ?
 Wandering amidst the bowers of bliss,
 And plucking flowers of joy !

Or, dost thou hover o'er this earth
 To see thy mother weep,
 Then plume thy little sparkling wings,
 And visit her in sleep.

But, though thou'st left me here below
 Thine absence here to mourn,
 I would not call thee back again
 To bear what thou hast borne.

To see the rose forsake thy cheek,
 'The lustre quit thine eye,
 And watch beside thy fever'd couch
 In bitter agony.

But fain my faith would take her flight
 "Beyond the starry sky,"
 And view thee in thy blessedness,
 'Mid cherub hosts on high.

When the Redeemer walked on earth
 He blest the infant race,
 And said thy angels ever dwelt
 Before his Father's face.

Then thou art there, from sorrow freed,
 Where God his power displays ;
 The sigh that bore thy spirit hence
 Commenced thy song of praise.

Too fair for earth, like yon bright star
 Thou shinest in heaven now,
 Gem in the glorious coronet
 That decks the Saviour's brow.

M. F. S.

LYING IN BED.—No piece of indolence hurts the health more than the custom of lying in bed too long in the morning. This is the general practice in great towns. The inhabitants of cities never rise before eight or nine o'clock ; but the morning is undoubtedly the best time for exercise, while the stomach is empty, and the body refreshed with sleep. Besides, the morning air braces and strengthens the nerves, and in some measure answers the purpose of a cold bath. Let any one who has been accustomed to lie a-bed till eight or nine o'clock, rise by six or seven, spend a couple of hours in walking, riding, or any other active diversion within doors, he will find his spirits cheerful and serene through the day, his appetite keen, and his body braced

and strengthened. Custom soon renders early rising agreeable, and nothing contributes more to the preservation of health. The inactive are constantly complaining of pains in the stomach, flatulencies, indigestion, &c.—These complaints pave the way for many others, and are not to be removed by medicines ; they can only be cured by a rigorous course of exercise, to which indeed they seldom fail to yield. It consists with observation, that all old men have been early risers. This is the only circumstance attending longevity, to which I never knew an exception.

RECOLLECTIONS OF THE ENGLISH PULPIT.

NO. XII.

BY THE REV. J. B. INNES, LONDON.

PSALM lxxvii. 15—20.—Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee ; they were afraid ; the depths also were troubled. The clouds poured out water : the skies sent out a sound ; thine arrows also went abroad. The voice of thy thunder was in the heaven ; the lightnings lightened the world ; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy foot steps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

The subject presented to our notice in the text is *The mysterious way of Providence*.

In this subject there are two things which claim our attention :

I. The facts to which the text refers ; and
 II. The improvement we ought to make of these facts.

I. The facts to which the text refers.—In order to understand this passage it is necessary to take a brief retrospective view of the captivity of Israel in Egypt.

Having reviewed it, we see that sometimes our greatest comforts spring from our greatest sorrows, and our greatest anxieties from our greatest pleasures ; and that whatever be our difficulties, God alone can afford deliverance from them ; and knowing our own blindness to futurity, how then ought we to place all our cares and all our dependance "on him who careth for us."

II. Let us consider the improvement which we ought to make of these facts.

1st. That God's chief blessings belong to a particular class of persons, viz. : To the people of his choice. As unenlightened persons do not properly value his blessings, God bestows his *most important* favors on his own people, who make a right use of them.

2d. That God in his conduct towards his people brings them into difficulties apparently inextricable. The Israelites encamped as they

were commanded on the borders of the Red Sea, and the Egyptians immediately pursued the objects of their hatred and malignity, and thus completely hedged them in; for on one side was the sea, and on the other the Egyptians, their most cruel enemies. Here was a difficulty from which nothing but a divine power could have rescued them. God often lets the calamities of his people reach their highest pitch, and then in a most miraculous way delivers them; thus shewing the greatness of his power, and the comparative weakness of man. How apt are we to think too much of our own sorrows and troubles, and to say "Never was sorrow like unto my sorrow." In the history of Christians we often find that the clouds of sorrow burst and thicken upon them, till they become quite dense; and then a ray of hope appears, but after all, their expectations are blasted, (like the Israelites, who only seemed to be in greater trouble when brought from Egypt into the wilderness,) but afterwards they are delivered in a way which to them seemed almost impossible. Thus God often deals with his people.

3d. That the deliverances of his people often display his power, and his most awful majesty. We often find that the most awful displays of his majesty precede his most gracious mercy; and that after his most terrible frowns appear his most gracious smiles.

"Behind a frowning providence
He hides a smiling face."

4th. That with these most terrible displays of God's majesty, he often commands the most difficult duties. God spake two difficult commands to Israel.

1. A passive duty—"Stand still."
2. An active duty—"Speak to the children of Israel that they go on."

Of these two kinds of duties it is often very hard to discover which is the most difficult.

5th. That the divine dispensations will at length prove God's faithfulness. The time will soon arrive when all that is now dark will appear, all that is now mysterious will then be unravelled; and all that philosophy and reason have failed in attempting to discover, will then shine as the sun in his meridian splendor.

In conclusion—1st. This subject should teach us the use we ought to make of the dispensations of God.

2d. It should teach us obedience unto, and dependance upon God for the future, not doubting his faithfulness. There is a still voice, saying "Follow on," and the next step may be more dreadful than the last; but still let us keep on, knowing that at last he will lead us to "an habitation, whose builder and whose maker is God."

"God moves in a mysterious way,
His wonders to perform," &c.

THE DIFFERENCE BETWEEN IMPARTED AND IMPUTED RIGHTEOUSNESS. — 1st. Imparted righteousness sanctifies—imputed righteousness justifies.

2d. Imparted righteousness makes us shine before men—imputed righteousness makes us shine before God.

3d. Imparted righteousness pleases God—imputed righteousness appeases him.

4th. Imparted righteousness discharges from hypocrisy—imputed righteousness from guilt, and all the consequences of it.

5th. Imparted righteousness makes us pray—imputed righteousness makes our prayers prevail.

6th. Imparted righteousness is our sincerity—imputed righteousness our perfection.

7th. Imparted righteousness respects the law—imputed righteousness answers the law for us.

8th. Imparted righteousness is the evidence of our salvation—imputed righteousness the foundation of it.

9th. Imparted righteousness is our joy—imputed righteousness our glory.

10th. Imparted righteousness is to be loved—imputed righteousness to be trusted.

11th. Imparted righteousness is, in a certain sense, imperfect—imputed righteousness perfect.

12th. Imparted righteousness is our qualification for heaven—imputed righteousness our title to it.

THE BAPTIST MEMORIAL

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THE BAPTIST MEMORIAL

AND MONTHLY CHRONICLE:

DEVOTED TO

THE HISTORY AND BIOGRAPHY—THE STATISTICS AND LITERATURE
OF THE DENOMINATION—WITH A COMPENDIOUS CHRONICLE OF PASSING EVENTS OF
STRIKING OR PERMANENT RELIGIOUS INTEREST.

"To put you always in remembrance of these things."—PETER.

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NEW-YORK, DECEMBER, 1843.

REV. R. BABCOCK, } Eds.
" J. O. CHOULES. }

HISTORICAL.

HISTORICAL SKETCHES OF THE BAPTIST DENOMINATION IN MAINE.

[*These Sketches exhibit a brief view of the
Denomination down to 1842.*]

THE first permanent settlement on the soil of Maine, was obtained by emigrants from England, in 1623; and was commenced at the mouth of the Saco River, where are now the towns of Saco and Biddeford. Unlike the pilgrims, who sought an asylum from the rage of persecution, the original patentees to this territory, and their associates, were induced to emigrate solely by motives of worldly gain. Their religion was Episcopalian. The order of the mother church was therefore at once introduced, and became the leading faith in the new settlements. But Episcopacy held its supremacy over the people but a short time. The valuable forests and rich soil of Maine offered strong inducements to emigration from other colonies in New England, and as a consequence, in a few years the larger portion of the inhabitants in Maine were found to be of a Puritan faith. Soon Congregational churches were gathered in most of the important settlements, and were sustained in power, by the authority of the "Cambridge

Platform." In 1675, Massachusetts received possession of the Province, and immediately set up her jurisdictional powers; took the Puritan church under the protection of law, but left other religious sects to be excluded and disfranchised, both by the clergy and Province Council. The way was now prepared in Maine for a crusade against all others who might dare to make a public avowal of their faith in Christ.

How many of these original settlers were Baptists, we have no means of knowing; if any, they lived and died in bondage. Persons of a Baptist faith first appeared in Kittery, (the first incorporated town in the Province.) From whence they came, or when they first so believed, we know not, but here they lived and here they raised their standard, in 1681; and in 1682, several of them united with the First Baptist Church in Boston, over which the Rev. Mr. Hull at that time presided as pastor. The distance, however, rendered this connection inconvenient, and by the advice of Mr. Hull, it was soon dissolved, and in September of the same year, a Baptist church, composed of ten males and several females, was organized in Kittery. The most distinguished among them was William Screven. Mr S. was a native of England, born 1629—

was a man of talents and devotional piety, and being qualified with a license by the church in Boston, he was eminently useful as a leader of this band of disciples.

This first avowal of Baptist sentiments in Maine, tested the charity of the Puritan faith. These Baptists were viewed by the "*Standing Order*," only in the light of religious fanatics, or deluded enthusiasts; and their doctrines, practices and influence, were regarded as most deleterious to the welfare of both society and religion. Previous to the formation of the church, they endured much abuse; but the fury of a persecuting spirit did not become vehement towards them till after they were united in that capacity. The storm was now too violent for this feeble church, on which account, in less than one year from its organization, its members became disheartened, overcome, and the body was dissolved. And now, to avoid the embarrassments of clerical oppression and further litigation; to shun the evils of slander and calumny, Mr. Screven, accompanied by his family and some of his suffering brethren, left the Province—removed to South Carolina, where, after many years of usefulness in the cause of Christ, he died at the age of eighty-four years. Thus ended the first movements of Baptists in Maine.

From the dissolution of the church in Kittery, no Baptists appeared in Maine for an interval of about eighty-five years. The principal causes which prevented their increase and public operation, undoubtedly, were wars and *intolerance*. From the commencement of colonization, till the termination of the "French war," 1763, hostilities were maintained on the soil of Maine, almost without intermission, which seriously embarrassed the settlements and choked emigration. When these scenes of blood were ended, the whole population of the province did not exceed twenty-four thousand. Among this number, there were, it is believed,

some Baptists, but a spirit of *despotism* being kept alive by the clergy and civil authorities, they, if any, with other sects in the minority, dreading its violence, kept silence, or but privately gave a reason of their hope in Christ.

At length, the time to favor Zion came, and Mr. Joshua Emery, of Berwick, was the means which God now selected to introduce the sentiments of the Baptists, and to open the way for a public declaration of their faith in Maine. Mr. E. had been a Congregationalist, but convinced of the errors of that church, he withdrew his connection, embraced the faith and practice of the Baptists as more consistent and scriptural; and, although esteemed as a man of eminent talents and devoted piety, yet, on account of his new views, he was regarded, by the sect in power, with suspicion; and was, by way of irony and ridicule, called a "New Light." And so he was a *New Light*, indeed, a *bright and a shining light*. Mr. E., not intimidated or silenced by opposition, in 1768, invited the Rev. H. Smith, of Haverill, Mass., to visit Berwick. This Macedonian cry was heard; Mr. S. came to Berwick, preached the gospel of Christ to the people, souls were converted, and by him baptized and constituted into a church of Christ in gospel order. Opposition threatened to overthrow these incipient movements in Berwick, as it had done to the church in Kittery, but the corner stone was laid by an Almighty Hand. *Opposition did more than threaten*. Mr. E. and others of this infant church were, by the cruelty of an ecclesiastical hierarchy, unlawfully imprisoned, their property seized and sacrificed to support the intolerant spirit; but God having arisen in his might to build up his Zion, the glorious work advanced: Mr. E. became an active minister of the gospel, and the church in Berwick, like a fruitful vine in a genial soil, flourished, sending forth its branches into different and distant places.

Mr. Smith, encouraged by what he

witnessed of the grace of God in Berwick, and prompted by love to the cause of Christ, made frequent journeys among the new settlements, and was therefore the efficient pioneer to the Baptists in the south-westerly part of the state. The next church which withstood the opposition, was gathered in Sanford, in 1772, although in its infancy it suffered much from the dominant power. In 1776, the Berwick and Sanford churches united with the Brentwood church, N. H., over which Dr. Shepherd, its founder, presided as pastor, and formed the union, called, the "*Brentwood Conference*." This conference was increased by churches successively added from Maine. William Hooper, of Berwick, was ordained pastor of the church in B., 1776, who was the first Baptist minister inducted into the holy office in the state. The materials for the church in Sanford were prepared by the blessing of God on the ministry of Rev. Walter Powers, and Peltiah Tingley was ordained pastor in 1772. The church in Wells was organized in 1780, and Nathaniel Lord, who had been the honored agent, under God, in laying its foundation, was ordained pastor at the time it was constituted. The first church in Shapleigh was constituted, 1781; and the second in S. 1785. These churches were gathered principally by the labors of Rev. N. Davis, who, after spending several years in the ministry with the first church, removed to Ohio. A church was constituted in Lyman in 1782, and Simon Locke was ordained as its pastor in 1783, and was continued in the ministry with them till his death, 1829. Thus churches and ministers rose simultaneously, and although they, as Baptists, were the *sect* in every place spoken against, and their progress confronted at every step by prejudice, slander, and ridicule, yet by the help of God they prospered.

These churches and ministers having united in the Brentwood Conference, it was deemed expedient to change the order and name of the

union, which was done by organizing the New Hampshire Association, in 1785. The churches uniting, subsequently, with this association, being mostly from Maine, the churches from New Hampshire withdrew their connection, and the name was changed in 1819, to "York Association." Notwithstanding the various opposing influences with which this association had to contend, especially in the early progress of the churches belonging to it, the annual increase in numbers and influence has not been less than that of other denominations in their midst. In 1842, the Saco River Association was formed, and composed eighteen churches with 1226 members, previously set off from the York for that purpose.

While these cheering movements were multiplying churches and ministers in the County of York, successful attempts were made to carry the gospel into the almost unbroken wilderness farther eastward. In 1783, (Oct.) by an unlooked-for train of Divine providences, Rev. Isaac Case, of Rahsath, Mass., was introduced to this new field. After a long and fatiguing journey, Mr. C. found himself among the new towns and plantations along the western banks of the Kennebec River, where, says Mr. C., "I found the field already white." Previous to the arrival of Mr. Case, the people in Bowdoin and vicinity had experienced a refreshing revival, by the ministry of James Potter, who embraced Christ in 1781, began to travel and preach his gospel, 1782, was propounded to a Congregational church in Harpswell in 1782; but with whom he says, "I neither felt union nor fellowship." About this time, Rev. N. Lord, of Wells, while on a preaching tour, heard of the gracious work in Bowdoin, visited the people, and preached two sermons, and the views of Mr. Potter, agreeing so perfectly with those of the preacher, he at once declared himself a Baptist, although he did not immediately become one by a public profession. Mr. Case

found him toiling in this wide field alone, assisted only by the occasional preacher, and in him Mr. C. found a fellow-laborer indeed.

In this vicinity Mr. C. spent several weeks, travelling from town to town, preaching, and visiting from house to house. The word of the Lord was quick and powerful, souls were converted in many places, and Mr. Case soon had the pleasure of baptizing "willing converts" in Harpswell, Bowdoinham, at Little River, and on Sabasdegan Island, where the work of grace had been glorious. Believing that a foundation for the Baptist cause was now laid in this vicinity, and that there were many important fields still farther east, Mr. Case left this to the occupancy of Mr. P., crossed the Kennebec River, 1784, travelled and preached till he arrived at New-castle, when he met two messengers with a Macedonian cry from Thomaston, a town on the western shore of Penobscot Bay, whom he immediately accompanied to T., where he was rejoiced to find that the Holy Spirit had anticipated their arrival by the commencement of a gracious work in the hearts of a few pious persons, who had been fasting and praying for a revival of religion. Mr. Case was encouraged in God. The first sermon he preached in the town was blessed to the conversion of three persons, and a special and extensive work of Divine mercy was subsequently experienced. Mrs. Oliver Robins was "the first and only pious Baptist," says Mr. C., that he found east of the Kennebec River. There are now in Thomaston four flourishing Baptist churches, with more than seven hundred and fifty members.

As yet, there was no Baptist church east of York County. The church in Bowdoinham was constituted 1784, (May 24th) and on the same day, Job Macomber, from Middleboro', Mass., was ordained its pastor; and on the twenty-seventh of the same month, the converts in Thomaston were united in the fellowship of a church, and

Mr. C. was elected their pastor. These churches were as central points of influences amid extensive regions destitute of the ministry, and as lights to guide the footsteps of the pious traveller in this lonely wilderness. In 1784, the Baptists on Sabasdegan Island, in Harpswell, and its vicinity, were embodied into a church, and Mr. Potter became its pastor.

As one of the precious fruits of the revival in Thomaston, Mr. Elisha Trow was reclaimed from a state of wandering, became a Baptist, and immediately entered the ministry, and although a "hyper-Calvinist," his itinerant labors were eminently useful to the Baptist cause, especially in the counties of Hancock and Washington, east of the Penobscot River.

On the 24th day of May, 1787, the churches, Bowdoin, Thomaston, and Harpswell, by their ministers and delegates, assembled in the dwelling-house of Rev. Job Macomber, of Bowdoinham, and organized the Bowdoinham Association, by electing Rev. Mr. Case, Moderator; brother E. Kinsman, Clerk; and Mr. Potter, first Preacher. Although the association now formed was composed of but three churches and one hundred and eighty-three communicants, and although its first anniversary was accommodated in a private dwelling, it is said that the season was most refreshing. God owned their services, established the work of their hands, and by the conversion of one of Mr. M's. daughters on the occasion, gave them a cheering testimonial of his approbation. This voluntary union of churches was formed under the influence of the purest feelings, and best of motives. As evidence of this, we quote an expression of their design, as found upon the records of the meeting:

"In associating together, we disclaim all pretensions to the control or the independence of particular churches. Our main design is to establish a medium of communication relative to the general state of religion, recommend such measures, give such ad-

vice, and render such assistance as shall be thought most conducive to the advancement, peace, and enlargement of the Redeemer's kingdom in the world."

This design was truly catholic, and involved, in an eminent degree, a missionary spirit: nor was the resolution, implied in every idea of that design, forgotten, but has been received and adopted by all the associations which have arisen as the legitimate offsprings of this body.

Baptists now began to multiply, not only in places contiguous to these churches, but in more distant places. The labors of these pastors were not wholly confined to their respective churches, but were extended, by frequent missionary excursions, to benefit the destitute, so that within three years from the time the church in Thomaston was formed, there were persons united in that church who resided in Jefferson, Newcastle, Nobleboro, Waterboro, Friendship, Cushing, Warren, Union, Camden, Fox Islands, and Casterie, and some of these were at the distance of thirty miles from Thomaston. In all these places, interesting churches have long since existed.

The next special movings of the Holy Spirit in behalf of the cause, was experienced in Vassalboro, in connection with missionary efforts made by Rev. N. Lord, of Wells, in 1786. Several persons became Baptists, were baptized by Mr. Case, and constituted a church in 1788. This church constituted another central point of influence, around which other churches soon arose, as lights in the midst of darkness. Two of these early converts in Vassalboro, Nehemiah Gould and Jabez Lewis, were called of God to preach his gospel, thus providing the inhabitants of this wilderness with teachers from among themselves, who, having become acquainted by experience and observation with many of the peculiarities, embarrassments and trials in a new country, were well adapted to the wants and circumstan-

ces of the people. The like things occurred in many instances when the work of the Lord commenced in some distant spot where labor was not needed. Balltown, now the town of Whitefield, a settlement east of K. River, at a middle point of distance between Bowdoinham and Vassalboro, lying on a convenient route from Thomaston to either of these churches, was frequently visited by travelling preachers, and as a consequence, a church was gathered here in 1788, which was subsequently highly beneficial to the Baptist cause in that vicinity.

While these successful operations were carried on in the new settlements along the banks of the Kennebec and Penobscot waters, Rev. E. Snow was operating simultaneously and prosperously east of Penobscot. The first church gathered east of the Penobscot River, was organized in Columbia, Washington Co., in 1788. Mr. Snow found the people of Columbia under the influence of Armenian doctrines—but their views soon became more orthodox, and the church became a New Light indeed, in a dark and almost empty spot, but its radiance was soon felt, causing the barren heath to send forth its fragrance to the skies. Subsequently, as in other places, so in this region, churches and ministers multiplied till almost every town in Hancock and Washington is occupied by the Baptists, and where are now two respectable associations.

The new settlement in Oxford Co. next began to attract the attention of the Baptists, and successful efforts were made among them at an early period in their history. Settlements were commenced in Hebron, Paris, and Buckfield, as early as 1780, and among the original settlers in Hebron and Paris, there were a few pious persons, who commenced holding meetings for social worship, before they were favored with the aid of any preacher. These hungry disciples, scattered in the lonely places of a newly opened forest, sighed for one to break unto them the bread of spirit-

ual life. In 1789, in compliance with earnest solicitations, the Rev. Mr. Potter visited these places, and preached Christ to the people, which, together with the blessing of God upon the occasional labors of Elders Potter and Snow, subsequently performed, prepared materials for churches in each of these towns, which were organized during the year 1791, and in a few years were supplied with faithful pastors, under whose ministry they flourished, and were pre-eminently useful in promoting the Baptist interest in the northwesterly part of the State.

During the first efforts of the Baptists in this state, churches increased numerically, much faster than ministers were multiplied to supply them with pastors, and a consideration of the increased wants of the destitute, prompted the ministers of the Bowdoinham association, at its third anniversary, (1789) to adopt a plan of voluntary supplies to the destitute; upon which plan, each minister, fired with love to Christ and zeal for his cause, pledged himself to supply a certain church or churches with preaching on some specified Sabbath or Sabbaths during the ensuing associational year. This was indeed a missionary enterprise, and it was entered upon with a spirit and sustained by an activity and perseverance compatible with the important object to be accomplished. The same plan of voluntary missionary operations was adopted in the New Hampshire Association in 1798; and in Lincoln Association, at its first meeting in 1805. Operating upon this arrangement, there was a more equal distribution of the necessary itinerant labors; the destitute churches, comparatively small and feeble, were encouraged and strengthened; new and flourishing ones rose into being adjacent to them; the more distant settlements visited and blessed with the good news of the gospel, and other central points of influence were created, which gradually increased the extent and usefulness of the denomination. In 1791, the churches, Lewis-

ton, in the south-western part of Kennebec Co., Readfield, in the central part, and, 1796, Clinton, on the extreme northern limit, were constituted; and, each occupying an important position, exerted a favorable and wide influence. In 1793, a church was organized in Noblesboro, a place of importance and of commanding influence in Lincoln Co. In 1794, a church was gathered in New Gloucester, *one* in N. Yarmouth, 1797, and, as the result of many persevering labors, *one* was organized in the city of Portland, 1801, to exert a strong influence on the cause in Cumberland Co. In 1795, a few Baptists appeared in the town of Bethel, in the north part of Oxford Co., who commenced the same year a united movement in that new and destitute section. In 1798, churches were gathered, in Farmington and New Vineyard, to be exemplary guides to the Baptists who were continually multiplying in the new settlements along the Sandy and Kennebec Rivers. A church was gathered in Cherryville, (1796) the most western town in Washington Co.; *one* in Eastport, (1801) the most south-eastern; and *one* in Mount Desert Island, (1799) where the Jesuits once erected their cross but in vain. And, in 1801, a church arose in Cornville, a small settlement in Somerset Co., and the most northern on the east side of Kennebec River. Many other churches were formed within the limits of territory encircled by the churches above named, previous to 1800. Ministers and Pastors also multiplied, who entered the field with the same spiritual zeal and persevering energy that urged onward those who preceded them. In 1804, there were in the Bowdoinham Association, 32 ordained ministers, and in York, 17; among whom were those whose names have been already mentioned, and Elders Simon Locke, Henry Smith, Wentworth Lord, William Stintson, Andrew Fuller, James Hooper, Thomas Green, John Tripp, Thos. Francis, Robert Low, Benjamin Titcomb, Sylv. Boardman, John Haines,

and Thomas Macomber, who were distinguished for talents, clear and comprehensive doctrinal views, and for commanding and affectionate address.

At the 18th anniversary of the Bowdoinham Association, (1804) a more systematic plan of missionary operations was deemed expedient, in order that the entire field lying before these servants of the Redeemer, and now open to them, might be successfully occupied. The plan of voluntary supplies, though vigorously and benevolently maintained, being found too inadequate to meet the wants of the destitute churches, and to extend the work of evangelizing the new and rising settlements in the north and east, the *Maine Baptist Missionary Society* was therefore now formed, in which all the churches and ministers could cheerfully and officially co-operate. And to the untiring operations of this society the Baptists owe much, for their almost unexampled prosperity. Missionaries, by its direction and support, were constantly employed in different sections of the state, whose efforts, together with the faithful labors of the pastors, gave an astonishingly rapid increase of churches and communicants to the denomination. The Bowdoinham Association already increased to a large number of churches, and these scattered over a wide extent of territory, the distance, between the extremes of which, being from one hundred to one hundred and fifty miles, and there being also several churches beyond these extremes, which, on account of the distance, were deprived of associational privileges, it was mutually agreed to divide the association, by setting off the churches east of Kennebec River, to form the Lincoln Association, which was organized at St. George, Lincoln Co., in Sept. 1805. A circumstance occurred at the next annual meeting of the Bowdoinham Association, (1805) having reference to this movement of the churches, which excited some feeling and interest, and is therefore deserving of a passing notice in this

connection. The late Rev. Thomas Francis, then pastor of the church in Leeds, having an appointment to preach the introductory discourse, prepared a sermon or manuscript, from Gen. 32: 10, "And now I have become two bands," with a view of preaching [reading] it before the association. This was, at that time, to the Baptists in Maine, truly a novel proceeding, but as Mr. F. was highly esteemed for his devoted piety, and for talents as a preacher, consent was given him to read his manuscript; and although it was regarded as unusually interesting and instructive, yet he had not the credit of preaching, but *reading*. The Baptists were conscientious in this particular. They believed that a warm hearted, pious, affectionate extemporaneous address, was better suited to the gospel and the people, than a cold, formal, lifeless, essay form of preaching. Extemporaneous preaching was therefore the manner adopted by the Baptists, and scrupulously maintained for many years; and it is now the decided opinion of many, that it would be eminently better for the cause of piety and truth, if manuscript preaching had never been introduced.

The early Baptist ministers in Maine were, in their religious faith, Calvinistic, while the more common sentiments of the Congregationalists, Methodists, and Free-will Baptists, were strictly Arminian. These sentiments were obnoxious to the Baptists, and to prevent their influence, the distinguishing doctrines of grace became their more familiar themes in preaching. Owing to this circumstance, a particular predestinarian faith characterizes the creeds of all the original churches, especially in the state. The spirit of ardent piety, nevertheless, has ever lived and burned in their hearts, so that, with some few solitary exceptions, the churches and ministers have been free from an Antinomian, an *Anti-missionary*, and an *Anti-working* spirit. The meekness, simplicity, and godly sincerity of the Baptists, gained for them a power and

influence which the *cry* of *close communion*, of election, and reprobation, could not successfully resist. For several years, the struggle between truth and error in many places was serious and sometimes violent; but in most instances truth prevailed, producing radical and important changes in the faith and practice of sometimes even whole communities, and thereby laid the foundation of many of the present flourishing churches. A detailed history of particulars relating to these changes would interest the reader of these sketches, but the brief limit of this article forbids the gratification. In some instances the change consisted in a renunciation of pedo-baptism and sprinkling as unscriptural; in some, only a reformation from Arminian notions and Pharisaical forms was effected; and in others, the change consisted in a reformation from both. A history of the church in Sedgwick would illustrate the power that gospel baptism has over sprinkling; in Columbia, the doctrines of grace triumphed over Arminianism; and in Leeds, over Arminianism and pedo-baptism.

[The writer of this article would here remark, that in the historical accounts he is preparing to give of the denomination in this state, will contain detailed accounts of these and the like changes, as a brief sketch of each church, &c., will there be given]

The Bowdoinham and Lincoln Associations moved on harmoniously, holding a mutual and annual correspondence by their messengers and letters, each being cheered with a yearly increase. Six years from this first division, the Bowdoinham Association had extended its influence over the entire territory of Kennebec, Cumberland, Oxford, and Somerset counties, and numbered fifty-one churches. A second division being considered expedient, it was therefore now made, by dismissing the churches in Cumberland and Oxford, to form the Cumberland Association, which was organized at N. Yarmouth, Oct. 2, 1811.

Hitherto the rising Baptist ministry

in Maine had enjoyed but few facilities for mental culture, or for acquiring a knowledge of systematic theology; and many of the pastors began to feel the embarrassments arising from such deficiencies. The importance of providing a remedy became a subject of serious consideration in the Bowdoinham Association, in 1810. The desirableness of establishing a Literary and Theological Institution had, however, occupied the attention of some of the ministers several years prior to this time; but now, from a variety of considerations, such an Institution seemed to them not only desirable, but even necessary. They saw the Baptists in the state rising into a large and enlightened denomination, and in the midst of a rapidly growing and intelligent population, where talents, science and intelligence, demanded an enlightened ministry. They saw, too, young men coming forth from the field, the work-shop and counting-room, animated with pious zeal, to enter the work of preaching the gospel. And now, to prevent the disadvantages of a limited education, and to qualify them to meet the intellectual and spiritual expectations of an improved society, something must be done, and something was done. After the appointment of a committee to confer with the brethren in the Lincoln Association, the subject was referred to the next annual meeting of the association. At the next anniversaries of Bowdoinham, Cumberland, and Lincoln Associations, the subject was again agitated, and resulted in the appointment of a committee from each body, with instructions to unite in petitioning the Legislature of Massachusetts for the incorporation of such an Institution in Maine, and Rev. Caleb Blood, of Portland, was selected to present the petition to that body. This joint committee performed their duty, and in 1813 the incorporation was granted. Waterville was the place chosen for its location. It would afford us much pleasure to present a full history of this institution; but we can

only add in this place, that here is the origin of the now flourishing college at Waterville, so well known to the readers of the Memorial. It was at first a Literary and Theological Seminary;—in 1820, it was authorized by the Legislature of Massachusetts to confer degrees, and in 1821, it was allowed to assume the name of a *College*.

Previous to 1805, the Congregationalists held the power of influence over the minds of the people in most of the towns in Hancock Co. along the eastern shore of the Penobscot waters. Baptist ministers, however, travelled among them occasionally, and preached the gospel as opportunity was afforded them, but opposition prevented their immediate success. At length, time and circumstances revealed the fact, that their doctrines were secretly and effectually preparing the way for their own triumph, and soon important religious changes were here witnessed. For many years, the Baptist cause progressed more slowly in Hancock and Washington, than in many other parts of the state, and yet, a sufficient number of churches existed to form the Eastern Maine Association, in 1818. It then composed fifteen churches, and 1042 communicants. This movement gave respectability, influence and encouragement to the Baptists in these counties;—more ministerial labor was performed, a more general liberality and pious effort was now made, by private members, and by the blessing of God on these exertions, churches and ministers multiplied in this body till 1834, when, by mutual action, it was divided to form two unions, by the names of Hancock and Washington Associations. The first was organized at Trenton, 1835, and was composed of twenty-two churches, with 1904 members; the latter, was organized at Columbia the same year, of seventeen churches, with 1203 members;—since which, these associations have obtained a prosperity nearly equal to any others in this state.

As population increased, new towns multiplied in the north part of Oxford, in Somerset, and in Penobscot counties, and the increase of Baptist churches held a cheering ratio to the increase of these new fields. In Penobscot, the cause advanced prosperously, and the attention of the Maine Missionary Society, and of itinerant preachers, was attracted this way at an early period in the history of the county. Rev. I. Case, Henry Kendall, Paul Ruggles, Thomas Macomber, and Benj. Bisbee, were among the first ministers to carry the gospel into this vicinity. As the fruits of these labors, revivals became prevalent in the county, and churches rose successively in each of the most important towns, thus giving to the denomination in this county a pleasing constituency, and permanency. In 1826, the Penobscot Association was organized of twenty-two churches, with 800 members; and in twelve years from its formation, its nett increase was 1396; when, in 1838, fourteen churches were dismissed from this body to form the Piscataquis Association—since which, the two associations have increased numerically and in ability.

In the county of Waldo, Baptist churches began to appear at an early period, and to unite either with the Bowdoinham or Lincoln Association. With these associations they continued membership till 1829, when the Waldo Association was organized, uniting seventeen churches with 749 members. Although this body was small and feeble at its commencement, and has had to toil on amidst many disadvantages, it has, nevertheless, more than doubled its number of communicants.

In 1828, the churches in Oxford county took their dismissal from the Cumberland Association, and united in forming the Oxford Association. Many of the churches in this association are also small and feeble; and being destitute of pastors, the association has obtained but a small nett increase since its organization. It has, how-

ever, increased from 1130 to 1703 members.

In 1830, the Kennebec Association was organized, and was composed of twenty churches, mostly from the Bowdoinham Association. This association has flourished. Besides the advantages of several efficient pastors, the churches in this body have received important aid from the Rev. Professors and pious students in Waterville College, and has therefore become an active and interesting community of Baptists.

In 1824, the Baptists in Maine united in forming a State Convention, and in 1825 that convention assumed the responsibilities of the Domestic Missionary work. This convention brought into the missionary field the wisdom and energies of the whole denomination, and for several years the work was liberally and zealously maintained. At length, owing to some peculiar embarrassments to which the convention was subjected, connected with the accumulated and continually enlarging work, and to the increasing amount of other business, coming under the cognizance and management of the convention, the responsibility of the domestic missionary enterprise was transferred back to the Maine Domestic Missionary Society, which now receives the entire management of the business, and is annually enlarging its means and resources of usefulness.

The spirit of missions that early waked the zeal of the Maine Baptists, was not satisfied with mere domestic efforts. The field, *the world*, was embraced in the command of Christ, and nought but their co-operation with those who entered upon the commendable work of evangelizing that field, could exonerate them from the guilt of indifference, in view of their obligations to Christ. As soon, therefore, as the American Baptist Board of Foreign Missions was organized, the Baptists in Maine united in the work, and the benevolent object is still sacredly and liberally cherished by them. Home Missions, the American and

Foreign Bible Society, the Tract cause, and other Christian objects, are received by them with lively interest, and patronized by their beneficence. They were among the early promoters of temperance, of Sabbath Schools and Bible classes. In 1835, the Maine Baptist Sunday School Union was formed, and, 1836, S. School Unions were organized in most of the Associations, and schools are now maintained in most of the Baptist congregations in the state. In 1830, the Maine Baptist Education Society was organized at N. Yarmouth, which has been successful in aiding several young men in their endeavors to acquire a literary and theological education, who are now able and distinguished ministers of the gospel.

Within the last few years, ministerial and quarterly conferences, each embracing a much less number of ministers and churches than an association, have been formed in almost every section of the State, for the interesting purposes of promoting a more devoted and active piety in the churches, and of attending to the more local affairs of the denomination in these communities.

Previous to 1822, the Baptists had not the privileges of a *Periodical Press* in Maine, nor had they even then, one under their own entire supervision. At that time, the "Waterville Intelligencer" was commenced at Waterville, the columns of which were open to their communications, thereby it became a privilege of much importance, and was useful to the denomination. Its operation ceased, however, in a few years. In 1828, "Zion's Advocate" was commenced at Portland, and conducted by the faithfulness and prudence of Rev. Adam Wilson, who was both editor and proprietor. This paper, from its beginning, has been wholly sustained by the Baptists, and devoted exclusively to their cause. Although it was a consistent and useful herald of truth and righteousness, yet in a few years it was thought by some to be too "moderate and liberal"

in its doctrinal character, and its columns kept too close from *some* of the causes of humanity in which some of the brethren felt especially interested. This feeling originated the "Eastern Baptist," a small, one-dollar paper, in 1835, which was published successively at Richmond and Brunswick, and was conducted principally by D. Nutter, L. S. Stevens, E. R. Warren, and R. W. E. Brown. In 1839, the Baptist united with the Advocate in one paper, and the editorial work was entrusted to Rev. Joseph Riker, who discharged the duties of that trust till the close of 1842. Rev. Mr. Wilson has since re-assumed the responsibilities of the paper, which is in his hands, rising in respect and usefulness.

The statistics of the denomination have been continually changing, and on account of inaccuracies in the records of churches and associations, it is impossible to arrive at exact numbers. The best calculation shows that there have belonged to the denom-

ination in the state, previous to 1842, something more than 44,000. Original members in the churches, a fraction less than 9000; added to these churches by baptism, about 33,000; changes by dismissals and additions by letter, near 9000; dismissals, to join churches out of the state, probably about 4000; and the losses by exclusions and deaths, are in proportion as seven to about five and one-half. The following table will show the nett increase of the denomination for every ten years:

Year.	Associations.	Churches.	Ord. Ministers.	Communicants.
1785	1	6	4	unk'n
1790	2	16	10	617
1800	2	51	31	2,314
1810	3	125	85	6,675
1820	5	168	110	9,640
1830	9	215	147	13,266
1840	11	261	181	20,490
1842	13	281	203	22,071

BIOGRAPHICAL.

NOICE OF REV. J. O. EDMUNDS.

[Prepared by a Committee from the Pastors' Conference of New York, Brooklyn, and vicinity. Brn. Haines, Everts and Taylor, Committee.]

WHEN we reflect with what delightful and benignant power our hearts are impressed by visible manifestations of piety—piety embodied before our eyes, and moving among us, in some lovely form of Christian character and action—we can easily account for the strong desire, which is so generally felt on the removal of a devoted servant of God, for the preservation of his moral portraiture, and a permanent record of his useful deeds. As the

living example of the righteous man is salutary, so "his *memory* is blessed." Rarely, indeed, is *all* the benefit realized from biographical sketches, which the heart of pious friendship promises to itself; for, in most cases, the delineation of the character is necessarily too imperfect to be impressive, and the details of the life are of so familiar a kind, as to produce little effect on the imagination or feelings of any, except those who were personally acquainted with the deceased. To *them*, however, such a sketch is always valuable, serving, as it does, to arrest and combine the fleeting and fragmentary items of memory, and to

deepen the traces of impressions too sweet and salutary to be willingly lost; while to others it at least illustrates the value of that good name, which the scriptures declare to be "better than precious ointment," which friendship treasures as the best legacy of departed worth, and the hope of which is, perhaps, the most powerful of all merely extraneous incentives to a pure and godly life. Such are the considerations that encourage this committee in the performance of the task assigned them.

JUSTIN OLIN EDMUNDS was born in Clarendon, Rutland County, Vt., Sept. 17th, 1810. From that place, his parents removed, in 1815, to Hartland, Niagara Co., N. Y., where they have resided ever since, and still survive among the oldest and most respectable inhabitants of the town.* They have lived to see a numerous family of children and grand-children grow up around them, nearly all of whom have embraced Christ, and been added to his people. They are themselves members of the Baptist church in that vicinity, highly respected among the brethren for intelligence, integrity, and devotedness, and, in particular, "given to hospitality." Few ministers or missionaries, who have had occasion to travel in that region, are ignorant of their names, or strangers to the free-handed and warm-hearted generosity which ever beneath their roof spreads the bounteous board and smooths the comfortable couch for all the Saviour's friends.

Olin was one of the youngest of the family. No record has been preserved of his early religious history. The subject of most faithful training, it is certain, that he "knew the scriptures from a child;" and deep and lasting convictions of their truth must have been wrought into his mind by the influence of his parents' example, and by the intercourse with Christians of emi-

nent piety, for which such ample opportunity was afforded at his father's house. As might have been expected, through boyhood and youth he not only maintained a moral character unusually free from spot, but manifested an inviolable and profound respect for all the doctrines and institutions of religion. To the latter, he gave, as he had opportunity, a ready support. He was deeply interested in the Sabbath School long before his own heart had felt the power of divine truth, and engaged personally in the work with an ardor of enlightened zeal, which might afford to many who bear the Christian name, at once the keenest of rebuke, and a model worthy of all imitation.

He was hopefully converted to Christ during the winter of his 21st year, and made a public profession of his faith in the month of March following. Very soon after his connection with the church, he appears to have had impressions of duty in relation to the work of the ministry, but being unable to solve the question satisfactorily to his own mind, he said nothing on the subject to his friends, and silently prosecuted the course of mental training which he had already begun, and which he knew would be equally useful to him, in whatever form of Christian labor he might ultimately engage. About two years after, as we learn from his diary, his religious feelings experienced a special and very interesting revival. He seems to have been led to deep and thorough searchings of heart, to have reviewed his former course of life at the foot of the Redeemer's cross and in the light of the judgment-throne, to have been borne down beneath an overwhelming sense of unworthiness, and, with a contrite and broken spirit, to have laid himself down, as a living sacrifice, on the altar of Christ. "And now," writes he, June 2d, 1833, after recording the exercises of a Sabbath day of more than usual interest, "O Lord God, thou hast brought me into existence, and been my Preserver from my youth up. Thou hast multiplied thy bless-

* Since penning the above, the writer has learned, with deep regret, of the decease of Mrs. F. Edmunds, the mother of the subject of this sketch, and truly "a mother in Israel."

ings on every side, while I have been a wicked and rebellious subject, and have broken thy law, which is holy, just, and good, times and ways without number. O Lord God, I have so deeply sinned against thee, and sinned against so much light, that it would be most just in thee, and thy throne would be perfectly guiltless, shouldst thou send me *now* to hell. Glory be given to thy great name, that I hope for better things. And now, Lord God, here I give myself up unconditionally into thy hands; soul and body, for time and eternity, praying thee to strip me of all selfishness, and make me *wholly thine*. Convinced as I am, that nothing but thy sovereign grace can make me meet for the society of 'the saints in light,' I thus give myself to thee, praying that thou wilt wear me out in thy service, and then admit me to the joys at thy right hand, for the great Redeemer's sake. Amen." From this time onward, we discover most distinct and affecting evidences of spiritual advancement, of more and more lively devotional feelings, deeper anxiety for the conversion of the impenitent, and greatly increased activity in the cause of Christ.

In the fall of that year, "at the request of his pastor and other friends, and also from a conviction of duty," he related to the church his exercises in relation to the ministry. He still felt doubts, but was willing to receive the advice of his brethren, and desirous that they should divide with him the responsibility of decision. They were quite ready to assume their share of the burden; and after a second trial of his gift, they licensed him "to preach the gospel, wherever he might be cast in the providence of God." He almost immediately received invitations to the pastoral charge of churches, who were interested in his first efforts, and discovered in him the promise of far greater success. But such were his views of the qualifications requisite for a high degree of usefulness in this sacred work, that nothing could induce him to listen to

these proposals. He felt that he must first be "taught the way of the Lord more perfectly." This conviction was so pungent and clear, and so intimately blended with those exercises which had pressed him into the ministry, that he could not doubt as to its having the same origin. Accordingly, in obedience, as he believed, to the Divine will, he made immediate arrangements for entering the Seminary at Hamilton, and commenced his studies with the Freshmen class, in the spring of 1834.

It was here that two members of this committee became personally acquainted with him: an acquaintance, which, as they were class-mates, naturally ripened into intimacy, and laid the foundation of a friendship which continued without interruption until the time of his death. One of them, in particular, was his room-mate for the last — years of their common course, and can, therefore, speak with the greater confidence of his habits and character, both then and since.

Few of his fellow-students were so generally or so "favorably known throughout the body. He was not noted for any extraordinary brilliancy of parts, though his mind was vigorous and sound, and by dint of application, he maintained a highly honorable standing in all his studies, and in some (especially in the Mathematics, for which he had contracted an early fondness,) he stood among the first in a class more than usually distinguished for zeal and proficiency in this branch of collegiate education. But it was his moral and religious character, that rendered him most conspicuous. As a man of principle, of generous affections, and of high Christian attainments, he may truly be said to have been among his compeers, "a burning and a shining light."

It must be acknowledged that his temperament was favorable to a high degree of moral culture, while he possessed all those elements of natural sensibility which, properly regulated, give at once beauty and force to character—the harmony of their develop-

ment was the most admirable feature of the whole. You found in his moral composition every thing you could wish, and nothing in extremes—nothing ill-balanced or out of proportion. Constitutionally cheerful, no one but himself ever accused him of frivolity. Discriminating in his selection of associates, and strong in his attachment to friends, he had nothing of the spirit of exclusiveness about him: he despised or hated no man. Spontaneously generous, his principles made him consistently, (and if we may so speak) *economically* so. He carefully husbanded his resources, not for his own, but for the benefit of others. To do good did certainly appear to be, naturally, his delight. It apparently cost him less than it does most of us selfish mortals, to deny himself of a gratification or to endure an actual hardship, for another's good. To injure another was not in his heart: an injury done to himself, he was quick to feel, and slow to resent. The anger that "reigns in the bosom of fools," in his bosom found never more than momentary place, scarcely ever, even that. Though from his natural activity, he engaged with great zeal and earnestness in those affairs which constitute the important business of the little world of college, yet his zeal was always tempered with moderation, and in his earnestness, he never lost possession of himself, or forgot the courtesy due to an opponent. Says one who was for years his most intimate companion: "I can truly say that I *never* saw him give way to the spirit of anger, and never but once discovered even the appearance of any such emotion. Then, at a marked and doubtless intentioned insult, his face suddenly flushed with feeling; but while every eye was fixed upon him in expectation of some expression of resentment, he remained for a moment perfectly silent, and then, having completely mastered his passion, rose, and ventured a mild but manly remonstrance against the injustice done him. I need hardly add, that his course was as successful as it

was magnanimous." In action, Mr. E. was prompt without being rash, persevering without being reckless, resolute without being stubborn. While, therefore, he was proverbially efficient, he was never guilty of those imprudences, which are often as mischievous as malice itself, and occasion the bitterest regrets even in minds conscious of no evil intention.

We have spoken of Mr. E. as a man of principle. He was always to be relied on. His engagements, of every kind, were not merely met with fidelity, but (a rarer virtue) with scrupulous punctuality. He had none of that sort of magnanimity, which, disdaining minuteness, forgets to be honest, and is at last forced to be mean. He never dodged a creditor, or forgot a promise. He never colored a statement, or stooped to carry a point by management and intrigue. His character was transparent as crystal, his word more sacred than a written bond.

The same conscientiousness was shown in relation to all his duties as a student, and in his strict observance of all the regulations of the Institution. In this respect, we commend him as a model to all young men in similar circumstances. He cared nothing for the unpopularity of such a character among the ill-principled and ill-advised; and every imputation on his motives he despised as the coinage of a narrow or an envious mind. Nor did he feel absolved from these obligations by any considerations of personal convenience, or even of interest. When his less thoughtful associates would sometimes urge him to omit some minor duty, to which perhaps he could not attend without some slight sacrifice or considerable inconvenience, he would reply: "No, these laws are for the general good, and every social obligation binds us to observe them strictly. Individual interests must be subordinated to the common weal."

His religious character was equally interesting. His diary affords abundant proof, that while laboring diligently for the cultivation of his mind,

he was not negligent of his heart. A few weeks after entering the Institution, he made the following record:—"Am convinced, that the advice of some friends, 'not to trouble myself much about my heart while studying, but to pursue my course with rigor, and afterwards attend to the cultivation of piety,' is *bad*, and am determined not to follow it." This resolution he was happily enabled to carry out. His fellow-students can never forget how uniform and punctual was his attendance on all the public means of grace. He loved the sanctuary. It was his practice to record, at the close of every Sabbath, the names of the preachers to whom he had listened through the day, together with their texts, and some brief comment respecting the religious effect of the discourse on his own mind. When they were of more than usual interest, he would write out a full abstract of them in a blank book kept for the purpose. Several of these books, neatly and closely written, are found among his papers. His place in the prayer circle was rarely vacant; and there was no religious exercise in which he manifested greater freedom, or engaged publicly with greater willingness, than that of prayer—a pleasing proof, that it was an exercise to which he was no stranger in private.

His piety was active. It wrought outward, as well as within him, and sought the salvation of others, as well as his own. He showed how much of direct Christian labor may be accomplished, consistently with the diligent prosecution of a course of preparatory training. The promptitude with which he set himself to do whatever his hand found to do, is illustrated in the following incident, which may be taken as a specimen of the man. He arrived in Hamilton, and entered the Institution, May 3d, 1834. The next day, being the Sabbath, he attended worship in that village. By the following Sabbath, he had found his way into a destitute region about twelve miles distant, where he proposed the organization of two Sabbath Schools at differ-

ent points. A week later, we find the following entry in his diary: "May 18, Lord's day. To-day, went to attend the Sabbath Schools which I had agreed to meet. Found the prospects quite encouraging, more so than I expected. Organized one school in a district, where a Sabbath School was never held before, and where I met several very wicked young men, who were not ashamed to show that they were servants of the devil, and meant to serve him faithfully. They, however, treated me with some civility, and professed a wish to attend the school. Their motives are known to the Searcher of hearts, and O may His Spirit make use of the school as an instrument for their conversion. Felt that I had in some measure the presence of my Lord, and O 'tis sweet!" Here we find him with his summer's work laid out and an efficient beginning made, in less time than most young men would have required, to get over the novelty of the scene and ascertain that there was even an opportunity for them to labor directly in the Saviour's cause. These schools he continued with great success through that season, and, it would seem, subsequently increased their number, for under date of Sept. 28th, he writes: "Closed three of my schools to-day, at the last of which preached by request to a crowded assembly. My labors in B. have now closed for the present season. I have no reason to regret having been there during the past summer, although it has been attended with some inconvenience and some slight sacrifice." His labors were indeed "not in vain." His name is still spoken in that place with interest and affection, by those who received spiritual benefit from his instructions.

We next find him at the head of a class in the Hamilton Sabbath School. It was while laboring to gather the children of the vicinity into that school, that his attention was drawn to the Irish Catholics in and about Hamilton, large numbers of whom

were at work on the Chenango Canal, then in process of construction. Like his Divine Master, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad like sheep having no shepherd." He went among them, and found them not only entirely without religious instruction, but given up to the most vicious indulgences, especially on the Sabbath, "assembling in different huts, carousing, and wallowing in filth." On his first approaches, they were, as he expresses it, "wild as partridges;" but he soon convinced them that he was a friend, and came to do them good. After a while, he obtained their consent to visit them regularly, to instruct their children, and even to preach and distribute books among their shantees. He and another brother of congenial spirit, faithfully occupied this field until the close of the academic year, with what results eternity must reveal. They felt the counteracting influence of the priest, and seem not to have been sanguine of effecting much. The last reference made to these labors in the diary, is in these words: "Aug. 16. Have continued until now to spend my Sabbaths among the Catholics. We have found them uniformly kind, willing to receive us, and even anxious for our coming. Still, I have but little expectation that they will be permanently benefited. Their hearts appear almost callous to the impressions of truth. Now I must leave them, at least for a time. May the Lord sanctify the feeble efforts which have been made, to the enlightening of some precious souls, and thus get glory to his own great name."

He was soon after elected superintendent of the Hamilton Sabbath School. This office introduced him to a wide field of usefulness. He became generally known in the community, and during the rest of his stay in Hamilton, enjoyed a large share of the public confidence. His visits were almost exclusively of a religious character, and in many families are still

mentioned with interest and gratitude. His memory is fragrant, and wherever the trace of his influence is to be met, the eye rests on it with satisfaction and delight.

We have dwelt with greater length upon the time which he spent at Hamilton, because, as now appears in the inscrutable Providence of God, this was to be the principal field of his earthly labors, and because his example, instructive to all, addresses itself with peculiar force to Christian students. It is a happy circumstance, that though his spirit was released at a far distant point, his body now sleeps among those scenes with which it was conversant during the period of its highest activity. There, though dead, he yet speaketh; and his voice is to you, O young men, the favored sons of the church, the chosen heralds of salvation: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

He was graduated from the Theological Department of Hamilton Institution, in August, 1839, but prosecuted studies as a resident graduate several months longer. He was married, Jan. 15, 1840, to Miss Philena Spear, daughter of Dea. Abraham Spear, of Palmyra, a companion every way fitted to promote both his happiness and his usefulness. They found a home in the family of his brother, Mr. James Edmunds, Jr., then Steward of the Education Society, intending to remain there until Mr. E. had completed his contemplated course of studies. The writer of this sketch sat at the same table; and it is not without an affecting sense of the vanity of human expectations, that he recalls those scenes, so recent as hardly to seem past. The two brothers had married sisters; and all the four were there gathered under the same roof, in the prime of life, united in the closest bonds of affection, pursuing the same great ends, and with every prospect of long and happy lives spent in the

Redeemer's service. Three of that four now lie side by side in the "Cemetery-grove," under the shadow of those trees to which they so often walked in company, and within sight of the Institution with which they were all connected by such interesting relations. Brother J. O. Edmunds closed the eyes of his wife on January 16, 1841, just one year from the day of their marriage. During her protracted and painful illness, her husband watched beside her with unwearied assiduity. The fatigues and vigils of that trying season, were too much for him. His frame, before a model of robust vigor, never wholly regained its elasticity, but by a steady decline, at first gradual, but more rapid toward the close, sank to the house appointed for all living.

After a few months, spent successfully in an agency for the Education Society, Mr. Edmunds accepted a call to the pastorate of the Baptist church in Jersey city, near New York, where he remained until his failing health obliged him to relinquish preaching altogether. The books in which, with characteristic accuracy, he kept the records of his brief career, as well as the style of his written discourses, exhibit abundant evidence of the ardor with which his work was prosecuted, and of the high standard of ministerial excellence which he had set before him. The record of his success is written in the history of a revived and strengthened church, on the hearts of many who through his instrumentality are made possessors of the Christian's hope, and, we trust, in the Lamb's book of life.

On leaving this dear people, he made a short visit to his friends in Western New York, and then, in the fall of 1842, bade them, as he foreboded, (alas! with too much reason) a final adieu, and went into a southern state to pass the winter. He found a home in the western part of Virginia, at the house of Dr. Grady, and his father, of Snickersville, a Christian and a Baptist.

His letters during the winter were so cheerful, as to encourage among his friends the hope that his diseases had been effectually checked, and would soon be thrown entirely off. Nor did any thing occur to disturb this expectation, until April last, when a letter was received from Dr. Grady, containing intelligence of his having begun again to fail, and with so much rapidity that there was but little probability of his ever returning north. His brother was at that time confined at the bed-side of a dying wife, but without delay despatched a messenger (Mr. Samuel Ward, then a theological student at Hamilton,) with directions to bring Mr. E. immediately home, unless indeed it should be too late to do so with safety.

Mr. Ward found him even lower than he expected, and felt some doubts as to the propriety of removing him; Dr. G. also was exceedingly reluctant to have him set out while so feeble. But the strong desire which Mr. Edmunds felt, to see his old home once more, and to be buried by the side of his beloved companion, overcame the kind scruples of his friends; and, having drawn from the Dr. an opinion that he would probably be able to endure a slow and easy journey, and perhaps be even benefitted by the change of scene and air, he at length concluded to leave a house, whose inmates had manifested the tenderest sympathy in his sufferings, and where every thing had been done for his comfort which professional skill could dictate or Christian kindness devise. On the evening of the fourth day after leaving Snickersville, they put up for the night within six miles of Alexandria, having come only fifty miles. At this time, writes Mr. W., "he seemed less fatigued than on any previous evening, and retired to rest much encouraged with the prospect of soon meeting his friends in Hamilton. About three o'clock next morning, he

awoke me. I found him sitting on the side of the bed. The first thing he said was, 'I feel very strong.' I told him I was glad to hear it, and he replied that he wanted to go out, and walk around the house for exercise. I told him I thought he needed rest more than exercise. 'Well,' said he, after musing a moment, 'just as you say,' and lay down again. The next morning he referred to this conversation, and added: 'After you went to sleep, I got up and walked out into the garden and all around.' There were circumstances which satisfied me, that this could not be so; and the painful conviction flashed upon me, that his brain had become affected, and that his mind was deranged." This suspicion was soon confirmed, and from this time Mr. Edmunds began very plainly to fail. On reaching Alexandria, they were most kindly received by Elder Kingsford, who would not consent to their going any farther that day, although they felt that the most fatiguing part of their journey was over, the rest being by water and railroad. At his house, the best medical advice was procured for Mr. Edmunds' now suffering body; while nothing could be more adapted to soothe his troubled and excited mind, than the judicious converse of this experienced minister and his excellent lady. Before midnight he was much relieved, the next morning seemed decidedly better, and by eight o'clock was comfortably lying in the cabin of the steamer Columbia, and rapidly descending towards the mouth of the Potomac.

To this point he had been looking forward during the whole of his fatiguing and tedious ride, with the feeling that when he should reach it, he should be indeed near his home. Nor did the result disappoint his expectation; but it was his heavenly, not his earthly home, to which he now was rapidly approaching. "So far as

the body was concerned," says his kind and faithful attendant, "brother E. seemed comfortable, except for a short time in the afternoon, when he manifested considerable uneasiness; but his mind was disturbed and wandering the whole day. He would frequently ask me, if I had seen his brother James yet, or if I had been to the post-office for letters and papers from his brother. In the course of the day, Elder Adams, of Baltimore, came on board at one of the landing places, but brother E. gave no sign of recognizing him. Early in the evening, we approached the mouth of the river. The wind was high, and the water so rough, that the Captain thought it unsafe to venture out on the Bay, and we anchored in Comstock Harbor, about a quarter of a mile off Cape Lookout. At ten o'clock, I had a bed spread for Mr. E. on the floor, which I thought would be more comfortable than his berth. But very soon after being removed, I found that he was dying. He was at first slightly convulsed, but gradually sank into a state of perfect quietness, continuing to draw his breath more and more faintly until about a quarter before eleven, when he gently breathed his last. So peaceful was his departure, that I could not determine for some minutes whether he was really gone. It was truly "falling asleep," and, without a doubt, in the Saviour's arms. The day before, he had conversed with Mr. and Mrs. Kingsford, as freely as the state of his body and mind would permit, and given the most satisfactory evidence, if indeed his life had left any room to desire it, that his hope was fixed upon the sure foundation, and that it was as an anchor to his soul in this dark and stormy hour.

There is something melancholy in the circumstances of his death, on that wild, tempestuous night, in the cabin of a steamboat, surrounded by

strangers, and with only one of the many affectionate friends who would have felt it a privilege to stand by his bed-side and soothe his dying pangs. And yet it was pleasingly characteristic of the man, to die in the resolute pursuit of an object on which he had fixed his purpose—an object, too, to which he was drawn, not by his interests, but his affections. It was a suitable end of a career so energetic and self-forgetting as his had been throughout; and he doubtless found it (to use an expression of his own, made but a day or two before,) “as sweet to go to Jesus from a steamer’s cabin, as from any other place.”

Immediately after reaching Baltimore, Mr. Ward made arrangements for fulfilling brother E.’s dying re-

quest, that he should be carried to Hamilton and buried by the side of his wife. This melancholy journey was completed on the afternoon of the sixth day from his death; at which time his friends, having been previously notified, assembled at the tolling of the bell, and proceeded immediately to the interment. It was with an inexpressible feeling of relief and satisfaction, that they saw this precious dust, its mortal toils and weary wanderings ended, laid in its chosen place of rest. Beside him lay his beloved companion, and just beyond, beneath a yet fresh sod, their newly-buried sister: and there the three shall sweetly sleep together till the resurrection morn.

L I T E R A R Y .

NOTICES.

AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. By THOMAS HARTWELL HORNE. New Edition, from eighth London, with Maps and *fac-similes*. 2 volumes, royal octavo. \$3.50. Robert Carter. New York. 1844.

How often have we heard ministers and students, Sabbath School teachers and private Christians, wish that this truly valuable work could be placed before the public at a more acceptable price. Well, here it is, as low as it can be desired. Mr. Carter has done a lasting service to the church by his cheap edition of D’Aubigne’s Reformation; and now, he has even surpassed it, by this Key to the Sacred Writings. We cannot think that any pastor will long remain without a copy. Will not the readers of the Memorial see to it, that this new year brings a set to the Sabbath School Library and the minister’s study? This is a very neat edition, and is a *complete one*.

PRESBYTERIANISM AND NOT PRELACY THE SCRIPTURAL AND PRIMITIVE POLITY. By THOMAS SMYTH. 8vo. Crocker and Brewster. Boston. 1843.

This work is dedicated to “the Presbyterian, Congregational, Reformed Dutch, Lutheran, Methodist, and Baptist denominations, whose common principles of ecclesiastical order, in contrast with those of Prelacy and Popery, it is mainly designed to advocate.” We regard this as a very important publication; there is much to admire in the noble, catholic spirit, which runs through the work. Mr. Smyth is a man of respectable talent, great industry, with a taste for ecclesiastical research, and possesses all the facilities for investigation arising out of one of the best libraries on the continent. The author appears not as the advocate of a *party*, but of all the *non-episcopal denominations*, and he regards under the term Presbytery, those generic

Principles which are common to Congregationalists. We have no doubt that the churches of Christ in this country have yet to take a united stand against Prelacy, which has so audaciously revived the exclusive pretensions of Archbishop Bancroft, and assailed all classes of religionists who choose to take *God's word as the only rule of faith and practice*. Our ministering brethren will find in this single volume a condensation of all the most forcible and valuable works that bear upon the controversy, and we beg to assure them that it is no idle alarm which we utter, when we reiterate the cry, "The Philistines are upon us." This volume, with Elliot on Romanism, and Goode's Rule of Faith and Practice, will furnish any man with armor and weapons for the Prelatical and Papistical controversy.

A CRITICAL AND HISTORICAL INTRODUCTION TO THE CANONICAL SCRIPTURES OF THE OLD TESTAMENT, from the German of DE WETTE, translated and enlarged. By THEODORE PARKER. Roxbury. 2 vols. 8vo. Little & Brown. Boston. 1843.

Mr. Parker was advised to enter on this labor at the suggestion of an eminent theologian of the orthodox school, who thought the work would be valuable to the American public; and from the translator's preface, it seems that Professors Stuart, of Andover, and Sears and Hackett, of Newton, have aided him with advice and references. There is, no doubt, much sound learning in these volumes, yet we cannot regard them as of any great value to the Christian Church, or Christian ministry. We do not believe that German theology has done much good to American churches, not that we question the fact that German scholarship is profound, and German historians laborious, but a vast amount of the sacred literature that comes into our Seminaries is polluted with an infidel spirit.

We refer our readers, for a sample of this book, to a quotation from the "Accounts of Daniel," vol. ii. p. 485. "Ezekiel mentions Daniel as a model of righteousness and wisdom, (14: 14, 18, 20; 28: 3.) But the Daniel of this book must at that time have been very young. Therefore it is not improbable that the author of this book has falsely transferred an old mythical or poetical character to the times and circumstances of this work, and at the same time has made use of the statements

of Nehemiah (10: 3, 7, 24; and 8: 4.) for the same purpose. The false statement in 1: 1, renders the historical existence of Daniel exceedingly doubtful. Afterwards, the fiction was continued still farther. The stories of Susannah, of Bel and the Dragon at Babylon, were added in the Septuagint, and later legends have been written respecting him."

With much that is curious and useful, there is mixed up a deal of wretched infidelity and error; and, though we may be laughed at for the opinion, we prefer Horne to De Wette, even with Parker's Notes!

PERSUASIVES TO EARLY PIETY. By Rev. J. G. PIKE. Robert Carter. 1843.

This admirable treatise, which has so long been printed by the American Tract Society, is not sufficiently known in our families. No house should be without a copy. This is a very neat edition. Probably no book of this century comes so near to Doddridge's Rise and Progress of Religion as Pike's Early Piety. It has been translated into nearly every language of Europe. The author is a venerable Baptist minister, at Derby in England.

RISE AND PROGRESS OF RELIGION IN THE SOUL. By PHILIP DODDRIDGE, D. D. Robert Carter. 1843.

Thousands will bless God throughout eternity that this book ever fell in their way. No minister should be without a copy to lend, and often he may do great good by giving one. We once had a beloved brother in the church, who used to furnish his pastor, every New Year's Day, with a few copies to give away at his discretion. Rich members of our churches, imitate the example, and you may have happy intelligence meeting you in heaven—you may learn that you were useful to a degree you never knew on earth. A good book will survive you, and be your representative on earth, and speak for you, when you are gone.

HOMELY HINTS. By OLD HUMPHREY. Addressed to Sunday School Teachers. Robert Carter. 1844.

For plain, practical, pithy, round-about common-sense remarks, commend us to Old Humphrey. This book will work its way into every Sabbath School Library.

POEMS. By BARRY CORNWALL. W. D. Ticknor & Co. Boston.

We are right glad to get hold of this scarce collection—it is a volume of gems of purest ray, and will be most acceptable to the man of taste. It is cheap at fifty cents.

ECCLESIASTICAL REPUBLICANISM; or, The Republicanism, Liberality, and Catholicity of Presbytery, in contrast with Prelacy and Popery. By THOS. SMYTH. Crocker and Brewster. Boston. 1843.

A very similar book to the one previously noticed by the same author; it is smaller, and more limited in its scope, but has the same tendency, and high excellence.

We are happy to see that Mr. Smyth's admirable volume on the Prelatical doctrine of the Apostolical Succession is about to be abridged by a very able hand, the Rev. Joseph Tracy. We shall notice this exceedingly able performance in a future number.

THE YOUTH'S BOOK OF NATURE; or, The Four Seasons Illustrated: being familiar descriptions of Natural History, made during walks in the country. By the Rev. B. H. DRAPER. New York. D. Appleton & Co. 1844.

The excellent author of this capital book is a Baptist minister at Southampton, in England. He is decidedly the most popular author of the day in Great Britain for children's books, and has been wonderfully useful. The works of this gentleman are all marked by accuracy in their sciences, and sound piety in their tendency. Parents may buy Mr. Draper's books, and feel sure that their children will be gainers.

THE YOUTH'S HISTORICAL GIFT, a Christmas, New-Year, and Birth-Day Present, containing familiar descriptions of Civil, Military, and Naval Events, by the old English Chroniclers, FROISSART, MONSTRELLET, and others. Also, the HISTORY OF JOAN OF ARC, illustrated with 40 engravings. D. Appleton & Co. New York. 1844.

This is by far the best attempt at writing History for children that we have ever witnessed. We feel sure that many a boy and girl will be inoculated by these pages with the love of literature. We have read the charming account of the Battle of Otterbourne, and we well remember the day when we first read

it, in old Froissart, whose very name always falls upon our ear like that of a venerable friend. This book is worth a dozen common annuals. And if any of our readers want a book for a boy, we say, get "The Youth's Historical Gift." It is beautifully gotten up, very large type, charming pictures, and the external appearance of the volume is very attractive.

"Joan of Arc," is the best relation of the thrilling events connected with that astonishing heroine we remember to have seen. The whole volume is written on Christian principles.

THE BIBLE EXPOSITOR—Confirmations of the Truth of the Holy Scriptures, from the Observations of recent Travellers, &c. New York. D. Appleton & Co. 1844.

This is a neat reprint of a standard work, published by the Society for the Diffusion of Useful Knowledge. The authorities consulted are worthy of confidence. We see copious citations from Harmer, Burder, Niebuhr, Malcom, Carne, and other distinguished authors.

PRIMARY READER; or, Easy Lessons for Young Children. By WM. RUSSELL. 2nd edition. Boston. Tappan & Dennett. 1843.

The lessons on reading are well adapted for the improvement of children. They are unusually free from the trifling nonsense which so often encumbers a child's book of early reading.

A SYSTEMATIC VIEW OF GEOGRAPHY. By WM. WARREN. 3rd edition. Boston. Tappan & Dennett.

This Geography would be very serviceable in the hands of an *intelligent* teacher, who was able and willing to fill up the outline here laid down. Geography may be made a most engaging study, and the very judicious questions in this work will go far to make it effective.

A MOTHER'S PLEA FOR THE SABBATH, in a Series of Letters to an absent Son, illustrated by Facts. By LUCY K. WELLS. Portland. W. Hyde. 1843. Boston. Tappan & Dennett.

This unpretending little work is in two parts, entitled, The Plea for the Sabbath, and Nothing Lost by Keeping the Sabbath. The illustrations are apt, and well calculated to affect the youthful reader.

CHRONICLE.

CLOSE OF THE PRESENT VOLUME:

The Editors of the Baptist Memorial, in closing the Second Volume, have the pleasure to inform their friends, that arrangements have been made, which will insure their approbation of the work in future. Several new contributors are secured; and the residence of one of the Editors in New England will enable him to avail himself of much valuable talent. The appearance of the Memorial will also be greatly improved. EDS.

The present number closes the Second Volume of the Memorial. We would take this opportunity to express our gratitude to all our patrons and subscribers, for the encouragement they have given us in our arduous work. And we feel fully assured that we shall have the favor of all our friends in still carrying forward the Memorial.

We design greatly to improve the coming Volume. It will appear in a new dress—new type, and better paper—and we propose to give several fine Engravings, in the course of the year. We trust that it will be a welcome Visitor to all who desire the promotion of truth.

The subscription price will be as heretofore—*One Dollar* a year, *in advance*, or six copies for *Five Dollars*.

Will not all our friends assist us in circulating the Memorial? And we do hope that all our old subscribers will hold on another year.

If any of our subscribers do not receive their numbers punctually, we trust they will be so good as to inform us at the earliest opportunity.

We shall publish the first of the month, instead of the fifteenth. PUB.

THE TREMONT TEMPLE, BOSTON.

The dedication of the Temple, as a place of religious worship, took place last Thursday evening. A severe snow storm, which had prevailed during the day, and which continued with much violence in the evening, induced the fear that few would be present. But an audience of at least fifteen hundred persons was assembled at the opening of the meeting. The services commenced with a voluntary on the organ, and anthem. The Rev. Mr. Caldicott offered the invocation. Scriptures were read by Rev. J. O. Choules. The following hymn was then sung, written for the occasion by the pastor, Rev. Mr. Colver:

Great God! before thy reverend name,

Within these ransomed walls, we bow;

Too long abused to sin and shame,

To thee we consecrate them now.

Satan has here held empire long,—

A blighting curse—a cruel reign;—

By mimic scenes, and mirth, and song,

Alluring souls to endless pain.

Fiction no more! God's truth, at last,

Shall here portray eternal scenes;—

The gospel peal the battle blast,

Or charm with Calvary's gentler strains.

Here set thy feet, O Zion's King,

And send thy victories all abroad;

Blest Dove, distil, from balmy wing,

The dew of life—the grace of God.

Thus let the glorious war go on—

The banner of the cross unfurled;

Soon the last triumph shall be won,

And Christ possess a ransomed world.

The sermon was delivered by the pastor.

An anthem followed, after which the dedicatory prayer was offered by Rev. Wm. Hague.

The following original hymn was then sung, composed by H. S. Washburn.

O Thou! who canst create anew,

And change the dross to purest gold;

This house, which once its votaries drew

To scenes of vice, when vice grew bold—

Accept as thine, Jehovah, King,

New-formed and fashioned for thy praise;

And overshadow, with thy wing,

The altar that to Thee we raise.

And long may youth and hoary age

Come up to worship in thy fear;

And hand, and heart, and voice engage

To bless the God of Jacob here.

O God supreme! thy power maintain,

And turn the hearts of men to thee;

Till He, whose right it is, shall reign,

Lord of the heavens, the earth, and sea!

Benediction by Rev. R. H. Neale

MISCELLANY.

THE CLOCK AT MIDNIGHT, DEC: 31.

"As if an angel spoke, I heard the solemn sound."

Knell of departed years !

Thy voice is sweet to me ;

It wakes no sad foreboding fears,

Calls forth no sympathetic tears

Time's restless course to see ;

From hallowed ground,

I hear the sound,

Diffusing through the air, a holy calm around.

Thou art the voice of Love !

To chide each doubt away,

And as the murmur faintly dies,

Visions of past enjoyments rise

In long and bright array ;

I hail the sign,

That Love Divine

Will o'er my future path in cloudless mercy shine.

Thou art the voice of hope !

The music of the spheres,

A song of blessings yet to come :

A herald from my future home

My soul delighted hears ;

By sin deceived,

By nature grieved,

Still am I nearer rest than when I first believed !

Thou art the voice of Life !

A sound which seems to say,

O prisoner in this gloomy vale,

Thy flesh shall fade, thy heart shall fail,

Yet fairer scenes thy spirit hail—

They cannot pass away !

Here grief and pain

Thy steps enchain ;

There, in the image of the Lord, shalt thou with Jesus reign.

DIVINE GOODNESS.

Almighty God, to whom we owe

Our every blessing here below,

From whose divine, redeeming love,

Spring all our hopes of bliss above.

To Thee, to Thee alone, we raise

Our humble song of grateful praise :

And while our lips thy love proclaim,

Our hearts would feel devotion's flame.

From Thee our being we derive,

By Thee supported still we live ;

And our continuance every hour,

Makes known thy goodness and thy power.

We tread thine earth, we breathe thine air,
Daily dependent on thy care,
While all the comforts that we know,
From thine unceasing bounty flow.

These are thine earthly blessings, Lord ;
But the lov'd volume of thy Word
Reveals enjoyments more sublime,
That reach beyond the bounds of time.

Joys that will satisfy the soul,
While everlasting ages roll ;
And crowns of life that ne'er will fade,
Are in thy book of truth display'd.

O'er the dark shades of mental night,
It sheds its rays of heavenly light ;
Points to the realms of endless day,
And guides our footsteps in the way.

These nobler blessings, Lord, we trace
To the rich fulness of thy grace,
These brightest hopes that mortals know,
Thyself the Fountain whence they flow.

Oh, for celestial tongues to raise
Celestial anthems to thy praise ;
Since here our utmost efforts prove
Too faint to reach thy wondrous love.

MINISTERIAL POPULARITY.

BY THE LATE REV. MATTHEW WILES.

I believe these playful lines are substantially true; but they do not tell the whole truth. It is a very remarkable fact, that the departed popularity of this patriarchal pastor received a sort of resurrection about ten years before his death, and the 47th year of his ministry. Returning with his worthy colleague, John Hyatt, from an ordination, in stepping out of the coach he broke his leg, and was in consequence confined for several months. This event created much anxiety and sympathy among the congregation; and, on his re-appearance, he was hailed with joy, as the father, and friend, and faithful guide of his attached flock.

From that time to the day of his death, his manifold and exalted virtues were fully appreciated; old and young crowded to hear him; they treasured up his wise and weighty observations as those of an oracle; his age, oddity, and originality, contributed not a little, in addition to his personal worth, to render him an object of the deepest interest. His sphere of observation had been large, and

long occupied ; and that observation had been of a nature so careful, keen, and piercing, that his knowledge of the human heart and of mankind had become prodigious. Competent persons, in the congregations, state that oftentimes his pulpit addresses were truly astonishing ; that his views were so penetrating, his sentiments so fraught with wisdom, and these views and sentiments delivered in a manner so sententious and oracular, as to enforce the persuasion that they must have proceeded from a kind of intuition or inspiration. They state, too, that his prayers were of the most remarkable order, characterized at once by great depth of devotion, to the exclusion of all that was set or formal in thought or expression. Attention never slept in the heart of the hearer ; for he could not tell what was to be the next idea or the next word. All was the business and fruit of the present hour, fresh from the heart and the understanding of the speaker.

Then, his oddity, likewise, if it was ever allied to levity, had entirely ceased to be so ; and age had brought with it nothing of imbecility of mind or of movement : he was characterized by the same moral courage, energy, decision, and inflexibility of purpose, which had always so peculiarly marked him, to the last hour of his life. Nevertheless, time, experience, suffering, and grace, had thrown around him a softness, a tenderness, a benignity, and a gentleness, seldom united, and not easily or speedily combined, with these heroic virtues, and which he very slenderly possessed in his early years. I have found that, in the opinion of his people, this was a principal cause of his second and surpassing popularity. Be this as it may, one thing is clear, that, when he died, in the eighty-third year of his age, and the fifty-third of his ministry, he was in the noon-tide of his acceptance, the very zenith of his popularity ; and that, with the exception of his distinguished, and most deservedly celebrated relative, Jas. Parsons, no man who entered the pulpit of the Tabernacle, attracted congregations of greater magnitude—a fact, which, probably, never occurred in the history of any man of the same years, and during a pastorate of the same length, in these islands.

When to London first I went,
To preach the gospel my intent,
My fame then flew around the place,
And people thought me filled with grace.
I to the Tabernacle came,
And found it crowded through my fame ;
For, from the pulpit to the door,
'Twas filled with throngs of rich and poor,
Who came to hear in stuffs and silks ;
I then was called, " Great Mr. Wilks."
But, as the sun went past the height
Of noon, declining towards the right ;
So soon my soaring fame, I found,
Was something nearer to the ground :
But still it flew, though not so high,—

" The Rev. Mr. Wilks" was I.
And as the rolling year went round,
And me in London still they found,
I yet went on with lessened fame,
The " Reverend Matthew Wilks" my name.
The Tabernacle still my place,
I filled it though with slower pace ;
And found, that, as I older grew,
The people wanted something new ;
The stuffs yet came, though fewer silks ;
My name was only " Matthew Wilks."
But oh ! the worst was yet to come,
And further slighting was my doom :
For if a friend should chance to meet
An old acquaintance in the street,
And say, " Well, Thomas, will you go
To hear 'Matt Wilks,' whom you well know ?"
How oft has this been the reply—
" A squeaking fellow ! no, not I."

SCRAPS FROM ANTIQUITY.

Charlemagne made sumptuary laws to restrain the luxury of his nobility and gentry ; and made use of a whimsical contrivance to show them that silk clothes were not fit for men. He drew them along with him a-hunting one rainy day, through woods and rugged places ; and, when they returned, he permitted none of them to change their dress, saying, their clothes would dry best on their backs by the fire, which shrivelled all their furs, torn before in the woods. He ordered them to come to court the next day in the same clothes. When the court was full, looking round upon them, " What a tattered company have I about me," says he, " while my sheep-skin cloak, which I turn this way or that, as the weather sets, is not at all worse for yesterday's wear. For shame, learn to dress like men ; and let the world judge of your rank from your merit, not from your habit. Leave silks and finery to women, or to those days of pomp and ceremony, when robes are worn for show and not for use."

Rome was never ruined, till her balance being broken, the nobility forsaking their ancient virtue, abandoned themselves to their lusts ; and the senators, who, as in the case of Jugurtha, were all bribed, turned knaves ; at which turn all their skill in government (and in this never men had been better skilled) could not keep the commonwealth from overturning. Cicero, an honest man, labored might and main ; Pomponius Atticus, another, despaired ; Cato tore out his own bowels ; the poignards of Brutus and Cassius neither considered prince nor father ; but the commonwealth had sprung her planks, and split her ballast—the world could not save her.

Great must have been the frugality and moderation of the Romans when Attilius Regulus, warring at the head of the Roman legions abroad, wrote home to the senate, desiring to be recalled, because his farm being, in his absence, neglected, his wife and children were in danger of starving. And by

the same rule the State might be thought on the decline, when the ladies solicited a repeal of the Oppian law, by which they were, in times of extremity, restrained in their expenses as to dress, chariots, &c.

Cassimir II. of Poland, when he was prince of Sandomir, won a considerable sum of a nobleman, with whom he was at play. The nobleman, fretted at his loss, struck the prince, and immediately fled. He was apprehended, and condemned to death. But Cassimir would not suffer the sentence to be executed. It was no wonder, he said, that the nobleman, losing his money, and enraged, against fortune, whom he could not come at, should revenge himself on her favorite. He owned that he himself was to blame for encouraging gaming by his example. He restored to the nobleman his money.

The order of nature is wise and kind. In a conformity to it consists health and long life, grace, honor, virtue, and joy. But nature turned out of its way will always punish. The wicked shall not live out half their days. Criminal excesses embitter and cut short our present existence; and the highest authority has taught us to expect, that they will not only kill the body but the soul, and deprive it of everlasting happiness.

Henry II. of France, Henry de Bourbon, Montpensier, &c., were killed at tournaments. Why could not those cruel fellows hire themselves as journeymen to some honest hog-butchers? In that profession they might, without sin, have washed their hands to the elbows in blood as often as they pleased.

Charters, the basest of all men, was wont to say, he cared not one farthing for real virtues; but he would give 10,000*l.* for a character, because he could get by it 100,000*l.*

John I., king of Portugal used to say, "Conversation was the cheapest of all diversions, and the most improving."

A law was made in the beginning of Tiberius's reign, that no man should disgrace his sex by wearing silk.

REV. CHRISTMAS EVANS:

His liberality in the cause of religion, and his compassion towards the poor, evidently kept pace with his means, and on some occasions exceeded the bounds of strict propriety. Though his salary from the church in Anglesea was but 30*l.* a year, even after the advance that was made about twenty years after his first settlement, yet for several years he managed to contribute one pound to the "Bible Society," ten shillings to the "Baptist Education Society," and a similar sum to the "Missionary Society," and he always regarded the poor; when necessity required, his hand and purse were at all times accessible. On one occasion, a brother in Anglesea, together with his family, had been sick for some time, and in consequence was reduced

to a very low state as to his circumstances. Mr. Evans felt much for him, and relieved his distress to the utmost of his ability—even by giving him the *only* pound which at the time he possessed. His wife remonstrated with him, for giving away the money, adding that they had none to buy food the following Saturday; to whom he replied, "Food will come to us yet through Providence from some quarter." The day before the market, he received a letter from a friend in England, begging his acceptance of the enclosed *two pounds* for his own use. When he had read the letter, he said to his wife,—showing her the two pounds—"Catharine, I told thee that Providence would return the alms-pound, for it was a loan to the Lord," referring no doubt to the passage which saith, "He that giveth to the poor, lendeth to the Lord." He once took off his coat, and gave it to an Irishman, who told him that he was a Scripture reader to the Irish, and whose clothes were rather bare. These reminiscences are but a few instances, showing the tenderness of his heart, and his readiness to pity and afford what relief he could to the needy and distressed.

Another feature of distinguishing excellence in his character, was that of Christian forgiveness. He was always ready, and even anxious to forgive an injury. "I do not think," says the compiler of his Welsh Memoir, "but that he would have forgiven the greatest offence, with a thousand times more pleasure than the offender would have sought his pardon. It was only for the person who had given the offence to make some sort of confession, and in some way say, that there had been a misunderstanding; he would almost anticipate him by saying, O do not say any thing about it—let it be buried; very likely I have been in fault also."

PERSONAL BEAUTY.—A recent writer concludes his observations on the means to be adopted to procure beauty in the person, in these words:—"Let, then, the ladies observe the following rules:—In the morning, use pure water as a preparatory ablution; after which they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. It may seem trifling to talk of temperance, yet must this be attended to, both in eating and drinking, if they would avoid those pimples for which the advertised washes are a cure. Instead of rouge, let them use moderate exercise, which will raise a natural bloom in their cheek, inimitable by art. Ingenuous candor, and unaffected good humor, will give an openness to their countenance that will make them universally agreeable. A desire of pleasing will add fire to their eyes, and breathing the morning air at sunrise will give them a vermilion hue. That amiable vivacity which they now possess may be happily heightened and preserved, if they avoid late hours and card-playing, as

well as novel reading by candle light, but not otherwise; for the first gives a drowsy, disagreeable aspect to the face; the second is the mother of wrinkles, and the third is a fruitful source of weak eyes and sallow complexion."

LOVE OF WEALTH.—If we can look over the dark catalogue of the miseries of man, how great a portion will be the result of this sinful passion—What peoples our prisons? what fills our penitentiaries?—Avarice. What locks up every noble and generous sentiment of the soul, and chills even friendship and love? Gold, which, like a Gorgon's head, turns the heart to stone. What clouds the brow? what wrinkles the forehead? what petrifies the heart?—Plutus and Mammon will answer. Where has the sun of consolation never shone? In the miser's bosom, who has never received the homage of an unbought smile. Who has blood in his eyes and upon his hands, but none in his heart?—The lover of Gold. When the stealing sands of our numbered hours are well nigh finished, when the soul seems to quiver up the lip, where then is the omnipotent power of gold? What though this dreary passage of the tomb be paved with diamonds—will it not still be called the "dark valley of the shadow of death?" Point the trembling, shivering soul to his overflowing coffers, wrung perchance from the very hand of poverty, or wrested from the lone widow and helpless orphan, and would this remove a single thorn from the pillow of the dying? Would this bestrew his rugged pathway with flowers?

USEFULNESS OF RELIGIOUS TRACTS.—A respectable merchant of the neighborhood of P—, returned from a tour on the continent, plunged into the most dreadful sins, devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man dying and accountable. He never attended any place of worship. A tract, brought to the house by his children, lay upon the table one Sabbath morning. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the 'Life of Colonel Gardiner.' At first he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded; and at length his whole soul was engaged by the narration of the Colonel's abandoned life before conversion. It suited his case;—it spoke his feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more;—his heart was full. Bursting with similar impressions, he stole up stairs, locked his door, and for the first time for eighteen years, he fell on his bended knees, and cried for mercy! Constrained to attend

divine service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus as he once was in the service of hell.

POLITICS.—In the *Memoirs* of the Rev. Dr. Rice, we find a letter from the late excellent and amiable Wm. Wirt, in which he thus amusingly expresses his unfitness for political life. "A am sick of public life; my skin is too thin for the business; a politician should have the hide of a rhinoceros to bear the thrusts of the folly, ignorance, and meanness of those who are disposed to mount into momentary consequence by questioning their betters—if I may be excused the expression, after professing my modesty. 'There's nought but care on every hand;' all, all is vanity and vexation of spirit, save religion, friendship, and literature."

UNWISE MEN.—The angry man—who sets his own house on fire in order that he may burn that of his neighbor. The envious man—who cannot enjoy life because others do. The robber—who, for the consideration of a few dollars, gives the world liberty to hang him. The hypochondriac—whose highest happiness consists in rendering himself miserable. The jealous man—who poisons his own banquet, and then eats of it. The miser—who starves himself to death, in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove him a liar.

BOOKS.—Let us consider how great a commodity of doctrine exists in books; how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame. These are the masters who instruct us without rod and ferules, without hard words and anger, without clothes and money. If you approach them, they are not asleep: if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.

COUNSEL.—The following quaint epitaph is still visible on an ancient grave-stone, in a country church-yard in Norfolk:

"Live well, die never;
Die well, live for ever."

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest, by possessing our souls of true virtue.

Virtue maketh men on earth famous; in their graves, illustrious; in the heavens, immortal.

MORNING THOUGHTS.

Hail ! sweet health-breathing morning !

How lovely are the skies !

To thee, Almighty Architect,

Let my first offerings rise !

In grateful adoration

The worm would pour above

The incense of the heart to Thee,

Pervading God of love.

Now, while our earth is smiling

With its thousand lovely hues ;

Where is the living creature found

That can thy love refuse ?

When earth, and seas, and skies attest

Thy ever-bounteous hand,

Breathes there a reasonable soul

That can thy love withstand ?

How deep in darkness of the mind,

If such there breathe, is he

Who lives by thy sustaining breath,

But yet refuses Thee !

Oh ! thou art the All-merciful !

Or soon the chastening blow

Would hurl him to chaotic night

In never-ending woe.

Yet spare him ! spare him ! mighty Lord !

Oh ! yet may he attest

Thou art the Rock of Ages sure,

On whom alone to rest.

Oh ! turn him from the loathsome pit ;

Nor longer let him roam,

Lest death and darkness cover him :

Bring thou the wanderer home.

And while my prayer to Thee ascends

In this "sweet hour of prime,"

In morning, noon, or night, O Lord !

To Thee my thoughts would climb.

Through all the shoals and quicksands here

Thy guardian care extend :

In weal or woe, my path is peace,

If thou art still my Friend.

The greatest advantage that a man can procure for his children, is to have them well educated.

THE EVENING STAR.

Oh ! sacred star of evening, tell

Where spirits of the perfect dwell—

In what celestial sphere ?

Where are those crystal fields of light

Where seraphs sing in splendor bright.

And all the heavenly choir ?

How oft I've sat, in calm delight,

And gazed upon thy pale, pure light,

Thou beauteous evening star !

My friend, perchance, is gazing now

Upon thy silver, beaming brow,

That's from me distant far.

Great Founder of those glittering gems

That deck yon arch, night's diadems,

O ! lift my thoughts on high :

Breathe, Spirit of love, upon my heart,

The power of grace to me impart,

And seal me for the sky.

Fain would my soul mount up above,

On wings of faith and humble love,

Her future rest to see ;

Far, far beyond this sorrowing scene,

Where all is joy and peace serene,

And living harmony.

There sing the blest, whose race is run ;

The battle's fought, the crown is won,

Secure for evermore.

Music awakes from every string,

And loud the heavenly anthems ring

Along that peaceful shore.

Blest Jesus, let thy love Divine

Cheer and revive this heart of mine,

Till life's frail cord is riven :

Celestial breezes waft my sail

Till I the far-off Canaan hail,

And make the port of heaven.

The levity of our minds, and want of concern for our faults, make us lose the sense of our inward state, and often laugh when we have cause to weep.

In thy closet thou shalt find what abroad thou often lovest.

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